

**Bibliotheca Persica**

**Persian Heritage Series  
Number 28**

**History of Shah 'Abbas the Great  
Volume I**

### *Frontispiece*

The meeting of Shah 'Abbas and Khan 'Ālam, ambassador of the Mughal Emperor Jahāngīr. In the upper "register" Shah 'Abbas, with a page behind him, offers a shallow dish of drink to the Mughal envoy; below are the Shah's horse and groom, and another attendant. The inscription identifies the participants, the patron Ḥakīm Šamsā Moḥammad who was court physician to Shah 'Abbas, the artist Reżā-ye 'Abbāsī, and the date of completion Friday 17 Rajab 1042/21 January 1633. Since the event depicted took place in 1619, this miniature may have served to replace a damaged or destroyed original which was contemporary with the event. *Photo courtesy of the Saltykov-Schchedrin State Library, Leningrad.*

R.J.E.



## **Persian Heritage Series**

The Persian Heritage Series aims at making the best of Persian literary, historical and scientific texts, available in the major Western languages. The translations in the series are intended not only to satisfy the needs of the students of Persian history and culture, but also to respond to the demands of the intelligent reader who seeks to broaden his intellectual and artistic horizon through an acquaintance with major world literatures.

### *General Editor*

Ehsan Yarshater (Columbia University)

### *Advisory Council*

I. Gershevitch (Cambridge University)

G. Lazard (University of Paris)

B. Spuler (University of Hamburg)

G. Tucci (University of Rome)

### *Late Members*

A. J. Arberry (Cambridge University)

W. B. Henning (University of California)

H. Massé (University of Paris)

T. C. Young (Princeton University)

G. Morgenstierne (University of Oslo)

The volumes in the Persian Heritage Series form part of the UNESCO  
**COLLECTION OF REPRESENTATIVE WORKS.**

A complete list of titles published in the Persian Heritage Series and related series appears at the end of Volume II.

**Persian Heritage Series**

Edited by Ehsan Yarshater

**Number 28**

# **History of Shah 'Abbas the Great**

*(Tārīk-e 'Ālamārā-ye 'Abbāsī)*

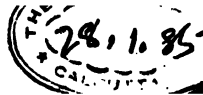
by

**Eskandar Beg Monshi**

## **Volume I**

**Translated by Roger M. Savory**

**Professor of Middle East and Islamic Studies, University of Toronto**



**Westview Press**

**Boulder, Colorado**

955.03  
E 752  
v.1

**Bibliotheca Persica** consists of  
The Persian Heritage Series  
The Persian Studies Series  
The Persian Art Series  
The Modern Persian Literature Series  
and is prepared by the **Center for Iranian Studies, Columbia University**

Published 1980 in the United States of America by  
**Westview Press, Inc.**  
5500 Central Avenue  
Boulder, Colorado 80301  
Frederick A. Praeger, Publisher

All rights reserved. Except for brief passages quoted to criticism,  
no part of this publication may be reproduced or transmitted in any form  
or by any means, electronic or mechanical, including photocopy, recording,  
or any information storage and retrieval system, without permission in  
writing from the publisher.

SL NO-017948

Library of Congress Catalog No. 78-20663  
ISBN 0-89158-296-7

Typeset, printed, and bound in the United States of America.

45200

# Contents

## Volume I

Transcription Notes	xiii
Acknowledgements	xv
Foreword by E. Yarshater	xvii
Introduction by Roger M. Savory	xxi

## Book I

Preface by Eskandar Monšī	1
<i>Discourse 1: The Genealogy of Shah 'Abbas I; the Establishment of the Safavid State; the Birth of Shah 'Abbas; the Age of 'Abbas; the Death of Shah Tahmasp; the Reign of Shah Esma'il II and Sultan Moḥammad Shah; the Accession of Shah 'Abbas I</i>	11
The Genealogy of Shah 'Abbas I	13
Firūzšāh Zarrīnkolāh	18
Sultan 'Alī Pādēšāh and His Martyrdom	35
Shah Esma'il, His Conquests, and His Revolt against the Āq Qoyūnlū Ruler	40
The Battle with Mirzā Alvand Turkman	44
The War with Sultan Morād, and the Conquest of Persian Iraq, Fārs, and Kerman	45
The Chastising of Persian Iraq	47
The Campaign in Dīār Bakr	50
The Conquest of Arab Iraq	54
The Conquest of Khorasan	58
The Battle with Sultan Selīm at Čalderān	67
The Life and Times of Shah Tahmasp	75
Uzbek Incursions in Khorasan	84
Sultan Sülaymān's Invasions of Iran	109
The Subjugation and Annexation of Šīrvān	131
The Conquest of Šakkī in 958/1551	137
The Subjugation of Georgia	139

The Conquest of the Province of Kandahar	151
Events in Khorasan after 'Obeyd Khan	155
The Expedition to Baghdad and Kūzestān	157
Visits by Foreign Princes to Tahmasp's Court	160
The Arrival of Sultan Bāyazīd	166
The Visit of the Čengīzid Sultans	173
Affairs at Astarābād	175
The Conquest of Gīlān	182
Rebels and Traitors during the Time of Shah Tahmasp	188
Visits by Foreign Ambassadors	191
Strange Happenings and Wondrous Events	194
The Death of Shah Tahmasp	197
<b>A Record of the Names of the Royal Princes</b>	206
The Sons of Shah Tahmasp	206
The Daughters of Shah Tahmasp	218
The Nephews of Shah Tahmasp	220
<b>Emirs of Note</b>	222
<b>Seyyeds, Viziers, and Poets</b>	229
Seyyeds, Shaikhs, and Divines	229
Viziers, Accountants, and Bureaucrats	251
Physicians	263
Calligraphers	266
Artists	270
Poets	274
Minstrels and Musicians	280
<b>Martyrdom of Prince Sultan Ḥeydar Mīrzā</b>	283
<b>The Accession of Shah Esma'il II and His Reign</b>	294
The Martyrdom of the Royal Princes	309
Certain Events	315
The Murder of Shah Esma'il II	325
<b>The Reign of Sultan Moḥammad Shah</b>	331
The Accession of Sultan Moḥammad Shah	331
The Uzbek Invasion of Khorasan	342
The Revolt in Sīstān	344
The Ottoman Campaign in Azerbaijan	347
Sultan Ḥamza Mīrzā's Campaign	353
The Expedition of Māzandarān	358
Events in Khorasan	362
The Murder of Mahd-e 'Olyā	367

The Expedition to Azerbaijan	373
Events in Khorasan after Hüseyn Khan Şamlū	375
Events at Tabriz in the Year 988/1580-81	380
The Shah's March to Aşkanbar, Kalanbar, and Qarābag	385
Miscellaneous Events during the Year 988/1580-81	391
Events in Azerbaijan and Şirvān	398
The Revolt of Qalandar	401
Events in Khorasan in the Year 989/1581-82	406
Events in Azerbaijan during the Shah's Absence	424
Events in Khorasan after the Shah's Return	425
The Shah's Second Campaign in Azerbaijan	427
Further Events in Khorasan	434
Further Events in Azerbaijan	438
The Takkalū-Turkman Rebellion	455
Ḥamza Mīrzā's Return to Tabriz	479
The Murder of Ḥamza Mīrzā	483
Abū Ṭāleb Mīrzā	487
The Actions of the Emirs of Iraq, Azerbaijan, Fārs, and Kerman	489
The Emirs of Sultan Moḥammad Shah and the Supporters of Abū Ṭāleb Mīrzā	494
The Advance of 'Abbas Mīrzā and His Accession to the Throne	502
<b>Discourse 2: <i>The Piety of Shah 'Abbas</i></b>	515
<b>Discourse 3: <i>Shah 'Abbas's Judgment</i></b>	517
<b>Discourse 4: <i>Shah 'Abbas's Good Fortune</i></b>	519
<b>Discourse 5: <i>Shah 'Abbas's Justice</i></b>	523
<b>Discourse 6: <i>Shah 'Abbas's Authority and Despotic Behavior</i></b>	525
<b>Discourse 7: <i>Shah 'Abbas's Policy-making and Administration</i></b>	527
<b>Discourse 8: <i>His Simplicity of Life</i></b>	529
<b>Discourse 9: <i>Shah 'Abbas's Concern for the Rights of His Servants</i></b>	

<b>Discourse 10: <i>Shah 'Abbas's Vision and His Knowledge of World Affairs</i></b>	<b>533</b>
<b>Discourse 11: <i>Shah 'Abbas's Public Works</i></b>	<b>535</b>
<b>Discourse 12: <i>Shah 'Abbas's Battles and Victories</i></b>	<b>539</b>

## **Volume II**

### ***Book II***

<b>The Year of the Pig, 996/1587-88</b>	<b>551</b>
<b>The Year of the Rat 997/1588-89</b>	<b>557</b>
<b>The Year of the Ox, 998/1589-90</b>	<b>587</b>
<b>The Year of the Tiger, 999/1590-91</b>	<b>605</b>
<b>The Year of the Hare, 1000/1591-92</b>	<b>613</b>
<b>The Year of the Dragon, 1001/1592-93</b>	<b>621</b>
<b>The Year of the Serpent, 1002/1593-94</b>	<b>633</b>
<b>The Year of the Horse, 1003/1594-95</b>	<b>667</b>
<b>The Year of the Sheep, 1004/1595-96</b>	<b>681</b>
<b>The Year of the Monkey, 1005/1596-97</b>	<b>693</b>
<b>The Year of the Fowl, 1006/1597-98</b>	<b>711</b>
<b>The Year of the Dog, 1007/1598-99</b>	<b>727</b>
<b>The Year of the Pig, 1008/1599-1600</b>	<b>777</b>
<b>The Year of the Rat, 1009/1600-1601</b>	<b>787</b>
<b>The Year of the Ox, 1009-10/1601-1602</b>	<b>799</b>
<b>The Year of the Tiger, 1011/1602-03</b>	<b>809</b>
<b>The Year of the Hare, 1011-12/1602-04</b>	<b>825</b>
<b>The Year of the Dragon, 1012-13/1603-05</b>	<b>843</b>
<b>The Year of the Serpent, 1014/1605-06</b>	<b>867</b>
<b>The Year of the Horse, 1015/1606-07</b>	<b>905</b>

<b>The Year of the Sheep, 1015-16/1606-08</b>	<b>927</b>
<b>The Year of the Monkey, 1016-17/1607-1609</b>	<b>957</b>
<b>The Year of the Fowl, 1017-18/1608-10</b>	<b>977</b>
<b>The Year of the Dog, 1018-19/1609-11</b>	<b>1009</b>
<b>The Year of the Pig, 1020-21/1611-13</b>	<b>1037</b>
<b>The Year of the Rat, 1021/1612-13</b>	<b>1063</b>
<b>The Year of the Ox, 1022-23/1613-15</b>	<b>1073</b>
<b>The Year of the Tiger, 1023-24/1614-16</b>	<b>1087</b>
<b>The Year of the Hare, 1024-25/1615-17</b>	<b>1103</b>
<b>The Year of the Dragon, 1025/1616-17</b>	<b>1113</b>

### *Book III*

<b>The Year of the Serpent, 1026/1617</b>	<b>1137</b>
<b>The Year of the Horse, 1027/1617-18</b>	<b>1149</b>
<b>The Year of the Sheep, 1028/1618-19</b>	<b>1165</b>
<b>The Year of the Monkey, 1029/1619-20</b>	<b>1169</b>
<b>The Year of the Fowl, 1020/1620-21</b>	<b>1179</b>
<b>The Year of the Dog, 1031/1621-22</b>	<b>1191</b>
<b>The Year of the Pig, 1032/1622-1623</b>	<b>1215</b>
<b>The Year of the Rat, 1033/1623-24</b>	<b>1233</b>
<b>The Year of the Ox, 1034/1624-25</b>	<b>1245</b>
<b>The Year of the Tiger, 1035/1625-26</b>	<b>1265</b>
<b>The Year of the Hare, 1036/1626-27</b>	<b>1283</b>
<b>The Year of the Dragon, 1037/1627-28</b>	<b>1297</b>
<b>Names of Officeholders</b>	<b>1309</b>
<b>Peroration</b>	<b>1325</b>
<b>Index</b>	<b>1329</b>
<b>Glossary</b>	<b>1389</b>



# Transcription

The transcription system used here for Persian and Arabic elements in Persian, aims for simplicity and accuracy, and has been jointly adopted by Corpus Inscriptionum Iranicarum, Encyclopaedia Persica, The Persian Heritage Series, The Persian Studies Series, Bibliothèque Persane, and Meisterwerke der persischen Literature.

	Persian	Arabic		Persian	Arabic		Persian	Arabic
ا	ʾ		ض	z	ḏ	Vowels		
ب	b		ط	t		ا	ā	
پ	p		ظ	ẓ		آ	ā	
ت	t		ع	ʿ		و	ū	
ث	s	ṭ	غ	ġ		ی	ī	
ج	j		ف	f		ـَـ	a	
چ	č		ق	q		ـِـ	o	
ح	ḥ		ک	k		ـِـ	e	(but iy)
خ	k		گ	g		ـِـ	e, a	a
خو	ḡ		ل	l		و	ow	aw
د	d		م	m		ی	ey, ay	ay
ذ	z	ḏ	ن	n				
ر	r		و	v	w			
ز	z		ه	h				
ژ	ž		ی	y				
س	s							
ش	š							
ص	š							

## Note:

The more familiar and commonly used place names, titles when not an integral part of the name, and other commonly known words have been anglicized without diacritics for the sake of simplicity (e.g., shah, Isfahan, Turkman, khan, etc.).



# Acknowledgements

I wish to express my appreciation to Professor Ehsan Yarshater, Director of the Center for Iranian Studies, Columbia University, for accepting my suggestion that Eskandar Beg's great history is worthy of inclusion in the Persian Heritage Series.

I am deeply indebted to Amir Abbas Hoveyda for a grant-in-aid toward the publication of this work. In addition, I am indebted to many Iranian scholars and officials, too numerous to mention individually, for their helpful advice and assistance.

My special thanks are due to my colleague, Glyn M. Meredith-Owens, who agreed at short notice to translate for me the Ottoman text of the letter found on pages 1275-80. I am grateful to Dr. 'Abdul-'Azīz Sachedina for assistance with the text of the theological debate between the 'olamā of Transoxania and the Shi'ite 'olamā at Mašhad. In addition, my colleagues Aziz Ahmad, Eleazar Birnbaum, Michael E. Marmura, Glyn M. Meredith-Owens, G. Michael Wickens, and my former colleagues Ercüment Kuran and Ella Marmura, have helped with individual problems during the course of my work, and my thanks are due to them.

I acknowledge with thanks receipt of a grant from the Canada Council which enabled me to go to Iran in 1974 and conduct research that led to the correct identification of many topographical and tribal names, and of a grant from the Office of Research Administration at the University of Toronto toward the cost of typing the manuscript. I also wish to acknowledge with gratitude the patience and expertise of Miss Esther Burson and Mrs. Ludmila Michisor in typing a difficult and seemingly interminable manuscript.

Finally, my most sincere thanks are due to Robert J. Eng and Jeanine Ciliotta for the patient, good-humoured and dedicated way in which they have worked with me in preparing the manuscript for the press.

Roger M. Savory  
*Trinity College, University of Toronto*



## Foreword

None of the kings who ruled Persia in Islamic times has achieved the fame and glory enjoyed by Shah 'Abbas the Great (1571-1629). An outstanding monarch of extraordinary ability and drive, he must be considered the chief architect of the modern Iranian state. Shah 'Abbas is the most celebrated figure of the Safavid dynasty (1502-1722) founded by Shah Esma'il. Shah Esma'il was a passionate religious leader of poetic verve and military genius, devoutly served by a number of Shi'ite militant tribes. Basing his power on their unwavering allegiance, he made Shi'ism—a minority faith of Islam—the official religion of his kingdom and forced its spread by the authority of his sword. Persia, which had suffered long centuries of divided rule after the fall of the Sasanians in 651, was finally unified under the Safavid banner. The Safavid state, however, still lacked sufficient institutional support for this newly fashioned unity. For some three generations it remained vulnerable to the ambitions and power-plays of the tribal chiefs who had helped found it.

Shah 'Abbas turned this kingdom, held together primarily by the ardent faith of a number of militant tribes, into a cohesive and stable monarchy. He consolidated the state by securing its borders, strengthening its economy, giving it a centralized administration, and forming a regular army responsible not to the tribal heads but to the king as the head of the state. His economic and commercial acumen brought the country wealth and prosperity. Internal security and steady regulation encouraged farming. Roads and public buildings were constructed on an unprecedented scale; crafts and industry prospered. A skillful diplomat of broad views, Shah 'Abbas encouraged political and economic relations with the West; and foreign envoys found a ready welcome at his court.

As a military commander and strategist Shah 'Abbas proved a formidable foe to the Safavids' chief rival, the Ottoman Empire. During his long reign of forty-one years he successfully defended the integrity of Persian borders, drove out the Portuguese from Hormuz in the Persian Gulf, and established the identity of Persia as a national state.

Shah 'Abbas was not, however, without his shortcomings. A ruthless autocrat of suspicious nature and complex personality, he meted

out harsh punishments, eliminating or disabling many of his own kin. His keen interest in wealth and luxury often led to avarice. Yet Shah 'Abbas's inspired leadership, administrative and military skills, economic insight, broad vision, and inexhaustible energy made him an exceptional leader of men and shaper of destinies. His life soon passed into legend and tales of his sagacity and justice enriched the fund of Persian folklore. The many graceful caravanserais and public cisterns that a modern traveler can still see at old Persian road stations remain as monuments to his sometimes harsh yet on the whole beneficent rule.

The most comprehensive biography of Shah 'Abbas was recorded by a chief secretary of his court in a major work of Persian historiography, the *'Ālam-ārā* ("Embellisher of the World"). This compendious history, written in a highly literary and sometimes bombastic style, treats not only Shah 'Abbas's reign, but also provides valuable information about the earlier Safavid kings, the course of events in the Ottoman Empire and other neighboring countries, and the state of the arts and sciences. It also contains biographies of many poets, artists, calligraphers, and men of learning. The *'Ālam-ārā* is the most important source of Safavid history and is perhaps the last in the chain of great Persian medieval histories.

The translation of *'Ālam-ārā* presented considerable problems. Not only is its sheer formidable bulk (1116 pages of closely printed text in the latest edition), but also its style would make an exact translation tedious reading. A tendency prevailed in Persian historiography from about the twelfth century for historians to write in a highly stylized fashion. They used many rhetorical devices, couching their statements in figurative speech with an abundance of hyperbole and metaphor. They also often adorned their writing with quotations from various poets and Koranic verses, drawing on the terminologies of various disciplines to exhibit their knowledge of different fields of learning, as if to impress their peers and amaze the reader. Although the *'Ālam-ārā* does not rank among the most ornate Persian histories, it shares with them the general penchant for florid prose, particularly in its introductory sections.

Dr. Roger Savory, Professor of Persian and Islamic history at the University of Toronto and a leading authority on Safavid history has tackled this formidable task of translation with admirable good sense. By paring away the verbal superfluities of the original he has fur-

nished the reader with a fluent and attractive translation. All students of Persian and Middle Eastern history should be grateful for his patient effort.

**Ehsan Yarshater**  
*Columbia University*



## Introduction

The importance of the Safavid period (1501–1736) in the history of Iran has been increasingly recognized in recent years by scholars both in Iran and in the West. In 1501, the Safavids established the first native dynasty to rule over the whole of Iran since the overthrow of the Sasanid empire by the Arabs in the seventh century. For eight and a half centuries Iran had been little more than a geographical abstraction, with no independent existence but subject to a succession of foreign rulers—Arab, Turk, Mongol, and Tartar. The Mongol invasions of the thirteenth century constitute a watershed in the history of Iran and, indeed, of Islam. The Mongols destroyed the historical caliphate which for six hundred years had been the visible symbol of the unity of the Islamic world. The Iranians, who had preserved their distinctive culture and their sense of national identity throughout the long period of foreign domination, seized this opportunity to reassert their political independence.

The process took two centuries. It began in 1301, when Shaikh Şaṭṭ al-Dīn Eshāq, who gave his name to the dynasty founded by his descendant, Shah Esmā'il I, in 1501, assumed the position of head and spiritual director of a local Sufi Order in Gilan. The origins of the Safavid family are still obscure, but it may be said with some certainty that Şaṭṭ al-Dīn's ancestors moved to Azerbaijan, probably from Kurdistan, during the eleventh century and settled in the Ardabil district. Though of native Iranian stock, the Safavids spoke *Āzari*, the form of Turkish used in Azerbaijan.

When Şaṭṭ al-Dīn became head of the Order henceforth named the Şafaviya Order after him, he adopted a policy of active proselytism that transformed a Sufi Order of purely local significance into a religious movement with numerous adherents throughout Iran, Syria, and Anatolia. Regular contact was maintained with the disciples of the Safavid shaikhs in those regions through a network of agents termed *kalīfas*, who periodically visited the headquarters of the movement at Ardabil. The most important converts were made among the pastoral Turkman tribes living in eastern Anatolia, the Armenian highlands, and northern Syria and Iraq. Converts to the Safavid cause adopted a distinctive form of headgear which led them to be dubbed *qezelbaş* or "redheads." This whole propaganda network was controlled by the office of *kalīfat al-ḫolafa*, which Minorsky

has felicitously termed the "special secretariat for Sufi affairs," and the presence of large numbers of Safavid supporters in eastern Anatolia was recognized by the Ottomans as a serious threat to their own authority in that area.

From the beginning of the fourteenth century, the leaders of the Safavid movement gave clear signs of an ambition to achieve temporal power as well as religious authority, and this ambition aroused first the apprehension and then the active hostility of the contemporary rulers of western Iran and Iraq. Despite the fact that three successive Safavid leaders were killed in battle (Jōneyd, 1460; Ḥeydar, 1488; and 'Alī, 1494), the momentum of the movement was still sufficient to bring the revolution to a successful conclusion and establish the Safavid dynasty in 1501. The power of the Safavid shahs rested on three distinct bases: the divine right of the kings of Iran; the claim of the Safavid rulers to be the representative on earth of the Mahdī, the Twelfth Imam of the Eṣnā 'Aṣarī Shi'ites, a messianic figure whose emergence from occultation is expected to usher in an era of universal peace and justice; and their position as *moršed-e kāmāl*, or "perfect spiritual director" of the Safavid Order of Sufis. In the period immediately before the establishment of the Safavid state, however, there is no doubt that Safavid religious propaganda (*da'va*) went far beyond even these sweeping claims, and asserted that the Safavid leader was not merely the representative of the Mahdī but the Mahdī himself, or even God incarnate.

On their assumption of political power in Iran in 1501, the most important action of the Safavids was the establishment of Eṣnā 'Aṣarī (or Twelver) Shi'ism as the official religion of the new state, an action that had far-reaching results. It to some extent set Iran apart from the mainstream of Islam and it was a major factor in enabling Iran to resist absorption into the Ottoman empire. The imposition of Shi'ism also had the effect of strengthening the central government and of producing a greater awareness of national (as opposed to ethnic) identity. To the extent that the Safavids bequeathed to their successors a centralized administrative system, a standing army, and a state with well-defined boundaries, they may be said to have laid the foundations of the modern Iranian state.

In other respects, too, the Safavid period was of great significance. There was, for one thing, a remarkable flowering of the arts: carpets and textiles of unparalleled richness of color and design; manuscripts

distinguished by the quality of their calligraphy and illustrations; and ceramic tiles of astonishing intricacy and beauty. The latter adorned such masterpieces of architecture as the Masjed-e Shah and the Masjed-e Shaikh Lotfollāh at Isfahan, both of which date from the reign of Shah 'Abbas. The period as a whole and the reign of Shah 'Abbas in particular were also a time of dramatic increase in diplomatic and commercial contacts with the West. The Portuguese, Dutch, and English tried to establish trading posts in the Persian Gulf with a view to gaining control of trade with India and Southeast Asia, and the English explored the possibilities of overland trade. The tolerant climate of Iran under Shah 'Abbas led foreign merchants to establish colonies in various parts of the country, and foreign religious orders (Carmelites, Augustinians, and Capuchins) to found convents in Isfahan and elsewhere.

In many ways, the reign of Shah 'Abbas I marks the highest point of Safavid achievement. Under Shah Soleymān (1666-1694) and Shah Sultan Huseyn (1694-1722), the progressive breakdown of the central administration was marked by increasing inefficiency and corruption at all levels of government. The degeneration of the dynasty was due in large part to the practice, initiated by Shah 'Abbas I, of confining the royal princes to the harem and never allowing them to receive the training for future kingship that earlier Safavid shahs had received. The military machine was allowed to run down to such an extent that the Safavid state was unable to repel an Afghan attack in 1722, and for seven years the Safavid capital, Isfahan, was occupied by the invaders. The economic prosperity of the country was undermined by a departure from 'Abbas I's policies of state capitalism, and by bringing too many provinces under the direct control of the crown. The weakness of the Safavid shahs during the second half of the seventeenth century allowed the Shi'ite *'olamā* to increase their power to a marked extent, and their militant concern with the rooting out of heresy militated against the atmosphere of religious tolerance for non-Muslim minorities that had been responsible for economic prosperity in the time of 'Abbas I. Nāder Khan, who at first posed as the restorer of the Safavid state, ended it in 1736 by having himself crowned as Nāder Shah. His assassination in 1747 inaugurated half a century of civil war between the Zands and Qajars that ended in the victory of the latter.

If one wishes to estimate the Safavid achievement, one has only to contrast the two and a quarter centuries of Safavid rule with the

century of struggle between rival dynasties which preceded it, or with the more than fifty years of anarchy and strife which followed it. Despite all the internal stresses and external pressures to which the Safavids were subject, they succeeded in converting Iran into a strong and prosperous state, and the fact that Iran exists as an independent nation today is due in no small measure to them. In view of the importance of this period in the history of Iran, the decision to include a history of the Safavids in the Persian Heritage Series is a source of much satisfaction. The choice of the *Tārīkh-e 'Ālam-ārā-ye 'Abbāsi* of Eskandar Beg Monšī to represent the extensive corpus of Safavid historiography was made at the suggestion of the translator. It is necessary, therefore, for me to say a few words in justification of this choice.

Eskandar Beg's chronicle deals mainly with the reign of Shah 'Abbas I. Shah 'Abbas, despite his weaknesses of character and errors of policy, was without question the greatest of the Safavid shahs; he was unequalled in ability, breadth of vision, knowledge of the world, and the successful application of a pragmatic approach to politics and commerce. He was also a brilliant strategist and field commander. It is therefore appropriate that the Safavid chronicle selected for publication in the Persian Heritage Series should concern itself primarily with an account of the life and times of this remarkable ruler.

The author, Eskandar Beg, known as Monšī (secretary) because of his employment in the Safavid bureaucracy, was born about the year 1560 and probably died about 1632. His work is divided into three books: Book I consists of a history, in summarized form, of the origins of the Safavids and of the reigns of the predecessors of Shah 'Abbas. Although based in the main on earlier histories, such as the *Aḥsan al-Tavārīkh*, the *Ḥabīb al-Sar*, the *Nosakh-e Jahān-ārā*, and the *Fotūḥāt-e Amīnī* (the last-named is not extant), this section of the work contains a considerable amount of material not available elsewhere, and is presented moreover with admirable clarity and accuracy. Books II and III, which constitute the greater part of the history, cover the reign of Shah 'Abbas. Books I and II were completed in 1616, and Book III in 1629, the year of Shah 'Abbas's death. Eskandar Beg's history is therefore a strictly contemporary account; it is also remarkably detailed and accurate, for the author, by virtue of his position as one of the chief secretaries (*monšī-ye 'azīm*) of the court, was a member of the Shah's entourage and an eye witness to many of

the events he describes. This fact not only imparts freshness and vividness to his writing, but enables him to give a wealth of detail that materially increases our understanding of the "inwardness" of the history of the period.

The *Tārīkh-e 'Ālam-ārā-ye 'Abbāsī* is not only important as history—that is, for the information it contains—but is an outstanding work of historiography. Despite the vast scope of the work, the author never loses sight of its shape and proportion and, after a digression, returns unerringly to pick up loose ends. He is unusually accurate in matters of fact and meticulous in giving dates. He is careful to give the essential background of events in the Ottoman and Mogul empires so that the reader may understand their impact on Iran. But it is above all the quality of his writing that sets Eskandar Monšī apart from his contemporaries. As examples of dramatic historical writing, it would be hard to beat the author's description of the buildup of tension before the murder of the queen Mahd-e 'Olyā in 1579; the excitement of the royal army's march on Herat in 1583; the drama of the manhunt for 'Alī Khan in Gīlān or for Šāhverdī Khan in Lorestān, or his portrayal of the assassination of 'Abd al-Mo'men Khan. There are the absorbing descriptions of the siege of Erīvān in 1604 and of Baghdad in 1623, and the compelling accounts of such "set piece" battles as Šūftān, at which the author was present; his depiction of the confusion in the Ottoman camp after the Safavid victory is extraordinarily vivid.

But Eskandar Beg is much more than just a writer of dramatic narrative. His work is full of touches of humor (often self-deprecatory), irony, and pathos. As an example, one may cite his statement that Shah 'Abbas decided to overlook the Uzbegs' committing the crime of carrying off Muslims as prisoners and selling them as slaves because (1) vengeance could safely be left to the Lord and (2) the Shah was not in a position to do anything about it at the time. In another place, the author states that Shah 'Abbas knew what was in the mind of one of his emirs, either "by virtue of his divinely-inspired acumen, or from information supplied by his intelligence agents." Eskandar Beg's work is full of comments on human foibles, as when one Darvīš Kosrow conceives the cunning idea of attending classes in jurisprudence in order to allay the suspicions of the 'olamā that he is a heretic. One likes, too, the story of the royal astrologer who offered to prove the accuracy of his prediction that the Ottomans would not capture Baghdad by volunteering to join the Safavid garrison there.

As for pathos, the picture of Sultan Moḥammad Shah and Abū Ṭāleb Mīrzā, sitting alone in their tent in a deserted camp after the action has moved elsewhere, is unforgettable. There is pathos, too, in Ḥamza Mīrzā's hope that, at the eleventh hour, the impending tragedy of civil war between the *qezelbāš* may be averted.

No assessment of Eskandar Beg, however brief, would be complete without a reference to his moral courage and honesty. He does not merely give plain, unvarnished facts (although that in itself would be an achievement), but is ready to add his own comments and opinions. For instance, he dismisses as improbable the view that the Takkalū-Torkman faction was not party to the plot to abduct Tahmasp Mīrzā. He gives praise to Shah 'Abbās where he feels it is due, and in terms which convince one of the genuineness of his words. Commenting on 'Abbās's outstanding generalship at the battle of Šūfīān in 1605, for instance, he says he is "setting aside for a moment the historian's usual rhetoric and conventional phrases, which are devoid of the reality that lies at the heart of the matter." On the other hand, he is not afraid to make comments that cannot have been pleasing to his royal master: he expresses doubts as to the genuineness of Shah Tahmasp's bones (even though Shah 'Abbās has proclaimed them to be genuine); he criticizes the Shah, by implication, for the loss of life in the aborted assault on Šamāḳī in 1607; he admits that the Safavids were no more sincere in their negotiations over Baghdad than were the Ottomans. His honesty leads him to make fair assessments of the abilities of Ottoman pashas and other officers, and although he expresses the conventional *odium theologicum* toward the Turks, he shows no real animosity toward them. His generally tolerant attitude makes all the more remarkable his outburst against the Gīlānīs.

Eskandar Beg emerges from the pages of his own writing as a humble man and a very human being. Although he was in Qazvin on the day of Sultan Moḥammad Shah's entry into the city, he says he may be mistaken as to the date because Ḥasan-e Rūmlū in his history gives a different one. He admits he gave way to fear at the battle of Šā'en Qal'a. He repeatedly pulls himself up short for indulging in whimsy, and I am particularly fond of the picture of the author staying up all night trying to improve on the vizier's chronogram and finally being forced to admit that he is unable to do so. Nothing could be more revealing of the personality and character of the man than his agonizing over his decision to go to Ordūbād in 1607 at the request of the vizier, Ḥātem Beg, at a time when he had just returned

from five years in the field with the Shah and was longing to see his wife and family.

Eskandar Beg repeatedly assures the reader that if he has not been an eye witness himself of the events he describes, he has endeavored to obtain reports from reliable sources. He tells us on numerous occasions that, in order to obtain a reliable account of a battle, he has elicited reports from soldiers who actually fought in that particular engagement, and his accounts of events in India and other places outside the empire are often derived from merchants and travelers. Admittedly, soldiers and travelers are not always paragons of veracity, but we are left in no doubt that the author has done his best to verify his facts, and we are confident that the reports he receives have been weighed against other evidence. When Eskandar Beg himself is dubious about the authenticity of a report, he tells us so by using the formula "God knoweth best [the truth]!" No one can fail to be impressed by his statement that he will not embroider the facts to impress someone in authority or to further his career.

Finally, I should say a few words of a technical nature. As the basis for the translation, I used the Tehran printed edition of the *Tārkh-e 'Ālam-ārā-ye 'Abbāsī* edited by Īraj Afšār, filling in the numerous *lacunae* in this text by reference to Cambridge University Oriental MSS. H13 and H14, one of the few extant copies of the complete work (but not without its own defects), and to BM MS. Add. 17,927, which is an incomplete MS. but of early date and contains the eulogy to Abū Ṭāleb Mīrzā which is omitted from most later copies of the manuscript.

I adopted the following guidelines in making the translation of Eskandar Beg's history: Since one of the main aims of the Persian Heritage Series is to publish *readable* translations, I made readability my primary concern. To achieve this, I necessarily had to simplify and abridge the Persian original, but I trust that I have omitted nothing of substance. I have, for example, drastically condensed or omitted entirely the conventional invocations to spring which occur at the beginning of the narrative of events for each year. Where the Persian text is racy or vivid, I have tried to reproduce the same tone in the English translation. I decided arbitrarily to omit all the quotations from the poets (including those of the author), which are embedded in the text, in the interests of preventing an already long translation from becoming longer. I have broken this rule in only a

*Roger M. Savory*

few places where the quotation seemed to be inseparable from the context. Now I can only hope, with Eskandar Beg, "that my readers will correct any slips and errors which they come across, and not censure me for them."

Roger M. Savory  
Toronto

**In memory of my teacher,  
Vladimir Minorsky,  
whose pioneering work laid  
the foundations of our  
knowledge of Safavid history**



# Preface

In the Name of God, the Merciful, the Compassionate!

Since a description of the qualities of the divine majesty, which lie beyond the realm of human reason and conjecture, is not compatible with the rank and status of mankind, or with the comprehension of human beings, and since praise of the seat of divine unity, which is beyond imagination and surmise, does not lie within the power of written expression and communication, therefore those who have had the temerity to set foot on this path have lost their way in a trackless desert and have wandered around in confusion, and have foundered at their very first attempts at thanksgiving. They are distinguished by their ignorance, and are far removed from the world of intelligence and wisdom. Those who, in an effort to understand the eternal nature of God, have lit the candle of certain truth at the shrine of knowledge, have become entangled in arguments about creation and preexistence. Demonstrating the truth of the following utterance,

My intellect does not have the capacity for arriving at  
certain knowledge of You  
He who understands Your essential nature is himself  
identical with that nature

they have remained fettered by vain ideas.

It therefore seemed more appropriate, in view of inadequate intellect and general ignorance, not to let my thoughts run wildly to and fro, but to keep silent about these matters, and to keep quiet about things which cannot be contained within the narrow confines of human capacity—particularly the capacity of those who do not possess too great a stock of knowledge. So I determined, with a heart imbued with reverence, and asking forgiveness with deep humility, to give tongue to the following words of praise:

Wherever Your glory exists in full perfection,  
There is a fresh world from the ocean of Your grace;  
What limit can be set to our praising You,  
Since whatever praises we sing are but Your desert?

Again, praises of the dignity of the Prophet, and of the virtues and

illustrious acts of 'Alī and the immaculate Imams, who adorn the throne of God<sup>1</sup> and guide men on the path of salvation, constitute part of the divine attributes. Therefore it is better and more fitting, and more reverent, not to wander in the desert of perplexity and ignorance without the proper provisions and mount—namely, knowledge—but to turn back from such travels, and to make a start toward one's intended goal.

My motive for drafting these discourses is as follows. This least of God's servants, Eskandar known as Monšī, in my early youth, allowed myself to be diverted from the study of the customary sciences, with which I was familiar and toward which I was attracted by temperament, and, led astray by some short-sighted, materialistic persons, I conceived a desire to learn bookkeeping. For some time I busied myself with this unproductive and futile task. When, in my own inadequate estimation, I had achieved the highest degree of perfection in this science, and had devoted some of my valuable time to the affairs of government officials, my far-sighted intellect finally awoke me from the drunken stupor of imprudence. I said to myself, "this sordid job which you have chosen is keeping you a million miles away from the attainment of learning and excellence. Why should you, who have swum in the turbulent ocean of ideas, worship external forms like a fairground entertainer who gulls the public?" When I had pondered on this well, I realized that my precious time had been spent in vain, and that my very nature had become allied to despair and regret. After I had spent some time in the beneficent company of a number of eminent men, who were endowed both with ability and talent, and were masters of the secretarial art (*enšā'*), my suppliant nature conceived a desire for this respected profession. During my association with them, I observed with admiration how they set down on the page of exposition, with the golden pen of thought, sweet and profitable words, and many-colored and alluring conceits, bejeweled with gems of both prose and poetry.

"That desire was conceived in my heart. . . ."

I gave up my employment, planted the seed of this desire in the fertile soil of my heart, and with enthusiasm attached myself to these masters. By this means, I entered the service of His Majesty Shah

<sup>1</sup>Lit.: "the throne of choosing and approving." There is a nice word play between *eštefā'* (choosing), and *ertezā'* (approving), and the sobriquets of Moḥammad (Moṣṭafā, Chosen One), and 'Alī (Mortaṭā, the Approved One), respectively.

‘Abbas the Great, and my principal motive in writing these pages is to publish an account of the life and times of that monarch. I was enrolled as one of the secretaries of the court. Unfortunately, I was not able to labor at this worthy task night and day, as such an important occupation demanded, so that I did not succeed in making progress commensurate with my aspirations and compatible with my knowledge and innate sagacity. Greatly chastened, I descended from the lofty heights of my ambition, and busied myself with my job. At the same time, I lost no opportunity of studying biographical and historical works, because I wanted to achieve success in that noble branch of learning.

In short, I weighed on the scales of intellectual judgment the past history of this great king (‘Abbas I), and his praiseworthy deeds, which I have observed with my own eyes during the time I have spent in his service, and I compared these with the achievements of former rulers.

Learned scholars and eloquent historians have devoted their best endeavors to describing the virtues of these rulers, and to setting forth in detail the events and circumstances of their reigns, and they have compiled many voluminous works filled with strange metaphors and astonishing similes. Nevertheless, I did not find any renowned conqueror to be his equal. I reflected, “You have now entered the service of this eminent king. Do you want to be distinguished among other men of talent by the excellence of your learning? If so, why do you not put your talents to work, and write the history of this unequaled ruler of exalted lineage? Why do you not expend all your eloquence on this project? Even if you do not succeed in joining the ranks of the most eloquent and talented men of learning, at least, by completing this project, you will acquire distinction among your peers, and will have stolen a march on your contemporaries.”

From time to time, my far-sighted intellect would deliver an admonitory slap to the precocious child of my ambition, saying:

“You are still at the stage of learning the alphabet in the primary school of knowledge. How can you have the temerity to emulate the learned men of the age, and why do you vainly make yourself the laughingstock of those who possess real talent? The highest flights of speech are not to be attained by every unaspiring, luckless fellow, and admittance to the inner sanctum of the finest writers is not

granted to every unknown ignoramus."

Alas! Alas! How could one as lowly as I hope to compete with the greatest luminaries of the world of letters? "Just contrast," I said to myself, "your humble status with this half-baked ambition!" Since the voice of reason was right in trying to prevent me from pursuing this plan, I gave up this line of thought. At other times, however, the voice of ambition would proclaim to me loud and clear, "Even though you are lacking in ability and experience in writing eulogies, nevertheless the subject of your eulogy is a most worthy one; your attitude smacks of small-mindedness and lack of ambition. Why yield to this narrow vision and humble way of thinking? Why not give your nimble pen full rein? Many gentle souls are extremely keen on studying works of biography and history, the benefit of which is apparent to all—especially the study of recent history. The arena for writers is a wide one. Do not delay! Follow the dictates of your ambition, set your foot on the path of the search for knowledge, seek divine guidance, and be ready to receive it!"

I spent some time mulling it over in this fashion, torn between that side of my nature which was seeking an excuse to back out, and the ambitious side of my nature. Finally, I decided to set down in writing the events and circumstances of the reign of this monarch, without being restricted by any considerations such as smoothness of syntax, the choice of appropriate words, and embellishments of language and meaning. All this, of course, if I live long enough, and if I can obtain some relief from the chores of everyday life (which cannot be avoided by all who are inexorably bound to this world), in order to find the opportunity of writing.

If, therefore, my beneficent patron should encourage me to complete this work, with God's help and the driving force of my own enthusiasm, the work will progress. Just as the achievements of this mighty king are the exemplar for the princes of the age, so the work of this humble author may become the model for accomplished and talented men.

Having received guidance, then, both from my rational intelligence and from my own aspirations, I began to write the history of the reign of Shah 'Abbas I, from the date of his birth until today, which is the year 1025/1616-17, the king being in his forty-seventh year and still enjoying youth, good fortune, and prosperity. Whatever information I

had of my own knowledge, I have set down without adding or subtracting anything. In matters on which I had no personal information, I was obliged to consult reputable authorities, and I have reported what they have said without wrapping it up, as secretaries do, in obscure and unfamiliar phrases which are tedious and wearisome. In short, I have endeavored to present history and events in their simplest garb.

This has not been a hard and fast rule, however, because it is right that lyrical expression should be given its opportunity from time to time. To sum up, I have made do with whatever phrase came to hand, whether it were succulent or dry, and I have not felt bound to add appropriate poetical quotations. If you come across two or three lines of poetry here and there (and this is extremely rare), in most cases these are original verses which have sprung unbidden to mind as I was describing some particular historical event.

Although my basic intention has been to write a history of the reign of Shah 'Abbas I, from his birth until the present, when he is at the height of his power, I have also briefly described the terrible events connected with the death of Shah Tahmasp, and the accession of Shah Esma'il II and Sultan Mohammad Shah, together with some account of the other princes of the royal family. I have also given information on the Uzbeks and the Ottomans. My object in all this was to slake the thirst of those who are avid for history, and also to preserve the unbroken thread of the narrative by including those matters which are relevant to the central theme.

I dare to hope that my royal patron will find the opportunity to go through this draft, episode by episode, and that, if he finds any error of fact, he will expunge it. Moreover, if he finds the treatment inadequate at any point, may I hope that he will bring it to my notice so that I may make the necessary amendments.

First of all, as a mark of piety, I shall give the genealogy of Shah 'Abbas, which can be traced back to the Prophet and to 'Ali. Then, having given a brief account, in the foreword to the book, of those praiseworthy traits and characteristics which distinguish him from the other princes of the world and rulers of the age, I shall begin the detailed history. My position as a servant of the Safavid royal house, and my natural inclination, and the debt of gratitude which I owe to the royal house for my material support, demand that I should follow

the precedent set by eloquent panegyrists and historians, and heap hyperbole upon hyperbole and exaggerate the virtues of my patron one hundred percent, so as to leave an immortal record on the pages of time. However, since the ingenuous and disinterested nature of the Shah does not look with favor on matters which are devoid of essential truth and contaminated by the embellishments of foolish scribes, I shall avoid that displeasing practice and restrain my pen from indulging in elaboration and ornament, or from recording anything which does not have the appearance of truth.

This royal chronicle consists of a foreword, two books (*ṣaḥīfa*), and a conclusion, and will be completed, God willing, in two or three volumes.

## BOOK I

Discourse 1: The genealogy of Shah 'Abbas I, together with an account of his ancestors, and of the *shaikhs* who sat on the throne of spiritual governance and guidance;<sup>2</sup> a description of the establishment of the Safavid state; and an account of the birth of Shah 'Abbas I, together with a brief account of his outstanding virtues. On the rulers and events of the age of 'Abbas; events connected with the death of Shah Tahmasp; an account of the reign of Shah Esma'il II and Sultan Moḥammad Shah; the accession of Shah 'Abbas I.

Discourse 2: On the piety of Shah 'Abbas, and the qualities which he inherited from his ancestors.

Discourse 3: On his judgment, his divinely given wisdom, and on the excellence of his policies, which are in conformity with the divine will.

Discourse 4: On his good fortune.

Discourse 5: On his justice, concern for the welfare of his subjects, and concern for the security of the roads, which is the key to the prosperity of the country.

Discourse 6: On his authority, despotic behavior, and fiery temper, which are divine mysteries.

Discourse 7: On his policy-making and administration.

Discourse 8: On his simplicity of life, lack of ceremony, and some contrary qualities.

Discourse 9: On his concern for the rights of his servants, and his avoiding laying hands on possessions to which people have rightful claim, for the dispensation of justice is tantamount to *fotouva* and *morouva*.

<sup>2</sup>I.e., the leaders of the Ṣafaviya Order of Sufis.

Discourse 10: On his knowledge of the circumstances of the rulers of the world, and of the classes of society, and of details of countries and highways throughout the seven climes.

Discourse 11: On his public works, and the buildings he erected throughout the empire.

Discourse 12: On his battles, victories and conquests.

## **BOOK II**

An account of the reign of Shah 'Abbas I from his accession to the time of writing, which is the year 1025/1616-17.

## **CONCLUSION**

Containing strange tales, wondrous stories and uncommon happenings of the age—either culled from the books of the ancients, or things seen with my own eyes. If God wills that I live long enough, these will constitute a third volume.

Since criticisms of my work are inevitable, I entreat my readers to regard it, both its good and bad points, with understanding and fair-mindedness; I beg them not to cavil; but if some shortcoming in this history come to their notice, to attribute it to the existence of contradictory accounts, and to turn a blind eye to its faults.



# **Book I**



## Discourse I

*The Genealogy of Shah 'Abbas I, together with an Account of His Ancestors, and of the Shaikhs Who Sat on the Throne of Spiritual Governance and Guidance; a Description of the Establishment of the Safavid State; and an Account of the Birth of Shah 'Abbas I, together with a Brief Account of His Outstanding Virtues; on the Rulers and Events of the Age of 'Abbas; Events Connected with the Death of Shah Tahmasp; an Account of the Reign of Shah Esma'il and Sultan Moḥammad Shah; the Accession of Shah 'Abbas I.*



# On the Genealogy of Shah 'Abbas I, and the Lofty Station of His Exalted Ancestors, Who Are Descended from the Family of the Prophet and 'Alī

It will not have remained concealed from the shrewd minds of perspicacious people that the lineage of this exalted family is derived from no less a person than the "Seal of the Prophets," Moḥammad, and from 'Alī the "Approved" (of God), as follows:

Abu'l-Moẓaffar Šāh 'Abbās b. Solṭān Moḥammad Pādešāh b. Šāh Ṭahmāsp b. Šāh Esmā'īl b. Solṭān Ḥeydar b. Solṭān Joneyd b. Solṭān Ebrāhīm, known as Šeyḵ Šāh, b. Solṭān Šadr al-Dīn Mūsā b. Šeyḵ Šaft al-Dīn Eshāq b. Amīn al-Dīn Jebrā'īl b. Šāleḥ b. Qoṭb al-Dīn b. Šalāḥ al-Dīn Rašīd b. Moḥammad al-Ḥāfeẓ b. 'Evaẓ al-Ḳavāṣṣ b. Fīrūzšāh b. Moḥammad b. Šaraf b. Moḥammad b. Ḥasan b. Moḥammad b. Ebrāhīm b. Ja'far b. Moḥammad b. Esmā'īl b. Moḥammad b. Aḥmad al-A'rābi b. Abū Moḥammad al-Qāsem b. Abu'l-Qāsem Ḥamza b. the Emām Abū Ebrāhīm Mūsā al-Kāẓem b. the Emām Ja'far al-Šādeq b. the Emām Moḥammad al-Bāqer b. the Emām 'Alī Zeyn al-'Ābedīn b. the Emām Abū 'Abdollāh al-Ḥoseyn b. the Commander of the Faithful, the Emām of the God-fearing, the Victorious Lion of God, 'Alī b. Abū Ṭāleb, upon him be peace!

Genealogists and historians are in agreement that 'Alī and the Prophet Moḥammad are descended from Esma'īl. Moreover, there is no disagreement in regard to their descent from 'Adnān, but there are differences of opinion in regard to the chain of descent from 'Adnān to Adam. Expert genealogists, and those skilled in dynastic traditions, have constructed elaborate family trees showing the descent of the ancestors of the Safavids from the Prophet, have written treatises on their merits and virtues, and have described various strange events and wondrous signs and acts emanating from them and indicative of the fact that the Prophet's light shone upon them. The humble author of this history, in support and imitation of the practice of the master of this science, will content himself with a brief summary of these matters.

## *The Noble Ancestors of the Prophet*

It is related on the authority of 'Abdollāh b. 'Abbās that the Prophet, when he was giving the details of his own genealogy and came to 'Adnān, stated as follows: "The genealogists have lied regarding the

generations after 'Adnān. 'Adnān had two sons." Therefore the Prophet and 'Alī, by virtue of the "sound" tradition: "I and 'Alī are from the same light," have shone forth and emitted their radiance from the same niche, and trace their descent from 'Adnān's younger son. According to the author of the *Rowzat al-Aḥbāb*, Ma'add had eight sons, one of whom was Nezār, whose patronymic was Abū Rabī'a and Abū Eyād. When Nezār was born, his father, in thanksgiving for that light which shone forth from his son's forehead, made a sacrifice and gave a feast. This same light was transmitted to Nezār's son Moẓar. Moẓar continued to obey God according to the faith of Abraham the Ḥanīf and the religion of Esma'il, and that world-adorning light which shone forth from his auspicious brow transfigured him, and repulsed the darkness day and night. He possessed perfection of beauty. Among the Arabs, a large number of camels is attributed to him. That sunlike beauty was likewise visible in his son Elyās. Elyās was a believer in the unity of God, a pious and sober man. He was born when his father had reached an advanced age, and had despaired of having a son. Consequently, he was named Elyās, and he became the leader of his family and tribe, the most honored of the children of Abraham, and the most eminent of the descendants of Esma'il. It is related that whenever Elyās walked around the Kaaba, he heard the sound of the words, "Here am I, at Your command" issuing from his loins; and he used to be astonished at this circumstance.

After him, the rays of that [divine] light were reflected in the perceptive<sup>1</sup> beauty of his son 'Āmer, and after him in 'Āmer's son Kozeyma, and after him in Kozeyma's son Kenāna, whose patronymic was Abū Naẓr. From Kenāna's son, Naẓr, all the tribes of the Qoreyṣ are descended. After Naẓr, his son Mālek inherited the divine light, and after him Fehr, and Fehr's son Ġaleb, by whom it was transmitted to Lo'eyy, and thence to Ka'b. Of the many sons of Ka'b, Morra was selected from among his brothers to be its repository, and by him it was transmitted to Kelāb, a powerful chieftain of the Banī Qoreyṣ. From Kelāb it was handed down to his son Qoṣeyy, from among whose sons 'Abd Manāf was distinguished by being its recipient. 'Abd Manāf's successor was his son Hāšem (his name was 'Amr, and Hāšem was his sobriquet). Hāšem became a powerful chief of the Qoreyṣ, and under his leadership the Banū Hāšem acquired a position of influence among the Qoreyṣ. After Hāšem, 'Abd al-Moṭṭaleb, whose personal name was Šeyba, became the bearer of the [divine] light, and under his leadership the Banū Hāšem maintained their power and influence among the

<sup>1</sup>A play on the word *modreka*. 'Āmer, the son of Elyās, was known as Modreka.

Qoreyṣ. He became known as 'Abd al-Moṭṭaleb for the reason given in the histories<sup>2</sup>. The key of the house of the Kaaba was held by him, and the office of Keeper of the Veil (of the Kaaba) devolved upon him. The digging of the well Zamzam took place in his time. By virtue of the good fortune inherent in the nature of the Light of Moḥammad, every prayer which was offered to the throne of the Almighty was answered.

'Abd al-Moṭṭaleb had ten sons. According to the author of the *Rowzat al-Ṣafā wa Kolāṣat al-Aḵbār*, his eighth son,<sup>3</sup> 'Abdollaḥ, was the father of the Prophet. Now 'Abdollaḥ had vowed that, if he should be blessed with ten sons, he would sacrifice his favorite son to God.<sup>4</sup> When God blessed him with this number, he prepared to fulfill his vow. Lots were drawn by his sons, and the lot fell upon 'Abdollaḥ. 'Abdollaḥ was overjoyed at this sign [of God's favor], and submitted his neck to the divine decree. 'Abd al-Moṭṭaleb rejoiced at his son's submission to God's will, and went with his son to the place of sacrifice. The Qoreyṣ, hearing the news, followed them, and prevented 'Abd al-Moṭṭaleb from carrying out his intention. They consulted a soothsayer, who was the most eminent of her kind at that time. The soothsayer opted for the payment of blood money, and instructed them to prepare a ransom of ten camels, one for each of the sons of 'Abd al-Moṭṭaleb. They should then cast lots between the camels and 'Abdollaḥ. If the lot fell on 'Abdollaḥ, they should add ten camels, and again cast lots, until such time as the lot should fall on the camels. 'Abd al-Moṭṭaleb did as instructed, and the lot fell upon 'Abdollaḥ. When the number of camels had reached a hundred, Almighty God accepted the blood money, and the lot fell upon the camels. This was repeated several times, until 'Abdollaḥ was satisfied. Then the hundred camels were sacrificed. This is the reason why the Muslim community fixed the perfect sacrifice at one hundred camels, and the Prophet's remark, "I am the son of two sacrificial victims," refers to 'Abdollaḥ and Esma'il.

As is recorded in the chronicles, the Light of Moḥammad shone forth from 'Abdollaḥ's brow, and the learned men of the Jews, out of rancor and envy, several times made an attempt on his life. Each time, he was aided by unseen forces, and his enemies were frustrated. All the women of Qoreyṣ were enamored of his beauty, which was the result of the radiance of the Light of Moḥammad, and desired to marry him. That good fortune fell to the lot of Āmena, daughter of Wahb, and her

<sup>2</sup>See A. Guillaume, *The Life of Muhammad*, 2nd ed., Oxford University Press (Pakistan Branch), 1968, p. 59 (hereinafter quoted as Guillaume).

<sup>3</sup>According to Ebn Heṣām, 'Abdollaḥ was the youngest son.

<sup>4</sup>See story in Guillaume, pp. 66ff.

hopes were fulfilled. In the Year of the Elephant, she gave birth to Moḥammad the "Seal of the Prophets," and the world of darkness was illumined by his world-adorning beauty.

Many wondrous events, secret signs, and supernatural occurrences took place during his mother's pregnancy, his birth, suckling, and growth, until the announcement of his prophetic mission. Such events, relating to the Prophet and his mother, are recorded in compilations of legends and traditions. In brief, 'Abdollāh died at Medina, at the age of twenty-five, before the birth of Moḥammad; he was buried on that holy soil. Moḥammad's mother, Āmena, died when Moḥammad was seven years old, and 'Abd al-Moṭṭaleb was charged with the upbringing of Moḥammad at Ṭohā and Medina. The following year, 'Abd al-Moṭṭaleb died, and the orphan was placed in the care of one of his uncles, Abū Ṭaleb.

Abū Ṭaleb was the seventh son of 'Abd al-Moṭṭaleb. His name was 'Omṛān, and he possessed rank and station among the Qoreyṣ. The Prophet Moḥammad was brought up under the loving care of his uncle, Abū Ṭaleb, who did not die until the tenth year of Moḥammad's prophetic mission. While he lived, Abū Ṭaleb devoted all his efforts to helping Moḥammad. Ẕadīja died in the same year as Abū Ṭaleb, and for this reason, Moḥammad called the tenth year of his mission "the year of grief."

Abū Ṭaleb was the father of 'Alī, whose praises are sung by friend and foe alike, and who, after the Prophet himself, is the most noble of the sons of Adam. By virtue of the tradition, "My flesh is thy flesh, and my blood is thy blood," 'Alī is inextricably linked with the Prophet. 'Alī married the daughter of the Prophet, and the offspring of this union were the "two stars of prophethood," Ḥasan and Ḥoseyn. Springing from this same fount, in line of descent, were ten others like them—twelve imams in all, the first of them 'Alī, the last the Mahdī.

The object of this genealogical discursus is to show the descent of Shah 'Abbas the Great, and so I shall give some details of his noble ancestors. In brief, from Moḥammad and 'Alī the chain of descent of this king, who is descended from Mūsā and is of the lineage of Ḥoseyn, is forged, noble link by noble link, until, as I indicated above, it is connected with the seventh of the twelve imams, Mūsā al-Kāẓem.

I pass then from the imams to the ancestors of His Majesty. All gene-

alogists are agreed that His Majesty's family tree goes back to the Imam Mūsā al-Kāẓem's son, Abu'l-Qāsem Ḥamza, who, according to the most accurate report, is buried at Sū Safīd in the district of Toršīz, and his tomb is a place of pilgrimage for the local people. Darvīš Tavakkol b. Esmā'īl, known as Ebn Bazzāz, during the lifetime of Shaikh Ṣadr al-Dīn Mūsā, composed a work entitled *Ṣafvat al-Ṣafā*, in which he described the ancestors of His Majesty, and gave an account of the mystical states and miraculous powers of the Safavid shaikhs, and the spiritual stations of the saints. Ebn Bazzāz began his account with Fīrūzšāh Zarrīnkolāh, and so I shall do the same.



## Fîrûzşâh Zarrînkolâh

The author of the *Şafvat al-Şafâ* says that one of the sons of the prince of the mystical path in this world, Ebrâhîm b. Adham,<sup>1</sup> who was constantly engaged in holy war against the infidel, overthrew the forces of darkness and unbelief and brought the light of Islam to the people of Moğân and Arrân<sup>2</sup>—regions which up to that time had been strangers to Islam. This ruler appointed Emir Fîrûzşâh, who was admirably qualified to assume a position of either spiritual or temporal authority, governor and emir of the province of Ardabîl and its dependencies. Fîrûzşâh possessed power and riches, and immense quantities of horses, cattle, and booty. Since the Ardabîl district could not contain all his livestock, he moved to a place called Rāngîn, in the forests on the borders of Gîlân. In that province, he began to give instruction on religious problems, and to expound the certain truths of mystical knowledge. His hospitality was lavished on those near and far. When Fîrûzşâh died, his son ‘Evaž al-Ķavâşş assumed the leadership of that religious group. ‘Evaž moved back to the Ardabîl district, to the village of Esfaranjân, and settled there with his horses, his servants, and his followers. He too became famous for his hospitality.

After the death of ‘Evaž, his son Moğammad al-Ĥâfež took his place. An astonishing event then occurred. At the age of seven, Moğammad disappeared from his father's house, and no one had any information as to his whereabouts. A search was made for him, but in vain. As men despaired of his being alive, mourning was begun for him. After seven years had elapsed, when the broad face of the full moon entered the station of the Gemini, Moğammad suddenly appeared at the door of his father's house. The servants and devoted supporters of the family who had given themselves over to tears and lamentation during his absence, had their mourning and grief changed to joy and rejoicing at the sight of his beloved face, and they hastened to question him about what had happened to him.

Moğammad declared that he had been carried off by a group of Mos-

<sup>1</sup>Ebrahim b. Adham (died 161/777-78), one of the most prominent ascetics of the 2nd/8th century. He is widely known in legend as the prince of Balk who gave up his position as ruler to live a life of piety and asceticism, but there seems to be no historical basis for this [see article IBRÂHÎM B. ADHAM in *EI*<sup>2</sup>, iii, 1971, pp. 985-86].

<sup>2</sup>Arrân, region lying north of Lake Režā'îya in Azerbaijan, and bounded by the Kor and Aras rivers. Moğân (Moqân), the plain lying north of Ardabîl between the Aras River and the Caspian Sea.

lem *jenn*<sup>3</sup> who were following the path of righteousness and salvation. The *jenn* had treated him with great kindness, and had given him instruction in religious precepts and in the memorization of the Koran. "During the seven years that I was with them, I busied myself with acquiring knowledge in various branches of learning, up to the present time when I have returned to my own abode."

A group of sincere devotees considered that his arrival augmented both spiritual and worldly bliss, and they placed him on the seat of spiritual guidance occupied by his forefathers. He, following the example of his exalted forefathers, devoted his attention to living a life of perfect piety and uprightness, and he busied himself with giving religious guidance and spiritual direction to the community.

When his life came to an end, his place was taken by his son Šalāh al-Dīn al-Rašīd, who fed the poor and needy by way of following the path of righteousness. Šalāh al-Dīn elected to reside at a place called Kalḡorān near Ardabīl. He no longer looked [for support] to votive offerings and gifts, but aspired to be an agriculturalist, and he encouraged his disciples and followers to cultivate the land. In addition to possessing perfect piety and chastity, he was endowed with physical beauty too, and he was beloved by all. When he reached the age of seventy he died, and his place was taken by his son Qoṭb al-Dīn.

Qoṭb al-Dīn extended his kindness and favor to all those connected with this exalted family, and following the practice of his ancestors, devoted himself to giving spiritual guidance to those seeking the right path. A number of devotees pledged themselves to serve him. During Qoṭb al-Dīn's lifetime, the governor of part of Georgia, with a force of Georgian infidels, flung himself without warning against the province of Ardabīl, and the Islamic community suffered heavily at the hands of the invaders.<sup>4</sup> For their safety, Qoṭb al-Dīn moved his womenfolk to Ardabīl, and concealed them in a secure place. One day, they had emerged from their hiding place to see what the Georgians were doing, when a Georgian entered and struck Qoṭb al-Dīn a terrible blow; wounded and groaning, he sank down among the slain. After the Georgian danger was over, surgeons attended to him, his wound healed, and he recovered.<sup>5</sup>

<sup>3</sup>Spirits; *genii*.

<sup>4</sup>This attack took place in 600/1203-04.

<sup>5</sup>Additional details of this incident are given by other sources. See R. M. Savory, "The Development of the Early Safavid State under Isma'īl and Ṭahmāsp, as Studied in the 16th Century Persian Sources," unpublished Ph.D. thesis, University of London, 1958 (hereinafter quoted as Savory, *Development*), pp. 8-9.

In the fullness of time, Qoṭb al-Dīn's grandson, Ṣāfi al-Ḥaqq va'l-Ḥaqqīqa va'l-Dīn Eshāq, was born, and for several years the eyes of the aged Qoṭb al-Dīn were gladdened by the sight of his grandson. When Qoṭb al-Dīn died, the mystical knowledge and function of spiritual guide which he had inherited from his forefathers was transmitted to his son Ṣāleḥ. Ṣāleḥ ("upright") lived up to his name. He was an outstanding example of sainthood and spiritual guidance, and a gateway to the path of righteousness, probity, and salvation. Even more than his predecessors, he devoted himself to the needs of the indigent, and he won golden opinions among the people. The poor and needy were never absent from his gate, and he never showed weariness at the number of beggars who frequented his dwelling. When he died, he was buried at Kalḡorān by his son Jebrā'īl.

Sultan Seyyed Jebrā'īl, that model for the watchful and vigilant, the most favored of those who sit upon the prayer mat, was a man who knew God. In piety, chastity, fear of and obedience to God, and worship, he excelled. In accordance with the custom established by his father, he lived at Kalḡorān in the Ardabīl district, which was where he was born and brought up. In the end, his yearning for mystical knowledge of God and his antipathy toward worldly people were an obstacle to his associating with others. He gave precedence to the struggle against the carnal soul and to self-denial. Giving himself up entirely to mystical contemplation, he adopted a regime of silence, and rarely spoke to other men; the mystical stations<sup>6</sup> which he attained gained wide renown. He married Dowlatī, who bore him Ṣāfi al-Ḥaqq va'l-Ḥaqqīqa va'l-Dīn Eshāq.

Ebn Bazzāz, in his work *Ṣafvat al-Ṣafā*, has related, on the authority of Mowlānā Moḥyī al-Dīn, who was a scholar of the time of Sultan Ṣadr al-Dīn, so many wondrous signs, indications, and strange events which had been related to him by Dowlatī in connection with the gestation, birth, and suckling of Shaikh Ṣāfi al-Dīn, that it is impossible to include them all in this abridged version. When Ṣāfi al-Dīn was six years old, his father, Jebrā'īl, died, and was buried alongside the grave of his father, Ṣāleḥ. Shah 'Abbas the Great, who considered the existing building on the site to be too mean, had a beautiful dome constructed over the tombs.

<sup>6</sup>In Sufi terminology, there is a fundamental distinction between *maqāmāt* (mystical stations) and *ḥalāt* (mystical states). The former may be reached by "spiritual exercises"—prayer, contemplation, fasting, etc. The state of *ḥāl*, "mystical ecstasy," however, is a gift of grace vouchsafed by God.

After his father's death, Shaikh Ṣaḥī al-Mella va'l-Dīn was brought up by his mother. From his early childhood, the marks of divine grace and favor were clearly visible in him, and he was constantly seeing marvelous happenings, such as the discovery of graves, the revelation of the circumstances of the dead, and the like. He used to relate these revelations to his mother, who assured him that they portended future greatness.

For a time, Ṣaḥī al-Dīn engaged in the pursuit of worldly skills and excellence. Then the desire to make excursions into the spiritual world, and to gain an insight into its problems, took possession of him, and he embarked on the course of warring against the carnal soul and of self-denial. He realized that he could not attain the heights of spiritual excellence without the guidance of a spiritual director who had had genuine mystical experience. He therefore took to performing his devotional acts at the shrine of Shaikh Farroḡ Ardabīlī, or at the tomb of Shaikh Abū Sa'īd, both of whom were disciples of Shaikh Joneyd Baḡdādī.<sup>7</sup> Sometimes he frequented the mausoleum of the gnostic Shaikh Šehāb al-Dīn Maḥmūd Āmerī, seeking a spiritual director. He heard reports of the exalted mystical state and excellent accomplishments of Shaikh Najīb al-Dīn Bozḡūš Šīrāzī, and he set off to Shiraz in search of him.

Ṣaḥī al-Dīn had an elder brother, Šalāḥ al-Dīn, who had acquired great wealth and dignity and worldly esteem at Shiraz, and had married a local woman. Ṣaḥī al-Dīn, on the pretext of visiting his brother, obtained permission from his mother to make the journey to Shiraz. When he reached Shiraz, however, he learned that Shaikh Najīb al-Dīn Bozḡūš was dead. Ṣaḥī al-Dīn met the local shaikhs, but the communication of divine grace which he sought was not vouchsafed to him.

During this time, he made the acquaintance of Mawlānā Rāzī al-Dīn, a theologian who possessed mystical insight, and studied Koranic commentary with him as far as Chapter 99 of the Koran, which begins, "When the earth is shaken."<sup>8</sup> Ṣaḥī al-Dīn obtained permission from the Mawlānā to continue his studies of commentaries on the Koran. He made the acquaintance of Shaikh Moṣṭafā al-Dīn Sa'īdī Šīrāzī,<sup>9</sup> but did not find his society agreeable. When the Sufis

<sup>7</sup>One of the greatest of early Islamic mystics, died A.D. 910.

<sup>8</sup>As there are 114 in the Koran, this means that Ṣaḥī al-Dīn had studied the commentaries on almost the whole of the Koran.

<sup>9</sup>The famous author of the *Golestān* and the *Būstān*.

of that region realized that Ṣaḥī al-Dīn had progressed farther on the mystical path than they had themselves, they directed him to Emir 'Abdallāh, a *seyyed* and exemplar for the local mystics. When Ṣaḥī al-Dīn visited him, he perceived that 'Abdallāh was indeed a man of great personal sanctity and deep spiritual insight. Ṣaḥī al-Dīn related to him the visions he had experienced.

'Abdallāh remained for a while deep in thought. Then he raised his head and said: "O Turkish youth! The mystical experiences which have been vouchsafed to you as a result of your struggle with your carnal soul, your self-denial, and your exalted mystical state are more profound than those to which my spiritual insight has attained. You are destined for great things. You will not find what you want here. Today, the only person who can remove the veil from your eyes and guide you to your destination is Shaikh Zāhed Gīlānī, who has a retreat in Gīlān, not far from your own district, by the seashore." 'Abdallāh then described Shaikh Zāhed's appearance, and Ṣaḥī al-Dīn said farewell to the shaikhs of Fārs. Asking for their spiritual help, he set out for his home. However much his brother offered him money and luxury items to take with him, Ṣaḥī al-Dīn refused them all. Ṣaḥī al-Dīn reached Ardabīl safely. His arrival was divined by Shaikh Zāhed in a revelation which came to him by virtue of his life of asceticism and esoteric knowledge. Shaikh Zāhed said to his disciples: "In Ardabīl there is a young man who wants to meet me, who is separated from the *owtād*<sup>10</sup> by no more than one veil."

Meanwhile, Ṣaḥī al-Dīn had made inquiries about where Zāhed lived, and had set out to find him. On arrival at Zāhed's *kāneqāh*,<sup>11</sup> Ṣaḥī al-Dīn entered the cloister and began to pray. It was the month of Ramaẓān, and it was Shaikh Zāhed's custom, as soon as the new moon of Ramaẓān appeared, to retire to his private apartments, where he would spend night and day at his devotions, and break his fast with his family. He would follow this regime until the 'Īd al-Fetr,<sup>12</sup> and would not meet any of his disciples. On the day of Ṣaḥī al-Dīn's arrival, Shaikh Zāhed emerged from his private apartments and said to one of his servants: "Today a guest has come to us from among the

<sup>10</sup>The five *owtād*, "stakes" or "pillars," and the *abdāl*, "substitutes" (their number is variously given as 7, 40, and 300), take the third and fifth places respectively in the hierarchy of the *rejāl al-ḡayb* or Sufi hierarchy of saints who, "unknown to the masses, participate by means of their powerful influence in the preservation of the order of the universe" (I. Goldziher, article ABDĀL in *ET*<sup>2</sup>, 1954, pp. 94-95).

<sup>11</sup>Sufi convent.

<sup>12</sup>The festival celebrating the end of the month of Ramaẓān.

seekers after truth of this age. At present he is performing his prayers in the cloister. When he has finished, bring him to me." The servant did so. Shaikh Zāhed addressed his visitor as Ṣaḥī al-Dīn, and gave him the good news that he was destined for high spiritual rank and mystical stations. Shaikh Ṣaḥī al-Dīn found Shaikh Zāhed to be everything that he had been led to believe, and he pledged his allegiance to him. Through the performance of commendable services, he became one of Shaikh Zāhed's personal confidants.

The purification of Shaikh Ṣaḥī al-Dīn's soul, and his ascetic regimen, reached such a degree that he used to break his fast only once a week. On the advice of Shaikh Zāhed, he changed this to once every three days. Finally, when Zāhed found that even this was undermining his constitution, he instructed him to break his fast daily. Many supernatural acts and miracles are attributed to Ṣaḥī al-Dīn, and these are set forth in detail in the *Ṣafvat al-Ṣafā* and the *Fotūḥāt-e Amīnī* of Haravī. In short, Ṣaḥī al-Dīn used to open the eye of spiritual insight to the world of spirits and images, and he saw genuine visions.

In one of his visions, he was standing with a sword at his belt and a sable hat on his head. When he removed the hat, a brilliant light shone forth from the top of his head and illuminated all the surrounding area. He related this vision to Shaikh Zāhed, and asked him what it meant. Shaikh Zāhed's interpretation was as follows: "The sword and the sunlike radiance are the signs of the appearance and coming forth of a powerful king from your stock. The reflection of his sunlike felicity will shine upon the people of the earth, and the flashing blade of his sword will obliterate and utterly destroy the dark evil of innovators and those in error."

In brief, Ṣaḥī al-Dīn made great progress in his war against his carnal nature and in his ascetic regimen, and he began to give evidence of knowledge of divine mysteries. Shaikh Zāhed bound him even more closely to him by a marriage alliance by giving his daughter Fāṭema to him in marriage. Although Shaikh Zāhed, during his own lifetime, gave his permission for Ṣaḥī al-Dīn to give spiritual direction, Ṣaḥī al-Dīn refused. On his deathbed, however, Shaikh Zāhed entrusted him with the function of spiritual guidance, and made him his heir.

Certain self-interested persons protested to Shaikh Zāhed, saying,

"in view of the excellent qualifications of Jamāl al-Dīn 'Alī, who is your own natural son and heir, and endowed with mystical insight, why have you not given him permission to act as spiritual director, instead of placing Ṣaḥī al-Dīn in that exalted position?" Shaikh Zāhed, in order to remove doubts and to pacify and soothe his disciples, determined to test the two of them. He said, "Where is my son's cell?" The disciples replied, "Within the sacred enclosure of the *kāneqāh*." "And where is Ṣaḥī's cell?" he asked. They replied, "About a mile and three-quarters<sup>13</sup> from your own cell." Shaikh Zāhed said, "I will call them both, so that you may determine their comparative rank and station." He then called his son three times, but his son made no reply. When he called Ṣaḥī Ṣaḥī replied, "Here I am, ready to help you, O my Shaikh and my *Moršed* (spiritual master)," and he set off for Zāhed's house. Zāhed asked him where he had been. He replied, "I was in my cell, when I heard my Shaikh calling me, and here I am, at your service." Zāhed turned toward those present and said, "That on which my gaze is fixed, has been granted by God (may He be glorified and exalted!) to Ṣaḥī, and not to Jamāl al-Dīn. I have not betrayed God's trust, but conferred it on its rightful owner."

In the year 700/1301, Shaikh Zāhed died at Stāhrūd in Gīlān, and was buried there. From him Shaikh Ṣaḥī al-Dīn inherited the chain of discipleship, the Sufi mantle (*ḥerqa*), and the function of spiritual director. Shaikh Zāhed had inherited these by the following chain of transmission: Seyyed Jamāl al-Dīn; Shaikh Šehāb al-Dīn Maḥmūd Āmerī; thence by seven links to Shaikh Joneyd Baġdādī; Sarī Saqaṭī; and Ma'rūf Karḳī, the servant of the eighth Shi'ite Imam, Abu'l-Ḥasan 'Alī b. Mūsā al-Reżā. By virtue of the testamentary disposition of Shaikh Zāhed, therefore, Ṣaḥī al-Dīn took his place as spiritual director, and guided men on the straight path of the religious law, and on the right way of the mystical path and of truth. Zāhed's daughter bore him a son, Ṣadr al-Dīn Mūsā. Toward the end of his life, the excessive rigors of a regimen of self-denial, and the resulting physical weakness, caused Ṣaḥī al-Dīn to be afflicted by bladder trouble. For a while, viewing his complaint from the mystical viewpoint, he succeeded in considering it as a sort of vicarious spiritual cure, and he derived happiness from that thought. But when his weakness increased, he took to his bed. During his illness, whenever he was restless because of the pain, he used to go to the spot where his tomb now is, and rest there awhile. His wife would take him

<sup>13</sup>"Half a *farsaḥ*." A *farsaḥ* (Greek *parasang*) was approximately 3.5 miles.

back to their house. Sometimes, when in the grip of severe pain, he would ask, "Are you taking me to my house?" She would reply, "You are in your own house." He would reply, "That is my real home," and they would take him back there. This occurred several times.

When he was near death, Ṣaḥī al-Dīn called together the Safavid<sup>14</sup> disciples, and enjoined his companions and family to stand fast on the religious law, and on the mystical path of the Sufi shaikhs. He further enjoined them to continue giving hospitality and bounty to the poor. He declared that he conferred the function of spiritual director of that community on his son, Ṣadr al-Dīn (Mūsā). He then began to utter various words of admonition and advice, until his voice failed him. His last words were, "Invoke blessings on him [the Prophet], and salute him with the salutation of peace!"<sup>15</sup> He died after the morning prayer, on Monday, 12 Moḥarram 735/12 September 1334. Seventeen days later, his wife, in answer to her prayers, was released from this life and followed him to paradise. In the *Fotūḥāt-e Amīnī* it is related that Seyyed Jamāl al-Dīn Eṣfahānī, in obedience to a testamentary disposition by Ṣaḥī al-Dīn, washed his body and prepared it for burial, since Ṣadr al-Dīn Mūsā was away at the time on a trip to Solṭānīya. Persons connected with the Safavid family buried Ṣaḥī al-Dīn at the place he had chosen, and his tomb is now a place of pilgrimage.

The light of continence and piety was visible on the brow of Sultan Ṣadr al-Dīn Mūsā from an early age, and the signs of probity and righteousness were apparent in his face. He was an outstanding saint and spiritual master, and uniquely distinguished among the great men of the age by virtue of his exalted lineage. For on his father's side, generation after generation, he was a *seyyed*<sup>16</sup> and had the power to work miracles; on his mother's side, he inherited his function as spiritual director; and on his grandfather's side he was the seventh incumbent on the throne of spiritual guidance, asceticism, and rectitude. It is recorded in the *Fotūḥāt-e Amīnī* that, on the day on which the marriage contract was signed between Fāṭema, Shaikh Zāhed's daughter, and Ṣaḥī al-Dīn, Shaikh Zāhed suddenly got up in the middle of the wedding reception and greeted ceremoniously, and with humble deference, a total stranger. Those present inquired the meaning of this. The Shaikh replied: "the sons of Ṣaḥī al-Dīn, who are my grandsons, have been revealed to me. Just now I caught sight

<sup>14</sup>So called after Ṣaḥī.

<sup>15</sup>Koran: XXXIII/56.

<sup>16</sup>On the vexed question of the validity of the Safavid claim to *slāda* ("seyyed-ship"), see Savory, Development, p. 6.

of that blessed person who will succeed Ṣaḥī and myself. I intuitively perceived the sublime nature of his mystical station, and therefore showed him the respect due to him."

When Ṣadr al-Dīn Mūsā was born, Ṣaḥī al-Dīn told his disciples that this was the son who was greeted by Shaikh Zāhed at the wedding reception. Ṣadr al-Dīn spent some years at his father's side, preparing himself to take on the office of spiritual director. The author of the *Nafahāt al-Ons*, in regard to Seyyed Qāsem-e Anvār, says that it is a matter for debate whether anyone after the immaculate Imams attained the eminence of Seyyed Qāsem, and he states that Qāsem-e Anvār was a disciple of Shaikh Ṣadr al-Dīn Ardabili.<sup>17</sup>

In short, after his father's death, Ṣadr al-Dīn assumed the function of spiritual director of the Safavid Order. When Ṣadr al-Dīn Mūsā returned from his visit to Solṭāniya, his spiritual beauty uplifted the adherents of the Safavid family. They came out of mourning and, in accordance with the last wishes of Ṣaḥī al-Dīn, invested him as *morshed*, and pledged themselves to be his obedient disciples. His gate became the rendezvous for princes and nobles. Many Mongol emirs and nobles placed their trust in his spiritual direction, which daily increased in strength. Ṣadr al-Dīn began the construction of the sacred enclosure of the Safavid family, which is now visited by numerous pilgrims. He constructed the dome over the tomb of Shaikh Ṣaḥī al-Dīn, the residence for the Koran reciters, and various ancillary buildings, the cost being defrayed from his own pocket. He also appointed sweet-tongued Koran reciters, and from that day to this, the sound of the recitation of God's word has filled that abode of grace and divine mercy.

When Ṣadr al-Dīn died, his place was taken by his son Kāja 'Alī, who buried his father in the family mausoleum, at the side of Shaikh Ṣaḥī al-Dīn, thus enhancing the distinction of that site. Sultan Kāja 'Alī had emulated his forefathers, and the shaikhs his ancestors, in warring against the carnal soul, in self-denial and in spiritual exercises. As a result, he had received spiritual enlightenment and had been admitted to divine mysteries. He took the Sufis of the Safavid Order under his care, and they observed him perform many miraculous acts.

<sup>17</sup>In fact, the author of the *Nafahāt al-Ons*, Jāmi, tries to deny that Ṣadr al-Dīn Mūsā was the spiritual director of Qāsem-e Anvār. See R. M. Savory, "A 15th-Century Safavid Propagandist at Harāt," in *American Oriental Society (Middle West Branch) Semi-Centennial Volume*, Indiana University Press, 1969, pp. 189-97.

It is said that Kāja 'Alī met Tīmūr on three occasions, in the flesh and in the form of a likeness. The first occasion was when Tīmūr was crossing the river Oxus on his way to invade Transoxania, and his whip fell into the water. A dervish, dressed in rags, appeared before him, carrying the whip which he had retrieved from the river. Tīmūr took this to be a good omen, and questioned the dervish, who replied: "My home is Ardabīl, the place where I shall appear is Dezfūl, and the place where I shall be buried is Jerusalem." On this occasion, his form was definitely an apparition emanating from the visionary world. The second occasion was when Tīmūr was marching from Baghdad to Kūzestān. A dervish wearing a black Sufi robe appeared before him on the bridge over the river Dez. The dervish said, "I am that dervish who placed your whip in your hand on the banks of the Oxus," and he promised that there would be a third meeting at Ardabīl.

Several years later, when Tīmūr was returning from Asia Minor, bringing with him a large number of prisoners whom he had taken in that campaign, he stopped at Ardabīl. The fame of Shaikh Ṣaḡī al-Dīn, and accounts of his high mystical station, had reached him, and he made the pilgrimage to the Safavid mausoleum. Afterward, he asked some questions of the dervishes sitting nearby, and they directed him to Kāja 'Alī. He went to the Shaikh's private quarters and found the Shaikh at prayer, offering praises to God. However much the servants importuned him, informing him of the arrival of the great conqueror, Kāja 'Alī paid no attention. When he had finished, he saw to it that Tīmūr was seated in a proper manner, and then began to offer him words of counsel and admonition. Emir Timur had secretly thought of three things. If Kāja 'Alī, he said, could reveal these three things, he would commit himself firmly to his spiritual direction. Kāja 'Alī revealed all three things exactly as the Emir had secretly conceived them. Emir Timur therefore declared himself a disciple of Kāja 'Alī, and told the latter to make any request he liked of him.<sup>18</sup> What need have the princes of the world of poverty and spirituality of any trappings of the world? What business do the kings who possess the tawdry baubles of this world have in the market where the priceless pearls of divine knowledge are sold?

Since Kāja 'Alī's mind was completely free from any wordly considerations, and his nature was devoid of any material attachments,

<sup>18</sup>A different version of the "miracle" is given in other sources. See Savory, *Development*, p. 23.

he could not think of anything he needed. When Emir Timur insisted and pressed him to ask for something, the *Kāja*, seeking always to please God, requested the release of the prisoners whom Emir Timur had taken in Asia Minor. Emir Timur accepted the request, and gave orders that all the captives should be released. In the town of Ardabīl and its environs, Timur bought, out of his lawful money, villages and excellent pastures, and made them into a *vaqf*<sup>19</sup> in favor of the Safavid sanctuary, which he declared to be a *bast*<sup>20</sup> and place of refuge. Further, he made over to the Safavid family the land taxes of that region. From that date, the descendants and posterity of those prisoners, who indeed owed their freedom to that saintly family, have been enrolled in the ranks of their disciples and Sufis.

It is generally held that Emir Timur had a meeting with Šadr al-Dīn Mūsā, and that the arrangements mentioned above were made with him. But the more accurate account is that *Kāja* 'Alī was the person involved. Although I have not found this tradition in the historical chronicles, or in any other accounts of the circumstances of the Safavid family, either in prose or poetry, nevertheless it is widely rumored and disseminated by a succession of verbal reports, and so I have written it down. The actual *vaqf* document, written in an antique hand and embellished with the Mongol seal and with the personal seal of Emir Timur, fell into Safavid hands during a campaign in the region of Balḵ, while Safavid forces were laying siege to Andekūd. It was brought to the notice of Shah 'Abbas I. In alluding to the mystical stations and miracles wrought by *Kāja* 'Alī, it gives some details of the events described above.

*Kāja* 'Alī decided to make the pilgrimage to Mecca and set out in that direction, leaving his son Sultan Shaikh Ebrāhīm in Ardabīl as spiritual director and supervisor of the Safavid mausoleum. Ebrāhīm, however, could not bear the separation from his father, and so followed him to Mecca, where father and son performed the ritual ceremonies of the pilgrimage together. From Mecca, they went to Jerusalem, where *Kāja* 'Alī died and was buried by his son Ebrāhīm. Ebrāhīm then returned to Ardabīl with his disciples and companions.

<sup>19</sup>*Vaqf*, plural *owqāf*; charitable endowments, in cash or in kind, made by a benefactor for the upkeep of mosques, shrines, and the like, and for the support of the staff, both lay and ecclesiastical, of such places.

<sup>20</sup>*Bast* is a technical Iranian term denoting "sanctuary." Various locations were declared to constitute *bast* at various times (EI<sup>8</sup>, s.v.), and sanctuary at such places was sought especially by those who had incurred the wrath of the political or religious authorities of the day.

Sultan Shaikh Ebrāhīm was known, during the time of Shah Abbas I, as Shaikh Shah. He took his place as spiritual leader of the Safavid Order and, following the practice of his predecessors, guided Sufi postulants on the straight path of the religious law and concern for the faith. Ebrāhīm sent out *kālīfas*<sup>21</sup> and his leading men to all parts, and within a short space of time Ardabīl became a rendezvous for people from both near and far. The throng of disciples circumambulating the Safavid sanctuary became so great that not all of them could be admitted into the presence of Shaikh Ebrāhīm. His authority increased daily, so that no one in the province of Ardabīl could oppose his orders, which had to be obeyed. Not only the poor and needy, but all the inhabitants of those parts derived benefit from his bounty and generosity. His well-stocked kitchens were full of dishes and vessels of gold and silver, and his munificence exceeded even that of his forefathers. His manners and customs were positively regal. Eventually, Ebrāhīm contracted a variety of different illnesses, and went into a prolonged decline. As he neared death, he commended to the assembled adherents of the Safavid family his son, Joneyd, as his heir and successor, and he earnestly recommended him to them. Then he died, and was buried by his son, Joneyd, alongside his ancestors.

When Joneyd became established as leader and defender of the faith, he gave them spiritual guidance in a way that gave clear evidence of his desire for temporal power and kingship. His disciples flocked to Ardabīl from all sides, and a cardinal point in his spiritual guidance was the incitement of his disciples to raid and carry on a holy war against the infidel.<sup>22</sup> Joneyd's power, and the number of his followers, increased day by day. Mīrzā Jahānshāh Torkmān, who at that time was ruler of the two Iraqs<sup>23</sup> and Azerbaijan, heard reports on the growing strength and following of Sultan Joneyd. He became suspicious of Joneyd's intentions, and apprehensive lest Joneyd's rising power cause his own to decline. Jahānshāh, reluctant to acquire a bad name by taking military action against Joneyd, repeatedly sent envoys to Joneyd, telling him both implicitly and explicitly to get out of Ardabīl and go wherever he thought fit. Joneyd decided that the

<sup>21</sup>*Kālīfat al-Kolāfa* is a Safavid technical term meaning "commissar for Sufi affairs." See my article, "The Office of *Khalīfat al-Khulafa* under the Safawids," in *JAOS*, 85/4, 1965, pp. 497-501. The *Kālīfat al-Kolāfa* was responsible for maintaining close links with the growing number of groups of Safavid supporters in Asia Minor, etc. To achieve this, he sent out subordinate officers called *kālīfas*.

<sup>22</sup>The "infidels" in this case were the Christian populations of Circassia.

<sup>23</sup>I.e., 'Erāq-e 'Arab (Mesopotamia), and 'Erāq-e 'Ajām (Central Persia).

best course of action was to go to Dīār Bakr,<sup>24</sup> and he set off in that direction with a large number of Sufis and partisans of the Safavid family, and camped near Heşn Keyf. At that time, the governor of half of Dīār Bakr was the powerful emir Abu'l-Naşr Ḥasan Beg, the White Sheep Turkman chief, who did not recognize the suzerainty of Jahānšāh, and whose relations with Jahānšāh were hostile.

Ḥasan Beg welcomed Joneyd enthusiastically, and allotted appropriate positions to the Safavid emirs and Sufi leaders. He considered Joneyd's arrival to be an augury of good fortune and prosperity. A close friendship and intimacy developed between the two men, and in the end their friendship was cemented by a marriage alliance. Ḥasan Beg gave his own sister, Kādīja Begom, in marriage to Joneyd, and thus conferred great blessings on his own dynasty.

After Joneyd had stayed in Dīār Bakr for a considerable time,<sup>25</sup> he became nostalgic for his own country and, after obtaining permission from Ḥasan Beg, returned to Ardabīl. The hostility and jealousy which Jahānšāh felt toward Joneyd before flared up again, and were powerfully reinforced by the marriage alliance Joneyd had contracted with Ḥasan Beg. Jahānšāh began to think unprofitable thoughts concerning Joneyd, and the latter, being informed of his plots and villainy, sent couriers posthaste to summon his disciples. Then, in a bid for temporal power, he encouraged his men with promises of booty and the rewards of holy war, and ten thousand Sufi *gāzīs*<sup>26</sup> marched toward Šīrvān with the intention of attacking the Circassians. According to the *Fotūḥāt-e Amīnī*, however, Joneyd's intention was to subjugate Šīrvān itself. However, the ruler of the province of Šīrvān, Sultan Kalīl, at the instigation of the refractory people of Ṭabarestān, moved to block his path, and a fierce battle took place in which Joneyd lost his life.

According to the *Fotūḥāt-e Amīnī*, Sufis of the Safavid house brought Joneyd's body to Ardabīl, and interred it in the family mausoleum. But according to what I have been able to ascertain, some men from Ṭabarestān who had long been supporters of the Safavid cause removed his body from the battlefield and buried it in a suitable spot; that place has now become a shrine which is visited by

<sup>24</sup>The seat of power of the White Sheep Turkman ruler "Özün" Ḥasan Beg, who was a rival of Jahānšāh.

<sup>25</sup>He stayed for three years.

<sup>26</sup>"Fighters for the (Islamic) faith" against the (Christian) infidel.

the inhabitants of that region. After Joneyd's death, his son Heydar, who was the offspring of Kādīja Begom and hence the nephew of Abu'l-Naṣr Ḥasan Beg, took his father's place.

Heydar's immediate business was to revive the customary practice of his predecessors, but his secret aspiration was to have dominion over territories and subjects. Ḥasan Pādešāh, who had overthrown Jahānšāh,<sup>27</sup> wished to consolidate his connection with the Safavid family by a new alliance. He therefore gave his daughter, Ḥālīma Begom Āgā, who was known as Ālamšāh Begom, in marriage to Heydar. Heydar's affairs prospered, and his court was frequented by both high and low.

In a genuine dream experienced by Heydar, messengers from the unseen world visited him and instructed him to fashion a hat with twelve gores, indicative of the twelve Eṣnā 'Ašārī Imams, from crimson cloth; this was to be the distinctive headgear worn by his followers. Heydar, in joyful response to this dream, changed his ordinary Turkman hat, which was the customary wear in those days, for the twelve-gored Heydarī hat. All those connected with the Safavid house followed his example. They thus distinguished themselves from other people, and acquired the sobriquet of *qezelbāš* or "redheads."

The number of Ṣūfis who frequented Heydar's court increased; as a result, Heydar possessed both temporal and spiritual authority. Inwardly, following the example of shaikhs and men of God, he walked the path of spiritual guidance and defense of the faith; outwardly, he was a leader sitting on a throne in the manner of princes. Ḥasan Pādešāh, in all his dealings with the retainers at Heydar's court, preserved an atmosphere of amity and concord, and never gave his consent to any action that might be distasteful to his nephew and son-in law, Heydar.

As Abū Bakr Ṭehrānī, the author of the history of the Turkman rulers, has described in detail, when Ḥasan Pādešāh died, he was succeeded first by his son Kalīl, and then by Ya'qūb. Sultan Heydar, whose thoughts were dominated by the desire for the rewards of raids against the infidel, did not consider the conduct of Sultan Ya'qūb, who was his cousin, to be all that he could wish for. Heydar took counsel with his Sufi emirs and partisans of the Safavid house, and decided on an incursion in the direction of Dagestān, since the inhabitants of

<sup>27</sup>In 1467.

that region were strangers to the Muslim faith, and were following the path of ignorance and error. At the same time, he decided to make a raid against the infidels of Circassia. Accordingly, he dispatched couriers to mobilize his Sufis and retainers, and the warriors for the faith assembled, company upon company, around his tent. When a numerous, fully armed and equipped band had assembled, Ḥeydar marched north.

The size of his army struck consternation in the heart of the Šīrvānšāh, (Farroqyasār) b. Solṭān Kalīl. Farroqyasār, imagining that Ḥeydar was out to revenge his father's death, and that he would descend on the territory of Šīrvān, commenced hostilities against him. He soon realized that his forces were no match for the Safavid army, and sent couriers, quick as the wind, one after another, to Sultan Ya'qūb, who was his son-in-law. He informed Ya'qūb that, although Ḥeydar was ostensibly intent on conducting a raid against the Circassians, it was possible that, when he reached Darband and Ṭabarsarān, he would turn in the direction of Šīrvān, and aim at the conquest of a kingdom. "At the moment," said Farroqyasār, "Ḥeydar owns no territory, but he has mobilized a warlike army, and his ambitions will not be contained within the confines of the district of Ardabīl. Nor, if he succeeds in acquiring a kingdom such as mine, will he for long be satisfied with such a meager empire. On the contrary, it will merely whet his appetite." Sultan Ya'qūb, who had already adopted a hostile attitude toward Ḥeydar, considered that he was justified in severing the bonds of kinship, and he was prepared to bring upon himself ill-repute in this world, and the risk of being forsaken by God in the next. He dispatched Soleymān Bijan-oḡlū, with four thousand Turkman troops, to the assistance of the Šīrvānšāh.

The Šīrvānšāh, drawing strength from this assistance sent by Sultan Ya'qūb, mobilized his forces and those of the Turkmans in the neighborhood of Šamāḡī. Ḥeydar and his *gāzīs* entered Šīrvān from the north, having marched by way of Šakkī, and reached Darband. Darband, also known as Bāb al-Abwāb, is a lofty fortress of legendary strength. The inhabitants of Darband obstructed the passage of Ḥeydar's troops, and Ḥeydar considered it necessary to chastise them. The *gāzīs* were dispatched to capture the city and the fort. They had nearly succeeded in their object when a supporter of the Ḥeydarī house, Qarā Pīrī Qājār,<sup>28</sup> who was in charge of the rearguard, brought the

<sup>28</sup>Qarā Pīrī Beg Qājār was one of the seven chosen companions, or *aḥl-e eḡtešās*, who accompanied Esmā'il from Lāhljān to Ardabīl in 905/1499 (See Savory, Development, p. 63).

news that a force of Turkman troops had crossed the river, the *Šīrvān-šāh* had joined them with the forces of *Šīrvān*, and that they were seeking to give battle to the Safavid army. As reports of the approach of the enemy came thick and fast, *Ĥeydar* raised the siege and prepared to meet their onslaught.

The two armies met near *Ṭabarsarān*, and made their dispositions for battle. The battle raged with a ferocity rarely seen in former times. At the height of the battle, *Soleymān*<sup>29</sup> *Bījan-oğlū* led a small force of picked troops in an attack directly against *Ĥeydar* himself. *Ĥeydar* engaged him in personal combat, and unhorsed him with his spear. *Ĥeydar* recognized him as he lay on the ground and spared his life, and *Soleymān* remounted. *Ĥeydar*'s companions inquired what the reason for this generosity was. *Ĥeydar* replied that *Soleymān*'s allotted span had not yet come to an end, whereas "my life," he said, "is in decline. I shall be killed in this battle. One cannot avoid one's fate."

In short, since the rise of the fortunes of the Safavid house was as yet no more than a firm promise, later in the battle *Ĥeydar* received a mortal wound from an arrow. The *gāzīs*, disheartened by his death, gave up the struggle. Many Sufis of the Safavid house were slain around him. The author of the *Fotūḥāt-e Amīnī* states that, at the command of *Shah Esma'īl*, he verified the truth of the above account from a number of *gāzīs* who were present at the battle of *Ṭabarsarān*, such as *Ḥoseyn Beg Lala*<sup>30</sup> and *Farroḡ Āqā*, and others. The Sufis of the Safavid house buried *Ĥeydar*'s body in *Ṭabarsarān*. Twenty-two years later, when *Esma'īl* was on his second campaign in *Šīrvān*, with the object of chastising *Shaikh Shah*, he exhumed *Ĥeydar*'s remains and reinterred them at *Ardabīl*, alongside the tombs of his ancestors. The date of *Ĥeydar*'s death is 893/1488.

According to the *Ḥabīb al-Sīar* and the *Tārīḡ-e Jahān-ārā*, there were three sons born of the union between *Ĥeydar* and the daughter of *Ḥasan Padešāh*: *Sultan 'Alī Mirzā*, generally known as *Sultan 'Alī Padešāh*; *Esmā'īl Mirzā*, and *Seyyed Ebrāhīm Mirzā*. According to *Ḥasan Beg*, the author of the *Aḥsan al-Tavārīḡ*, there were four other sons: *Seyyed Maḥmūd Mirzā*, *Seyyed Soleymān Mirzā*, *Seyyed Ḥasan Mirzā*, and *Seyyed Dā'ūd Mirzā*. *Ĥeydar* appointed *Ebrahim Mirzā* to see that the brothers accompanied *Esmā'īl* on the journey to

<sup>29</sup>The printed text has "Solṭān," wrongly.

<sup>30</sup>Another of the *aḥl-e eḡtešās*; later appointed to the important office of *vaktī-e naḡs-e naḡs-e homāyūn*.

Gīlān, but their subsequent history has not been recorded. As far as the author has been able to ascertain, Seyyed Maḥmūd Mīrzā died in the year in which Sultan Ḥeydar's sons were taken to Eṣṭaḡr and imprisoned there; he was buried at Owjān in the province of Fārs. Seyyed Soleymān Mīrzā, in the year in which Shah Esma'īl marched to Khorasan, went to Tabriz and initiated a revolt, and a number of disloyal persons, merely on the basis of false reports emanating from Khorasan, gathered around him. However, the inhabitants of Tabriz and the devoted Sufis took no part in this. With the exception of Sultan 'Alī Pādešāh, the author has not been able to discover any information about the other brothers. After his victory Soleymān Bījan-oḡlū returned to Tabriz, and the apprehension which Sultan Ya'qūb had felt at Ḥeydar's attack died down.

## The Events Connected with Sultan 'Alī Pādešāh, and His Martyrdom

When the Sufi supporters of the Safavid house heard that the sons of Ḥeydar were alive and well, they showed themselves to be devoted disciples; day by day new contingents assembled within the borders of Ardabīl, declared their faith in Sultan 'Alī Pādešāh who, by virtue of his superior age, had been best fitted to assume the position of leader of the Safavid movement and spiritual director of the Safavid Order, renewed their oath of fealty, and made ready the munitions of war. Informers and slanderers took the news to Sultan Ya'qūb that Ḥeydar's son was firmly ensconced as the successor of his father, and would soon be raising his standards.

Sultan Ya'qūb ignored the claims of kinship, and the pain and sorrow that would be inflicted on his own sister, Ḥalīma Begom, the mother of the Safavid princes.<sup>1</sup> He dispatched one of his emirs, with a strong force of Turkman troops, to Ardabīl, to arrest the boys and take them to the fortress of Eṣṭaḡr in Fārs, and hand them over to the custody of Maṣṣūr Beg Pornāk, the governor of that province. Ya'qūb's idea was that, with the boys incarcerated in this fortress, their disciples and Sufi followers would be deprived of access to them and thereby deprived of their support. Ya'qūb overlooked the fact that the will and decrees of the Creator are superior to the intentions and abilities of men, and that the hidden mysteries of the world of the Unseen are revealed in this phenomenal world: "Say, O God, Lord of Sovereignty, Thou givest dominion to whom Thou pleasest, and Thou takest dominion away from whomsoever Thou pleasest. Thou exaltest whom Thou pleasest, and Thou humblest whom Thou pleasest."<sup>2</sup> This action on the part of Sultan Ya'qūb was strongly disapproved, and constituted a blot on his escutcheon.

When the Turkman detachment reached Ardabīl, Sultan 'Alī Pādešāh decided to accept his fate and bide his time. Therefore, placing his trust in God, he set off for Eṣṭaḡr, in the company of his mother and brothers. This event took place in the year 896/1490-91.<sup>3</sup>

<sup>1</sup>It is interesting that the text uses the word *šahzādagān* (princes), even though the Safavids had not yet come to power. Of course, *šāh* is also used as a title of eminent Sufis (cf. Šāh Ne'matollāh Vālī), etc. Nevertheless, its use here is interesting, and may represent an unconscious instance of prolepsis.

<sup>2</sup>Koran: 3:27.

<sup>3</sup>This is inaccurate. Their arrest took place in 894/1489, and their release in 898/1493.

That region of Fārs, by virtue of their presence, became a paradise on earth; and curiously enough, the word "paradise" constitutes the chronogram of this event: 894/1489.<sup>4</sup>

Until a drop of spring rain descends from the heavens and is imprisoned in the dark mansion of an oyster shell, it will not become a pearl in a crown gracing the head of one of the monarchs of the universe; and no rose, without the tormenting stimulus of the thorn, would be worthy of being tucked into a fold of the turban of some powerful king. The history of Abu'l-Baqā Šāh Esmā'īl Bahādor Kān is analogous to this, for in his infancy he was cast, like Joseph, into that wearisome prison, full of grief and anguish. But in the end he ascended the throne, and in a short time prosperity attended those in charge of his empire.

To return to my story: Maṣṣūr Beg Pornāk, following orders, gave the youthful members of the Safavid family quarters in the fortress, but he became a convert to their cause, put the service of his charges before obedience to his Āq Qoyūnlū masters, and sought to satisfy his prisoners' wishes in all things. When the Safavid princes had been imprisoned for some time, Sultan Ya'qūb died,<sup>5</sup> at Solṭānbūd in Qarābāg. As is recorded in the chronicles, the Turkman emirs assembled, but some thought his brother, Maṣṣ Mīrzā, should succeed him, while others supported his son, Bāysonqor. The dispute between the two parties ended in war, and Bāysonqor succeeded to the throne. Rostam Mīrzā b. Maqṣūd Mīrzā b. Amīr Ḥasan Beg, who had supported the cause of his uncle, Maṣṣ Mīrzā, after the latter's death was sent to the fortress of Alanjaq, and placed in the custody of Qereq Seyyedī 'Alī, the commandant of the fort.

After Bāysonqor had been on the throne for a while,<sup>6</sup> Eyba Sultan went to the fortress of Alanjaq, and, deceiving Qereq 'Alī by subtle stratagems, persuaded him to make common cause with him. They released Rostam Mīrzā, and made him their candidate for the throne. A large number of men from the army defeated in Qarābāg,<sup>7</sup> and a

<sup>4</sup>Curiously enough, this chronogram, *kold-e bartn*, gives the correct date, 894/1489!

<sup>5</sup>He died on 11 Šafar 896/24 December 1490. The Safavid princes had then been in prison for about 21 months.

<sup>6</sup>Bāysonqor had reigned for about 17 months, from December 1490 to May 1492, when he was overthrown by Eyba Sultan. See R. M. Savory, "The Struggle for Supremacy in Persia after the death of 'Tīmūr," in *Der Islam*, 40/1 (1964), pp. 57-58 (hereinafter referred to as Savory, *Supremacy*.)

<sup>7</sup>I do not know to which battle this refers—probably to one of the innumerable battles of the civil war between rival Āq Qoyūnlū princes which followed the death of Sultan Ya'qūb in 1490 (see Savory, *Supremacy*, *loc. cit.*).

number of other individuals, gathered round them. They determined to march on Tabriz and give battle to Bāysonqor. When they reached the banks of the Aras River, they encamped. Bāysonqor Mirzā marched out from Tabriz to put down the revolt of Rostam Mirzā; when he reached Marand,<sup>8</sup> every forward patrol he sent out deserted and went over to Rostam Mirzā. The rank and file of Bāysonqor's army began to disperse, and his forces eventually reached such a state of disarray that he could no longer keep control of them. Bāysonqor was forced to abandon his baggage and royal paraphernalia, and to flee with a number of his retainers; he made his way to Šīrvān by way of Ahar in Qarāja-dāğ, and joined the Šīrvānšāh, who was his maternal uncle.

Rostam Mirzā entered Tabriz in triumph, and sat on the throne. The Turkman emirs pledged their fealty to him, and he attended to the affairs of the army and his subjects in a proper manner. But the Šīrvānšāh exerted himself to assist his nephew and son-in-law, Bāysonqor Mirzā, and to restore him to the throne. Rostam Mirzā, for his part, was very conscious of the proximity of Bāysonqor, and took counsel with the Bāyandorī emirs and his chief officers of state as to the best means of warding off this danger. Ultimately, on the advice of his counselors, it was decided to release Sultan 'Alī Pādešāh from imprisonment at Eṣṭaqr, to permit him to raise his standards (for he was certainly capable of leadership and military command) under the auspices of Rostam Mirzā, and to send him in the direction of Šīrvān to seek revenge for the death of both his father and his grandfather.<sup>9</sup> Whether Sultan 'Alī was victorious or not, in either event Rostam, they said, would achieve both his ostensible and his secret purposes.<sup>10</sup>

Having reached this decision, Rostam Mirzā made much of the bonds of kinship between them, and of his desire to seek the satisfaction of his most revered paternal uncle. He then issued orders for the princes to be brought to court. In the year 898/1493, after they had spent four and a half years in the fortress of Eṣṭaqr, Sultan 'Alī entered Tabriz with great pomp. Rostam Mirzā embraced him warmly, and exerted himself to elevate his rank and station. The dependents and single-minded partisans of the Safavid house, who in their despair had hidden themselves in various obscure corners, set out for Tabriz, and every day their numbers increased.

<sup>8</sup>A city lying north of Lake Reza'iya (formerly Orūmīya).

<sup>9</sup>Both his father Heydar and his grandfather Joneyd had lost their lives fighting against the Šīrvānšāh.

<sup>10</sup>If Sultan 'Alī were victorious, Rostam would be rid of Bāysonqor; if he were defeated, Rostam had lost nothing, and had rid himself of a dangerous political prisoner.

At this juncture, Rostam Mīrzā received the news that Bāysonqor Mīrzā, with the army of Šīrvān, was approaching the borders of Azerbaijan. Rostam sent Sultan 'Alī Pādešāh, with Eyba Sultan and a large army of Turkman troops, to repulse Bāysonqor and the Šīrvānīs. The latter reached the banks of the Aras River and pitched their tents there. The bridge was barricaded at both ends, and no means of communication between the two armies was open except by means of a whistling arrow shaft. Neither side appeared to have any hope of victory. Eventually, both sides became wearied by their long stay there, and Bāysonqor returned to Šīrvān. Sultan 'Alī Pādešāh and Eyba Sultan returned to Tabriz.

In the meantime, Kūsa Ḥājjī Bāyandor, the governor of Isfahan, came out in revolt against Rostam. Once again, Rostam called on Sultan 'Alī Mīrzā, whom he sent with a detachment of Sufis and Turkman troops against him. The two armies met in the region of Ahar and Meškīn, and a fierce battle took place. Due to the happy augury of Sultan 'Alī's presence, the supporters of Bāysonqor were defeated, and Bāysonqor himself was killed. Sultan 'Alī Mīrzā returned to Tabriz victorious and in triumph. Rostam eulogized him, gave him the most friendly reception, and sent him, loaded with honors, in the direction of Ardabīl.

At Ardabīl, Sultan 'Alī began to follow the practice of his forefathers, namely, to guide men on the path of salvation, and to give spiritual direction. His devoted and faithful followers began to go to and fro to Ardabīl. The gathering of the Sufi clans, and the great throng of disciples, aroused Rostam's rancor and envy, and he brought the brothers to Tabriz.

Although outwardly he treated them with great respect, he set guards over them with orders not to allow Sufis to frequent them. Despite this, their Sufis and faithful followers continued to visit them secretly, to take their vows, and to put the sincerity of their devotion to the test. Rostam, being informed of these developments, pondered on his course of action in regard to the children of Sultan Heydar. Finally, he decided to suppress<sup>11</sup> Sultan 'Alī, but a member of Rostam's court warned Sultan 'Alī of the king's treacherous plot. Sultan 'Alī, deciding to flee from what he did not have the ability to resist, one night secretly mounted his horse and rode off from Tabriz in the direction of Ardabīl. Rostam Mīrzā sent Eyba Sultan, with four thousand

<sup>11</sup>A euphemism for putting him to death.

horsemen, in pursuit. They caught up with Sultan 'Alī at a place called Šamasbī near Ardabīl.

It is said that Sultan 'Alī Mīrzā had no more than seven hundred retainers with him. He pondered the problem of confronting that large force with such a small troop. A number of his partisans tried to dissuade him from giving battle, and asked him what course they should adopt. Since Sultan 'Alī, by virtue of his saintly insight, had seen the fact of his own martyrdom written on the pages of the book of fate, he gathered together all the Sufis and partisans of the Safavid family, and told them that he would lose his life in the coming battle. He nominated his brother Esma'il his heir and successor, and imparted to him the secret of those mysteries which constituted an integral part of the customs and practices of the spiritual directors of the Safavid house, and which he had inherited from his father and his ancestors. Then he placed his own *tāj*<sup>12</sup> on Esma'il's head, and placed him in the charge of his trusted companions, and addressed him at length regarding his mission. Speaking with divine inspiration, he declared that the light of the house of 'Alī would shine forth through Esma'il, and that his speartips would be raised to the skies in triumph, and that the rays of his justice would illumine the faces of mankind. When he had concluded his testamentary dispositions, he marched forth to battle. Just as he had predicted, his enemies were victorious, and he himself drained the cup of martyrdom. After his death, his men scattered in all directions in utter confusion. Hōseyn Beg Lala, and the *kalīfat al-ḳolafā*,<sup>13</sup> known as Kādem Beg, and Dada Beg, brought his body to Ardabīl and interred it in the Safavid family mausoleum. The death of Sultan 'Alī occurred in the year 898/1492-93, five years after the death of Sultan Hēydar, but the historian Ḥasan Beg (Rūmlū) gives the date of his death as 900/1494-95, i.e., eight years after the death of Sultan Hēydar. The truth lies with God!

<sup>12</sup>This was the distinctive red hat, with twelve pleats or gores denoting the twelve Shi'ite Imams, which had been devised by his father Hēydar as a distinguishing badge of the followers of the Safavid house. The wearing of this hat gained them the sobriquet of *qezelbāš*, "redheads."

<sup>13</sup>The office of *kalīfat al-ḳolafā*, or "special secretariat for Sufi affairs," was an integral part of the early organization of the Safavid Order. See R. M. Savory, "The Office of Khalīfat al-Khulafā under the Safawids," in *JAOS*, 85/4, (Oct.-Dec. 1965), pp. 497-502 (hereinafter cited as Savory, Khalīfat).

## The Circumstances Connected with Shah Esma'il, His Conquests, and His Coming Out in Revolt against the Āq Qoyūnlū Ruler

Those who have sung the praises and narrated the exploits of Shah Esma'il have recorded that, after the death of his brother, Esma'il, who had been nominated as his brother's heir, was secretly smuggled into Ardabīl, and hidden in a different place every day. After forty days, the band of devoted followers who were looking after him decided that it was unsafe to remain in Ardabīl because of the stratagems of their enemies. They took counsel with his mother, and decided that the most prudent and expedient course was to move to Gilān. His mother reconciled herself to being separated from her sons, and some of the Sufi nobles, such as Huseyn Beg Lala Šamlū, Kādem Beg Tāleš, who had recently been given the title of *kalīfat al-kolafā*, Abdāl Beg Dada Zu'l-Qadar,<sup>1</sup> and others, removed the two brothers and set off for Gilān accompanied by about two hundred retainers. As is recorded in more detailed histories, such as the *Ḥabīb al-Sīar*, Esma'il, when he reached Gilān, stayed for a few days in Rašt. The governor of Rašt, Emir Eshāq, offered his services to him. From there, Esma'il went to Lāhījān, where he and his brother Ebrāhīm were received with enthusiasm by the governor of Lāhījān, Kār Kiā Mirzā 'Alī, who was himself of *seyyed* descent, and who was distinguished from and superior to the other governors of Gilān by virtue of his rank and station, his noble lineage, the excellence of his character, and the sagacity of his conduct.

Esma'il's brother Ebrāhīm had an overwhelming desire to see his mother; since he was a dervish both in character and in his mode of life, he placed a Turkman *tāqīya*<sup>2</sup> on his head and returned to Ardabīl.

Esma'il, however, remained in Gilān with that small band of followers, awaiting a sign from the unseen world. At that time he was not more than seven years of age, but he was already remarkable for his intellectual capacity and shrewdness of insight, and notable for his wisdom and knowledge. Even at this early age, the ornament of im-

<sup>1</sup>See Savory, *Khalifat*, p. 497, n.2.

<sup>2</sup>*Tāqīya*: a tall, round hat which could be used either in its own right or as a base around which to wind a turban (see R. P. A. Dozy, *Dictionnaire détaillé des Noms des Vêtements chez les Arabes*, Amsterdam, 1843, pp. 280ff).

perial rule was visible on his auspicious brow, and the divine glory<sup>3</sup> shone forth from his face. His followers nurtured this tender plant with loyal devotion. They were moved by divine inspiration to address him as king, despite his youth, and to call him, with firm faith and perfect devotion, both spiritual director (*moršed-e kāmēl*) and king (*pādešāh*).<sup>4</sup>

According to the usual account, Esma'il stayed in Gilān for six and a half years.<sup>5</sup> He spent some of the time in Biya Pas,<sup>6</sup> and some of the time at Lāhijān. He was instructed in the recitation of the Koran by Mowlānā Šams al-Dīn Lāhijī, and Kār Kiā Mirzā 'Alī and his brother Kār Kiā Soljān Ḥasan made themselves responsible for supplying his needs. It is generally known, and recorded in the *Jahān-ārā*, that during the early days of Esma'il's stay in Gilān, Rostam Pādešāh Torkmān sent men to Gilān to search for him, but Kār Kiā Mirzā 'Alī, taking refuge in various clever excuses, sent the envoys back again. Ultimately, the empire of the Turkman rulers declined, and the descendants of Ḥasan Pādešāh set upon each other. They were so distracted by strife and factionalism that they had no time for hostile action against any outsider.

Esma'il's place of residence was frequented by Sufis, and devotees were never absent from his threshold. As he grew up, he used to indulge in the pleasures of the chase, and visited Somām<sup>7</sup> and Eškavar<sup>8</sup> and other pleasant parts of the province. At no time, however, did he lose sight of his ambition to rule an empire.

When the news of the tumult and disarray of the Āq Qoyūnlū empire reached Esma'il, he determined to come forth from Gilān. Kār

<sup>3</sup>*farr-e izadi*. The *farr* (old Persian *hvarnah*; Avestan *khvarenah*; Middle Persian *khvarrah*), meaning "kingly or imperial glory," has been a symbol of the charisma of kingship from the time of Zoroaster, and has contributed materially to the stability of the institution of the monarchy.

<sup>4</sup>In other words, Esma'il's followers accepted him as both a religious leader and as a temporal ruler.

<sup>5</sup>This is an exaggeration; Esma'il moved to Gilān at the end of 899 or beginning of 900/1494, and made his bid for power in 905/1499 (See Savory, *Development*, pp. 58ff). As will be seen below, Eskandar Monšī gives 906 A.H. as the date of Esma'il's emergence from Gilān.

<sup>6</sup>Biya Pas, i.e., the western part of the province of Gilān, in which lies Rašt, the capital of the province. Lāhijān is the chief town of Biya Pīš, the eastern part of the province.

<sup>7</sup>Mt. Somām, near Rānekūh in Gilān; see H. L. Rabino, *Māzandarān and Astarābād*, E.J.W. Gibb Memorial Series, New Series, Vol. VII, p. 150 (hereinafter referred to as Rabino).

<sup>8</sup>In the district of Tonakābon (Rabino, p. 105).

KIĀ Mīrzā 'Alī, exhibiting the concern of a host toward his guest, and prudence and caution of a well-wisher, tried to dissuade him from his intention. "The time is not ripe," he said, "for this bud to blossom." In other words, he was advising Esma'il, in view of his extreme youth, the multitude of his foes, and the paucity of his supporters and companions, that the time had not yet come to reveal himself and to come out against the Turkman régime. "Be patient yet a while," he said, "so that your lofty purpose may be better achieved with the assistance of a larger number of supporters."

Esma'il remained at Lāhijān a while longer, out of consideration for Kār KIĀ. But in the year 906/1500-01, when hostilities broke out between Sultan Morād b. Ya'qūb and Mīrzā Alvand b. Yūsuf Mīrzā, the grandson of Ḥasan Pādešāh, a truce was finally concluded on the basis of a division of Iran between these two cousins. Esma'il had by then lived in Gīlān for six and a half years. Not wanting to stay there any longer, and inspired by a revelation from Him who gives guidance from the unseen world, he took the decision to leave Gīlān. He said farewell to Kār KIĀ and, with a small band of his most devoted and dedicated followers—at a moment in time of which history is proud—set out toward his goal. Kār KIĀ Mīrzā 'Alī loaded him with gifts to the utmost of his ability, and proffered his good offices, and escorted him several leagues on the road. He uttered some final words of excellent counsel to the senior officers who were in attendance on Esma'il, and wished them Godspeed.

With the onset of the bitter cold of winter, Esma'il made his winter quarters at the village of Arjovān in the Āstārā district,<sup>9</sup> and the people of Ṭavāleš hastened to serve him. At the beginning of spring in 1500, when the partisans of the Safavid house were filled with hope, Esma'il left his winter camp and returned to Ardabīl. First, he visited the tomb of Shaikh Ṣāfi al-Dīn and the tombs of the rest of his ancestors. In that holy place, where men's prayers are answered and divine grace descends upon them, he prayed for God's help in achieving those lofty purposes which were firmly rooted in his heart. After completing the ceremonies of this pilgrimage, and receiving a revelation that his prayers would be answered, he was joyously reunited with his mother and brother.

To describe in detail the events which attended Esma'il's rise to

<sup>9</sup>Āstārā is on the present border between Iran and the USSR.

power, and the mighty battles which he fought during the early days of his reign and during the consolidation of his power, and the conquests which his officers accomplished with God's aid, would be beyond the ability of this broken reed, and even beyond the literary capacity of eloquent historians. The accounts which are given in the *Ḥabīb al-Sīar*, and the *Aḥsan al-Tavārīḵ* of Ḥasan-e Rūmlū, and in the *Lobb al-Tavārīḵ* of Mīr Yahyā Seyfī Qazvīnī, constitute only a tenth, nay, a thousandth part, of the story. Since this trifling work does not purport to give a detailed history of the reign of Shah Esma'il, in order to avoid being prolix I shall, with God's blessing and benediction, make do with this abridged version. In this way, I shall not fall short of my fundamental purpose, namely, to write a history of the reign of Shah 'Abbas I.

In brief, then, Esma'il, having asked the assistance of the spirits of his ancestors and of the noble shaikhs, left Ardabīl and moved to Qarābāḡ. Day by day, his disciples gathered at his camp. In Qarābāḡ he met Sultan Ḥoseyn Bārānī, a grandson of Mīrzā Jahānšāh, who was nursing rebellious and ambitious ideas. Since Esma'il suspected him of treacherous intentions, he dissociated himself from him, and went by way of Gökča Defīz to Arzenjān. There he was joined by three or four thousand Sufis and trusted followers from Syria, Dīār Bakr, Sīvās, Bāybord, and those regions. Khan Moḥammad Ostājlu joined him with a large force, and was well received by Esma'il and treated with great favor.

At Arzenjān, after taking counsel, Esma'il decided to invade Šīrvān, and to exact revenge on the people of Šīrvān. With eight thousand devoted Sufis, he set out for Šīrvān, and fought a pitched battle in the region of the Golestān fortress with Farroḡyasār, the ruler of Šīrvān, who had twenty thousand horsemen and several thousand infantry. Farroḡyasār fell in the battle, together with many of the nobility of Šīrvān and members of the rank-and-file, both cavalry and infantry, and the news of Esma'il's victory soon spread throughout those regions. Esma'il spent the winter at Maḥmūdābād in Šīrvān. Shaikh Ebrāhīm, known as Shaikh Shah, the elder son of the Šīrvānšāh, took ship and crossed the Caspian Sea to Gilān.

Most of the inhabitants of Šīrvān submitted to Esma'il, and all the treasure of the Šīrvānšāh fell into his hands. The garrisons of some of the forts, especially of the fortress at Bākū, put up some resistance, but were eventually subjugated. The fortress at Bākū was surrounded

on three sides by the sea, and no conqueror, however powerful, could succeed in reaching the walls on those sides. The fourth side, which faces the land, was protected by a very wide and deep ditch. After the capture of the fort at Bākū, Esma'il returned to Golestān, another fortress famed for its strength, which was still held by a garrison of Šīrvānīs.

While Esma'il was laying siege to Golestān, the angelic messenger from the unseen world brought him the glad tidings that he would possess the throne of Azerbaijan. Esma'il summoned his great emirs and said, "You can either have the Golestān fort, or the throne of Azerbaijan." Since the trusted followers of the Safavid house believed implicitly in the truth of whatever divinely inspired words he uttered, because of their spiritual relationship with Esma'il, no shadow of doubt crossed their minds. At the prospect of the throne of Azerbaijan, a joyful roar burst from their throats and ascended to the heavens.

At that moment, the news arrived that Alvand, with a Turkman army, had reached Naḳčevān, and had dispatched another Turkman force so that he could advance into Šīrvān from two directions and give battle to Esma'il. Esma'il, his zeal fanned by the approach of his rival, at once abandoned the siege of Golestān and, at the instance of the messengers of the unseen world, marched toward Azerbaijan.

### *The Battle between Esma'il and Mīrzā Alvand Turkman, and Esma'il's Victory*

At Naḳčevān, Alvand, hearing that Esma'il was marching toward Azerbaijan, hastened to give battle with his army of thirty thousand men. But the great bravery and valor of Esma'il, and the self-sacrifice of the *qezelbāš* who used to hurl themselves like moths against the flame, and consider this the way to everlasting life, had struck fear and terror into the hearts of the Turkmans. The two armies confronted each other at Šarūr, near Naḳčevān, in 907/1500, and the *qezelbāš* troops, numbering only seven thousand, attacked with great élan. The Turkmans resisted stoutly, but the *qezelbāš*, with God's help, won the victory, and Alvand was overcome. He suffered heavy casualties, including many Turkman nobles and great emirs. A large amount of booty fell into the hands of the victors. Mīrzā Alvand was unable to hold Azerbaijan, and fled to Arzenjān.

Esma'il reached Tabriz in triumph, and ascended the royal throne.

The practice of the Twelver rite of Shi'ism was made public.<sup>10</sup> The pulpits in the mosques resounded with sermons in which the exalted names of the Shi'ite Imams were commemorated. The *dinārs* were stamped with the inscription: "There is no god but God; Moḥammad is the Prophet of God, and 'Alī is the favorite friend of God," and with the name of that chosen One of his descendants (Esma'il himself). The innovating practices of the people in error<sup>11</sup> were suppressed, and Shi'ites, who hitherto had lived by dissimulation,<sup>12</sup> now practiced the Imams' religion openly, and their opponents crept into corners to conceal themselves.

Reports of Esma'il's majesty and power spread far and wide, but Alvand, moving like a victim to the slaughter, marched back from Arzenjān toward Azerbaijan. While Esma'il was advancing on Arzenjān by way of Terjān, Alvand entered Tabriz and began to extort money forcibly from the populace, especially the wealthy. From Tabriz, Alvand moved to Owjān,<sup>13</sup> and from there, hearing of Esma'il's return, to Hamadan, and thence to Baghdad. Since his fortunes were now on the wane, Qāsem Beg Pornāk showed hostility toward him, and he could not remain in Baghdad either, but moved on to Dīār Bakr. There he fought a battle at Mārdīn<sup>14</sup> with Qāsem Beg, the son of Jahāngīr Mīrzā, the brother of Ḥasan Pādešāh. Although Alvand was victorious, the charisma had departed from the Āq Qoyūnlū dynasty, and Alvand died in Dīār Bakr in 910/1504.

### *The War between Shah Esma'il and Sultan Morād, and Esma'il's Conquest of Persian Iraq, Fārs and Kerman*

Sultan Morād, who was dubbed "the unsuccessful"<sup>15</sup> by Esma'il, was the son of Ya'qūb Pādešāh, and was the ruler of Fārs, Persian Iraq ('Erāq-e 'Ājam), Kerman, and Kūzestān. When he heard of Esma'il's victories, he mobilized his forces, with the idea of achieving indepen-

<sup>10</sup>With this bald statement, Eskandar Monšī records a turning point in the history of Iran. The imposition of Shi'ism by the Safavids was a mainly political move designed to harness to their cause latent Iranian nationalism; it enabled them to weld Persians into a nation for the first time since the Arab conquest in the 7th century A.D. Eṣnā 'Ašārī Shi'ism is still the official religion of Iran today.

<sup>11</sup>Referring, of course, to orthodox Sunnis!

<sup>12</sup>*taqiya*, "dissimulation," was permitted to Shi'is as a means of avoiding persecution by Sunnis.

<sup>13</sup>Southeast of Tabriz.

<sup>14</sup>MS. has Bārdīn, but I suspect Mārdīn is the correct reading.

<sup>15</sup>There is a word-play in the Persian. The word *Morād* means "wish, desire." Shah Esma'il dubbed Sultan Morād *nāmorād*, meaning "one who fails to achieve his desire."

dent sovereignty.<sup>16</sup> When Esma'il heard that Sultan Morād was on the march, he sent to him an envoy named Qanbar Āqā, who had been a trusted servant of Sultan Heydar, and was a man of intelligence and good judgment. This ambassador offered Sultan Morād Esma'il's friendship in return for his submission. Sultan Morād replied in terms which showed he had taken leave of his senses, and marched north from the town of Deltjān to give battle.<sup>17</sup> He reached the region of Hamadan, and disposed his forces, which consisted of seventy thousand men from the Turkman regiments, together with three hundred gun carriages, on which were mounted cannon and mortars and all the munitions of war. Esma'il, on the other hand, had with him only twelve thousand men of the *qezelbāš* tribes, and he relied on the hand of Providence.

On Saturday, 24, Zu'l-Ḥejja 908/21 June 1503, at Ālma Bolāḡī<sup>18</sup> near Hamadan, a great battle took place between the two armies. Shah Esma'il, by virtue of Heydar's strong right arm, and strengthened by the promise that Shī'a fortunes would soon shine forth in all their splendor, triumphed over the vastly superior army, and on that dreadful field shattered the Turkman forces. Sultan Morād, whom Esma'il always used to call "the unsuccessful," just as Esma'il, moved by divine inspiration, had predicted, fled in confusion and despair to Shirāz. On the battlefield, untold booty fell into the hands of the Safavids: swift Arabian horses, and other goods and commodities from far and wide, in limitless profusion. Shah Esma'il sent a proclamation of victory to all parts. In return, the rulers of neighboring regions and the nobles of other kingdoms, now convinced that the fortunes of the Āq Qoyūnlū house were in decline and those of the Safavid house in the ascendant, sent ambassadors to Esma'il's court to congratulate him on his victory, which was indeed a notable one among the victories won by the princes of the world. With the ambassadors came presents and gifts.

Shah Esma'il spent the spring on the slopes of Mount Alvand,<sup>19</sup> taking his ease in that pleasant spot. While he was thus engaged, he received news that Sultan Morād was consolidating his control of Fārs, and was busily engaged in regrouping his forces with the intention of avenging

<sup>16</sup>Since 905/1500 Alvand and Morād had divided the Aq Qoyūnlū empire between them.

<sup>17</sup>The whole passage from: "There he fought a battle at Mārdīn" to "Deltjān" is omitted in the printed text.

<sup>18</sup>The name is variously given.

<sup>19</sup>Mt. Alvand rises to a height of 11,800 feet behind Hamadan.

his defeat. Esma'il at once marched south toward Taḡt-e Soleymān, reached Isfahan, and pressed on toward Shiraz.

When he heard of Esma'il's approach, Sultan Morād did not stay to contest the issue, but fled to Šuštar, and Esma'il entered Shiraz unopposed. The inhabitants and nobles of Fārs flocked to meet him, bringing suitable gifts, and the whole of Fārs found refuge from the buffetings of fate under the shelter of Esma'il's banners. Sultan Morād, "the unsuccessful," found no resting place at Šuštar, but continued his flight to Baghdad. Circumstances there, owing to the seizure of power by Bārīk Beg Pornāk, were not to his liking either. When rumors arose that Esma'il was pursuing him into Iraq, he and Bārīk Beg left Baghdad and went to Aleppo, where they remained for a time under the protection of the Mameluke ruler of Egypt and Syria, Sultan Qānšūh. Later, he decided to return to Dīār Bakr and Rostamdār. Achieving a reconciliation with 'Alā al-Dowla Zu'l-Qadar, the ruler of Mar'aš, he joined him. The further history of 'Alā al-Dowla will be given later. After settling the affairs of Fārs, Esma'il returned to Persian Iraq.

*The Chastising of the Stubborn Rebels of Persian Iraq, the Capture of Various Forts, and the Triumph of His Majesty*

Emir Ḥoseyn Kīā Čolāvī, who had made himself master of the whole of Rostamdār, the mountainous regions of Fīrūzkūh, Damāvand, Halī-rūd, and those parts, had at his command twelve thousand cavalry and large numbers of infantry. Trusting in the strength of his fortresses and the mountainous terrain, he adopted a rebellious and intransigent attitude, and began to encroach on the territory of Persian Iraq. A number of Āq Qoyūnlū Turkman nobles, the chief of whom was Morād Beg, feeling their position in Persian Iraq to be insecure,<sup>20</sup> took refuge in the mountains of Rostamdār and found sanctuary at the court of Emir Ḥoseyn Kīā Čolāvī. This encouraged the latter to adopt an even more arrogant and haughty attitude, and he showed discourtesy toward the retainers of Shah Esma'il.

When Esma'il was advancing on Fārs, he sent a detachment of men under Elyās Beg Eygūs-oḡlū against Ḥoseyn Kīā. On receipt of this news, Emir Ḥoseyn Kīā, before the *qezelbāš* had mustered, marched rapidly against Elyās Beg. The latter took refuge in the fortress of Var-āmīn, and the Čolāvī<sup>21</sup> forces arrived before its walls. For a while, they

<sup>20</sup>I.e., as a result of Esma'il's victory over Sultan Morād.

<sup>21</sup>The text has *j.l.a.d.l.i.a.n*; *j.l.a.d.i.a.n*; etc., but I suspect the correct reading should be *čolavīan*.

besieged the fort. Finally, they arranged a parley, secured by solemn and sworn oaths. But, acting with treacherous deceit, they put to death that simple-hearted Turk and a group of his retainers, at Kabūd Gonbad near Rayy. The facts concerning the arrogant and insolent behavior of Emir Ḥoseyn Kiā Čolāvi reached the ears of Shah Esma'il, and he determined to crush this insurrection, and to punish those evildoers from the mountains of Rostamdār.

At the beginning of spring, 909/1504, Esma'il left his winter quarters at Qom, and marched in the direction of Rostamdār. First, he laid siege to the fortress of Gol-e Kāndān, which was renowned for its strength. He stormed the fort, and put its garrison to the sword. From there, he went on to the fort of Fīrūzkūh, which he also captured. The commandant of the fort, Emir 'Alī Kiā, after heavy fighting, tendered his submission, and he and a group of his men who also surrendered were spared. The rest were put to death. Emir Ḥoseyn Kiā himself, with twelve thousand men, lay in ambush across Esma'il's line of march, hoping to win a victory by taking him unaware. When he heard of the fall of the two fortresses, however, and of the massacre of their garrisons, his heart was filled with terror, and he felt a measure of remorse for his evil deeds. With the men he had with him, he shut himself up in the fortress of Ostā, which was the strongest castle in those parts, and had strong city walls and fortifications. Esma'il besieged the fort, and the air resounded with the sound of arrows and musket shots.

A river flowed by the walls of the castle, and the defenders drew their water from this river by means of a hole cut in the rock. When this was reported to Esma'il, he gave orders that the river be diverted from its course. Although this seemed to be a far-fetched idea, in view of the volume of water and the strength of the current, the Safavid troops set to work with a will, and within a few days had cut a new channel and diverted the river into it. For a few days the Čolāvi troops floundered around like fish out of water; in the end, thirst compelled them to cry for quarter. In this manner, a fort of such formidable strength fell into the hands of the Safavids after thirty-three days, despite the valor of its defenders. The whole garrison fell victim to the wrath of Esma'il, and apart from a few "men of the pen," no one was spared. Morād Beg Jahānšāhī was roasted, and his flesh eaten by the vengeful Safavid soldiers. Emir Ḥoseyn was placed in an iron cage, like an owl, but he managed to distract the attention of his guards and inflict on himself a wound from which he died a few days later in the

Safavid camp at Kabūd Gonbad near Rayy. It was strange that he should depart this life at the very same spot at which he had put to death Elyās Beg Eygūs-oglu and his *qezelbaş* retainers. Emir Ḥoseyn's corpse was burned.

While all this was going on, news arrived of the revolt of Moḥammad Karra, who had been *dārūga* of Abarqūh under Āq Qoyūnlū rule, and who had been appointed governor of Abarqūh by Esma'il. While Esma'il was preoccupied with his campaign in Rostamdār, the news reached him that Moḥammad Karra had made a sudden descent upon Yazd, had seized the city, and had put the governor of the city to death. Esma'il marched to Yazd and laid siege to it for two months. At the end of that time, Moḥammad Karra could no longer hold the city and was driven back into the citadel. In the end, the Safavid troops stormed the citadel and overpowered Moḥammad Karra in one of the towers which housed the military band. He too was imprisoned in an iron cage; all the rest were put to death. Moḥammad Karra was executed in the Naqš-e Jahān *meydān* at Isfahan, and his corpse was burned in the iron cage, in the same way that the corpse of Emir Ḥoseyn Kiā Čolāvi had been treated. This campaign consolidated Esma'il's power in Persian Iraq, destroyed all his foes, and swept the province clean of all rebellion and sedition.

Various uncivil acts had been committed by the Čaġatāy army, at the instigation of a number of Āq Qoyūnlū Turkmans who had gone to Khorasan. The late ruler<sup>22</sup> Sultan Ḥoseyn Mīrzā sent his *šadr*, Emir Kamāl al-Dīn, to congratulate Šah Esma'il on his victories, and to apologize to him for the excessive acts committed by the Čaġatāys. The message the *šadr* brought did not mollify Esma'il; on the contrary, it enraged him. He made a sudden strike from Yazd against Ṭabas. His men poured into the town and slew large numbers of the Čaġatāys who were living in the town. Ultimately, Esma'il's rage was appeased by this bloodletting, and after a week he marched back. The *Aḥsan al-Tavāriḡ* says that seven thousand people were killed in this affair.

In the spring of the next year (911/1505-6), Esma'il moved to summer quarters near Hamadan. He spent the winter in the region of Koy and Salmās, where operations against Šīr Šārem the Kurd, who had been harassing the province of Orūmīya, were carried out by Beyrām Khan Qarāmānlū and Kādem Beg, the *ḫalīfat al-ḫolafa*. Šīr Šārem's son and brother fell into Safavid hands, and were executed

<sup>22</sup>He died in 911/1505.

with dire tortures, and Şārem's tribal area was plundered. 'Abdī Beg Şāmlū, the father of Dürmīş Khan,<sup>23</sup> and Sārū 'Alī *mohrdār*, were killed in this campaign.

Esma'il had also been displeased by the activities of Emir Ḥosām al-Dīn, the governor of Rašt, and in 911/1505-6 Esma'il sent a punitive expedition against him. He himself with the main army moved from Ṭārom to Rašt. Emir Ḥosām al-Dīn hastened to tender his submission, and sent numerous gifts and presents as compensation for his behavior; he was pardoned through the intercession of Emir Najm al-Dīn Mas'ūd Raštī, and returned to his post. In the same year, Esma'il issued an order that all those who had sided with the enemy and had fought against Sultan Ḥeydar were to be put to death. Abdāl Beg Dada, who was at that time the *qūrčībāšī*, was charged with this task, and considerable numbers from among the Turkman tribes and others were executed.

*Shah Esma'il's Campaign against 'Alā al-Dowla Zu'l Qadar, Events in Diār Bakr, and His Conquest of That Province*

It will be recalled that Sultan Morād Āq Qoyūnlū had taken refuge with 'Alā al-Dowla Zu'l-Qadar, the ruler of the regions of Mar'aş and Albestān. The following year (912/1506-7), it was reported to Esma'il that Sultan Morād, now 'Alā al-Dowla's son-in-law, had assembled an army of Zu'l-Qadar troops and Turkmans from the region of Mosul who had rallied round him, and was busy taking possession of various castles in Diār Bakr, with a view to making himself the independent ruler of that province. Esma'il considered it imperative to take the field against him, and to rid the empire of this rebel. He sent *qūrčīs* to levy troops in the provinces, and in 913/1507-8 Esma'il marched in the direction of Azerbaijan.

When 'Alā al-Dowla heard of the approach of the *qezelbaş*, he retreated to Albestān, took refuge in a castle located on a high mountain called Mount Dornā, and waited there, ready to repel any attack. According to the *Ḥabīb al-Sar*, and the *Fotūḥāt-e Amīnī* of Haravī, the battle between the Zu'l-Qadars and Esma'il's forces was long and bloody. For two days the battle raged, from dawn until nightfall. At the end of the second day, the armies withdrew at dusk to their own

<sup>23</sup>'Abdī Beg Şāmlū was Esma'il's brother-in-law, and one of the inner circle of his companions.

camp, and spent the night in patrol activity and mounting guard. On the third day, Esma'il donned his armor and *kaftān*,<sup>24</sup> and led his men into the battle, which raged more furiously than before. Finally, the Zu'l-Qadars broke and ran. The Safavids subjugated the forts in Diār Bakr which had been seized by the Zu'l-Qadars, and Moḥammad Khan Ostājilū was made governor of the province. About the same time, Emir Khan, son of Golābī Beg Mowşellū Torkmān, tendered his submission to Esma'il and was well received. After completing the pacification of the province, Esma'il began his homeward march.

Ḥasan Beg, the author of the *Aḥsan al-Tavārīkh*, has stated that no battle took place between Shah Esma'il and 'Alā al-Dowla Zu'l-Qadar. His account is as follows: When Esma'il reached Albestān, 'Alā al-Dowla did not oppose him, but fled to Mount Dornā, a high and inaccessible place. Esma'il sent Ḥoseyn Beg Lala with a detachment of Safavid troops to find a ford across a river which had to be crossed. The *gāzīs* crossed the river and pitched camp, and most of the men went in search of barley and straw. Suddenly, Sārū Qaplān, the son of 'Alā al-Dowla, fell on them with a large force, and a fierce battle was fought between him and Lala Beg. Lala Beg was thrown from his horse, but a retainer named Ḳalīl Āqā brought forward his own horse and remounted him, giving his own life for his master, while Lala Beg got away safely. When Shah Esma'il heard that 'Alā al-Dowla had taken refuge in those high, inaccessible mountains, he plundered and laid waste 'Alā al-Dowla's territory and dominions, and returned. Ḥasan Beg, the historian,<sup>25</sup> has criticized the author of the *Ḥabīb al-Sīar* who, he says, although alive at the time of these events, gave an account which was at variance with the facts. I have set forth both versions, and God knoweth best which is true.<sup>26</sup>

After this incident, when Khan Moḥammad<sup>27</sup> arrived in Diār Bakr, Qāytmas Beg, the son of Golābī Beg Mowşellū, who was in the town of Ḥamīd, opposed him, shut up the fortress, and denied him entry. Khan Moḥammad was forced to camp outside in the desert, and the Kurds of those parts harassed the *qezelbāš* camp. Khan Moḥammad attacked the Kurds, and in a major engagement, seven thousand of the Kurds were killed. Khan Moḥammad returned victorious from this af-

<sup>24</sup>A quilted vest worn under armor.

<sup>25</sup>Author of the *Aḥsan al-Tavārīkh* mentioned above.

<sup>26</sup>The greater part of this paragraph is omitted in the printed text.

<sup>27</sup>See R. M. Savory, "The Consolidation of Safawid Power in Persia," in *Der Islam* 41 (October 1965) p. 76 (hereinafter referred to as Savory, Consolidation).

fray, and Qāytmas Beg, unable to resist him any longer, sent a courier to 'Alā al-Dowla to ask for help, and made a pact with him that he would surrender the town to him.

Although 'Alā al-Dowla's affairs were in considerable disarray, the temptation of acquiring Ḥamīd was too great for him, and he listened to Qāytmas Beg's appeal for help. That winter, he again mobilized an army and sent two thousand men, under the command of his sons, Qāsem Beg, known as Sārū Qaplān (the Yellow Panther), and Ordūvāna Beg, to Dīār Bakr against Khan Moḥammad. The Khan, despite the paucity of his forces, put his trust in the unfailing good fortune of the Shah, led his Ostāj'lūs into battle, and emerged victorious. Sārū Qaplān, who was distinguished among the other sons of 'Alā al-Dowla by his bravery and valor, and his brother Ordūvāna Beg, together with a considerable number of other men, were taken prisoner and put to death.

After this victory, Khan Moḥammad marched against Qāytmas Beg Torkmān.<sup>28</sup> Qāytmas Beg barricaded the gates of the city and prepared to hold the citadel. Before he had completed his preparations, however, the townspeople of Ḥamīd turned against him and admitted the *gāzīs* to the city. Qāytmas Beg was seized and put to death. Khan Moḥammad achieved full independence in the government of the province of Dīār Bakr, and reports of his power spread throughout the region.

'Alā al-Dowla, dismayed by the fate of his sons, again mobilized his scattered forces and dispatched about fifteen thousand men against Khan Moḥammad under the command of two of his other sons, Kūr Šāhroḡ and Aḥmad Beg, to seek vengeance for the death of their brothers. Khan Moḥammad went valiantly to meet them, and engaged the Zu'l-Qadar army within sight of the town of Āmeda.<sup>29</sup> Khan Moḥammad had only three thousand men. The story goes that, when the two armies were drawn up for battle, a number of greyhounds and their puppies came out from the Zu'l-Qadar lines and attacked the dogs

<sup>28</sup>The Turkman tribe was one of the major *qezelbaş* tribes (see V. Minorsky, *Takhhirat al-Mulūk*, E. J. W. Gibb Memorial Series, New Series XVI, London 1943, p. 16 (hereinafter referred to as Minorsky, *TM*). Qāytmas Beg belonged to the Mowšellū clan which, although not listed by Minorsky, was one of the clans of the Turkman tribe.

<sup>29</sup>Āmeda or Āmed, also known as Ḥāmīd and Qarā Ḥāmīd (the *TAAA* has the form Ḥāmīd), was the chief town of the province of Dīār Bakr. It was situated on the west bank of the upper reaches of the Tigris. The name Qarā (Black) Ḥāmīd derived from the color of the stone quarried there (see G. Le Strange, *The Lands of the Eastern Caliphate*, Cambridge, 1930, pp. 108ff).

that accompanied the Ostājlı army. Khan Moḥammad sought an omen from this dogfight. As it happened, the Ostājlı dogs gained the upper hand, and put the Zu'l-Qadar dogs to flight. Khan Moḥammad's morale was raised by this sight, and he gave the good news to the *gāzīs*. A great battle took place between the two armies, and on this occasion too Khan Moḥammad won a victory over that mighty host by virtue of the unfailing good fortune of the Shah. Kūr Šāhroḡ and Aḥmad Beg, the sons of 'Alā al-Dowla, were taken prisoner and slain on that battlefield, together with many of their kinsmen, followers, and emirs.

A strange and curious incident occurred in this connection. In the Ostājlı army there was a blind man, who had come prepared to fight. When his friends taunted him about this, he replied: "I have besought Almighty God that the good fortune of the Shah may give that blind one (i.e., Kūr Šāhroḡ) into the hand of this blind one." By divine decree, Kūr Šāhroḡ fell into his hands.

Those of the Zu'l-Qadar army who escaped the sword turned and fled. After this defeat, 'Alā al-Dowla donned a black felt cloak in mourning for his sons and his kinsmen, and his emirs too threw black sackcloth around their necks and went into mourning of unparalleled intensity. 'Alā al-Dowla's ambition to annex Dīār Bakr was now finally shattered, and he abandoned this vain aspiration. His fortunes had lost all their luster and sparkle.

When the Ottoman emperor<sup>30</sup> heard of the repeated defeats suffered by 'Alā al-Dowla, the death of his sons, and the humbling of his emirs and troops, he decided the time was ripe for him to satisfy his long-standing desire for revenge, and he led an army against him. In the ensuing battle, 'Alā al-Dowla was killed, and the empire of the Zu'l-Qadar dynasty came to an end. Some of the vanquished elected to join the Ottomans; others entered the service of Shah Esma'il. 'Alā al-Dowla had ruled Mar'aš and Albestān, and had been the overlord of eighty thousand households.

The dynasty had consisted of four rulers: Malek Ašlān, Soleyman,<sup>31</sup> Nāṣer al-Dīn, and 'Alā al-Dowla; but 'Alā al-Dowla possessed greater power and independence than his predecessors. He conducted his diplomatic relations with the Ottoman emperor and with the ruler of Egypt<sup>32</sup> on the basis of trickery and deceit. Whenever ambassadors ar-

<sup>30</sup>Bayazid II (regn. 886/918) 1481/1512)

<sup>31</sup>Omitted in printed text.

<sup>32</sup>The Mameluke sultan al-Ašraf Qanşuḡ al-Ġowrī (regn. 906-922/1501-17).

rived from the Ottoman empire, he would dress a number of his retainers in Egyptian-style clothes, and would tell the Ottoman ambassadors that these men had been sent by the Mameluke sultan to seek an alliance against the Ottomans. "But of course," he could say, "I shall not give them any help, because of my friendship with the Ottoman emperor." He used the same tactics when dealing with the Mameluke sultan, and as a result derived benefit from both parties. The story goes that 'Alā al-Dowla used to say: "I have two golden hens; one lays silver eggs, the other golden eggs."

In the battle which 'Alā al-Dowla fought against the Ottomans, Sultan Morād Āq Qoyūnlū, who had acquired a special position close to 'Alā al-Dowla by virtue of being his son-in-law, was captured by the Ottomans. The Ottoman emperor, Selīm I,<sup>33</sup> treated him well, and Sultan Morād remained in his company for some time. In the year in which Selīm invaded Iran (920/1514), Sultan Morād did not consider it expedient to accompany him, and he dissociated himself from the Ottomans. He gathered round himself a band of evil men, and marched against Eje Sultan Qājār, the governor of Orfa. The latter hastened to meet him with eight hundred men, and overcame Sultan Morād's eight thousand in a battle in which Sultan Morād was killed. Eje Sultan sent his head and his ring, for the purpose of identification, to Shah Esma'il's court, and gained the sobriquet of Qodormoš ("the mad dog") Sultan. With the death of Sultan Morād, the dynasty of the Āq Qoyūnlū sultans also came to an end. Although these events occurred after the Safavid conquest of Arab Iraq, I included them here because of their connection with what had preceded.

### *Shah Esma'il's Expedition to Arab Iraq and His Conquest of that Province, together with Related Events*

The true account of the conquest of that province is as follows: When the nobles of the province of Arab Iraq ('Erāq-e 'Arab) received the news that the foundations of Sultan Morād's power had been shaken, one of the Turkman emirs, called Bārīk Beg, assumed control of the province, and aimed to retain possession of it. However, Shah Esma'il determined to annex Arab Iraq. First of all, he sent Bārīk Beg a gold-embroidered hat, a sword belt, and a special robe of honor, and called on him to submit to him and to acknowledge his suzerainty. At first, Bārīk Beg hastened to accept the royal robe of honor, and he took his Turkman *lāqīya* from his head, and took pride

<sup>33</sup>Selim did not become emperor until 1512.

in wearing the royal hat<sup>34</sup> and robe. Further, he sent suitable gifts to the Shah, and petitioned that he be confirmed in the governorship of that province. Shah Esma'il, however, did not look with favor on his gifts, and sent a message to Bārīk to say that he had made a firm resolve to visit the holy shrines of Karbala and Najaf, and that this vow could not be broken. If Bārīk was genuine in his protestations of fealty, said the Shah, let him hasten to court and take his place among the other emirs. One could not gain access to his court, said Esma'il, by guile and deceit. For a short time, Bārīk made an outward show of fealty, but when the approach of the royal army was confirmed, he busied himself with collecting munitions and the equipment necessary for conducting the defense of the fortress. He then openly beat the drum of defiance, and hurled away his *qezelbaş* hat.

As a result, Shah Esma'il decided to march on Baghdad, and sent Hüseyn Beg Lala on ahead as the advance guard. When Hüseyn Beg was only two days march from Baghdad, Bārīk's courage failed him, and most of the nobles of Arab Iraq tendered their submission to the Shah. Bārīk, considering himself incapable of withstanding the Safavids, or of holding the fort, slipped across the Tigris at night, and joined Sultan Morād Āq Qoyūnlū in headlong flight toward Aleppo. From there, as I have already recorded, they joined up with members of the Zu'l-Qadar dynasty.

The following day, the inhabitants and nobles of Baghdad brought forth from the dungeon Seyyed Beg Kamūna, one of the eminent sey-yeds of Najaf, who had great authority in that province. Bārīk had arrested him on suspicion of being a partisan of the Safavid cause, and had imprisoned him in a dungeon known as the Black Hole. The people released him from captivity, and declared their love for the Shah.<sup>35</sup> On Friday, Seyyed Moḥammad Kamūna went to the Masjed-e Jāme' and included in his address (*koṭba*) the names of the Twelve Imams and the titles of Shah Esma'il. Then he went outside the city to welcome Hüseyn Beg, who camped in the gardens of Mīrzā Pīr Būdāq.

Hüseyn Beg sent a report on the capture of Baghdad to Shah Esma'il, and the Shah, hunting as he came, proceeded in a leisurely fashion toward Baghdad. On his arrival, the populace joyfully went out to meet him, and presented their prayers and supplication to him. The Shah

<sup>34</sup>The word is *tāj*, which denotes the special Sufi headgear devised by Heydar as the distinctive mark of the *qezelbaş*. The *şaqiya* was a tall, round hat.

<sup>35</sup>*Sahit-sevani*: see V. Minorsky in *ET*, s.v.

uttered praise and thanksgiving to God for the conquest of Baghdad, and entered the city on 20 Jomāda II 914/16 October 1508.<sup>36</sup> Seyyed Kamūna was received with great honor and respect by the Shah. Kādem Beg was made governor of the province of Arab Iraq, and was granted the titles of Abu'l-Manšūr and *kalīfat al-ḥolafā*.<sup>37</sup>

From Baghdad, Esma'il went as a suppliant to Karbala, where he visited the tomb of Abū Abdollāh al-Ḥoseyn and the martyrs of the plain of Karbala.<sup>38</sup> Esma'il devoted his attention to the maintenance and beautification of the shrine. From Karbala, Esma'il made the pilgrimage to the tomb of 'Alī at Najaf, going by way of Ḥella. The attendants of that holy shrine became the recipients of his liberality and beneficence, and Seyyed Moḥammad Kamūna was appointed *motavalli* of the shrine at Najaf and of several other places in Arab Iraq. Returning to Baghdad, Esma'il visited the blessed resting places of the Imams Abū Ebrāhīm Mūsā al-Kāẓem and Moḥammad Taqī.<sup>39</sup> From there, Esma'il visited Samarra,<sup>40</sup> where he made the pilgrimage to the holy places and performed the traditional ceremonies.<sup>41</sup>

After he had dealt with the affairs of Arab Iraq, fixing the salaries of the shrine officials, and had enhanced the splendor of the holy places, Esma'il marched on Kūzestān, with the object of subjugating that province. On the borders of Lorestān, he detached a force of ten thousand men, under Ḥoseyn Beg Lala and Beyrām Beg Qarāmānlū, and dispatched them against Malek Rostam, the ruler of Lorestān. Esma'il, with the main army, proceeded to Ḥaviza. The Moša'sā' Arabs who lived in that district had fallen into error, and professed the divinity of 'Alī. A strange phenomenon, which is widely held to be true, is that the Moša'sā', when they are engaged in the devotional practices which are their customary form of worship, fall into a trance, and that while they are in this state, knives and swords have no effect on them.

<sup>36</sup>Other sources give 25 Jomāda II/21 October.

<sup>37</sup>See Savory, *Khalīfat*.

<sup>38</sup>Al-Ḥoseyn, the younger son of 'Alī, was slain, together with his small band of followers, by the troops of the Omeyyad Caliph Yazid I on the plain of Karbala, 10 October A.D. 680. His death is commemorated by Shi'ites every year during the month of Moḥarram with public demonstrations of grief, the performance of passion plays, and the like.

<sup>39</sup>The 7th and 9th Shi'ite Imams, respectively. The shrine which marks the burial place of these two imams is known as al-Kāẓemeyn. The present building is largely the work of Shah Esma'il.

<sup>40</sup>60 m. north of Baghdad. Capital of the 'Abbasid empire, A.D. 836-94.

<sup>41</sup>Ali Naqī and Ḥasan al-Askari, the 10th and 11th Shi'ite imams, are buried at Samarra, and it was in Samarra that the 12th Imam, al-Mahdi, disappeared from earth in A.D. 873.

They place the point of their sword against their stomach, and chant phrases such as *‘Alī Elāhī* and other vain expressions; they lean on the sword until it is bent like a bow, without incurring the slightest injury. The governor of that tribe was always a *seyyed*.

At that time, Sultan Fayyāz, the son of Sultan Moḥsen, was the ruler and successor of his father. The ordinances of the religious law of Islam were in abeyance among that tribe. They had sunk even further into error, to the point where they professed a belief in the divinity of Sultan Fayyāz himself. When Esma‘il’s standards reached the vicinity of Ḥavīza, according to the author of the *Ḥabīb al-Sīar*, Sultan Fayyāz drew up the Moša‘ša’ in battle array and prepared to engage the Safavid forces. A great battle was fought within sight of Ḥavīza, and the soil of Ḥavīza was stained ruby-red with the blood of the Moša‘ša’. The *ḡāzīs* despatched the malignant Fayyāz and many of his companions in error on the road to perdition.

In Lorestān, Malek Rostam had fled before the Safavid forces and taken refuge in a mountainous area which was difficult of access. The great emirs who had been sent in pursuit of him surrounded the mountain, and his situation became desperate. He approached the emirs, on the promise of quarter affirmed by pledges and sworn oaths, and in their company went to the royal court. He uttered honeyed words in the Lorī dialect, pledging his loyalty to the Shah, and was received with favor by Esma‘il. Since his meritorious actions were many, the Shah adorned his handsome person with pearls.<sup>42</sup> Malek Rostam spent some time among the emirs at court, and was then reinstated as governor of Lorestān. Having attained his object, he returned to his own territory.

After the subjugation of the Moša‘ša’, the post of governor of Ḥavīza was granted to one of the great emirs, and the Shah marched toward Šūštar and Dezful. The governor of Dezful tendered his submission to the Shah, came to court, and surrendered the keys of the city and the citadel. Thus those regions, together with the fortress of Salāsel, were annexed to the Safavid empire. The Shah appointed one of his trusted followers as commandant of the fortress, proceeded in the direction of Fārs, and, hunting as he went, arrived at Shiraz. This was the second royal visit to Shiraz, and again the Shah devoted himself to the affairs of the people. While he was at Shiraz, envoys came to

<sup>42</sup>A word-play in the Persian; the word *maḥāsen* means both "good deeds" and "good looks."

him from the governors of Hormoz and Lār, bringing suitable presents, and in those districts the name and titles of Shah Esma'il were included in the Friday sermon (*koṭba*) and stamped on the coinage.

Shah Esma'il spent the winter at Shiraz,<sup>43</sup> with full pomp and circumstance. Spring found him in the upland pastures of Hamadan, and he encamped for a while at the foot of Mount Alvand.<sup>44</sup> From Hamadan, he returned to his capital, Tabriz, which rejoiced at his safe return.

On his arrival, Shah Esma'il learned that Shaikh Shah<sup>45</sup> had again seized power in Šīrvān, and was withholding payment of tribute and taxes. Esma'il's rage was such that, despite the severity of the winter, he marched toward Šīrvān. At Javād he busied himself with the construction of a bridge of boats, and he crossed the river Kor in safety. The Šīrvānšāh did not dispute his advance, but fled to the fortress of Bīqord. Shah Esma'il marched into Šīrvān in triumph, and bestowed the governorship of that province on Ḥoseyn Lala Beg, who took up residence at Šamāḳī.<sup>46</sup> The commandants of the forts at Bākū and Šābarān submitted to Esma'il, and surrendered the keys of their forts. The inhabitants of Darband, on the other hand, relying on the strength of their walls and earthworks, procrastinated for a few days, but eventually sued for quarter and pledged their allegiance to the Shah. Esma'il then returned from Šīrvān the same winter, and went to Qarābāḡ. At the beginning of spring, he moved to Solṭānīya, and began to make preparations for the invasion of Khorasan.

### *The Beginning of the Account of the Conquest of Khorasan*

The writers of historical narratives and the chroniclers have described the events associated with Shah Esma'il's conquest of Khorasan as follows. When the drums of war began to sound, rulers from near and far, fearful of Esma'il's power, hastened to admit his claim and title, and to assert their loyalty and sincere devotion to him; they demonstrated the sincerity of their support for him by sending gifts, presents, envoys, and letters. Abu'l-Ġāzī Solṭān Ḥoseyn Mīrzā Bāyarā, the former ruler of Khorasan, Marv-e Šāhījān,<sup>47</sup> Kārazm, Toḡār-

<sup>43</sup>The winter of 1508-09.

<sup>44</sup>The 11,800-foot mountain that rises behind Hamadan.

<sup>45</sup>The son of the Šīrvānšāh Farroqyasār who had been defeated and killed by Esma'il in 1500.

<sup>46</sup>The capital of Šīrvān.

<sup>47</sup>Or Great Marv; so called to distinguish it from Marv al-Rūd, or Little Marv, situated 160 miles higher up the Morḡāb River.

estān, Zābolestān, and Kandahar up to the borders of Kabul and Badaḡšān, whose reign had lasted for a considerable number of years,<sup>48</sup> and who had numerous sons,<sup>49</sup> had been sufficiently far-sighted to enter into and maintain friendly relations with Shah Esma'il.

The Shah, for his part, as he had always looked upon Sultan Ḥoseyn Mīrzā as a father, had displayed respect toward the Timurid dynasty, and had taken care to preserve the amicable relations both of the past and of more recent times.<sup>50</sup> In the early period of his conquest of Persia, Esma'il had not meddled with the provinces which were under the control of the Timurid ruler, and there was constant diplomatic correspondence between the two. After the death of Sultan Ḥoseyn Mīrzā,<sup>51</sup> dissension and schism rent that dynasty, as is recorded in the *Ḥabīb al-Sīar*, as a result of the lack of agreement between the sons of Sultan Ḥoseyn Mīrzā, and the pretensions to independent rule on the part of two or three of them, especially Badī' al-Zamān Mīrzā, Moẓaffar Ḥoseyn Mīrzā, and Köpek Mīrzā.

Moḥammad Kān Šībānī Özbek b. Būdāq Solṭān b. Abu'l-Ḳeyr Kān b. Dowlat Šeyḡ-oḡlū, a descendant of Šībān b. Joči b. Čingīz, had progressed from being a retainer of Sulṭān Aḥmad Mīrzā b. Solṭān Abū Sa'īd Gūrakān, the ruler of Transoxania, to being a ruler in his own right, and he made himself the sovereign of that area. Hearing something of the dissension and disagreement between the Timurid princes, he laid covetous eyes on Khorasan, and resolved to destroy the descendants of Timur. In 913/1507 he invaded Khorasan, gave battle to those feckless princes, and having defeated them, put them to death. In brief, he destroyed the Timurid dynasty, as is recorded in more detailed histories, and annexed their territory. Thus Moḥammad Khan Šībānī, commonly known as Šāhī Beg Khan, brought under his sway all the land from the farthest reaches of Turkestan to the borders of Persian Iraq. As his power increased, so did his arrogance and ambition, and he held any other powerful prince in low esteem. He began to show hostility toward Shah Esma'il, and in the year that the Shah led his second expedition to Šīrvān (915/1509–10), Moḥammad Khan Šībānī sent a detachment of troops across the desert to Kerman, plundering, killing, and destroying.

<sup>48</sup>For thirty-five years, in fact (1470–1505).

<sup>49</sup>Seven of his fourteen sons survived him. See Savory, *Consolidation*, p. 78.

<sup>50</sup>This was not quite as magnanimous as it sounds. Shah Esma'il, because of his pre-occupations elsewhere, had been in no position to do anything else.

<sup>51</sup>May 5, 1505.

Shah Esma'il several times sent ambassadors to Moḥammad Khan Šībānī, ambassadors such as Šeykzāda Lāhijī, one of the most eminent and able men of his day, to call on the Uzbek leader to abandon sedition and strife. Moḥammad Khan, by virtue of his ill-starred nature, sent back harsh replies containing empty boasts. "I have a strong desire to perform the pilgrimage to Mecca," he said. "Where shall our rendezvous be?" Shah Esma'il sent an amiable reply: "I too have a firm resolve to visit the tomb of the Imam of *jenn* and men;<sup>52</sup> I hope that we will meet in the holy city of Mašhad."<sup>53</sup>

In the year 916/1510, in his summer quarters at Korqān,<sup>54</sup> Esma'il issued orders for the general mobilization of his forces, and he marched toward Khorasan with a stout heart and with high hopes. Passing Semnān, the army marched boldly into Khorasan. The Uzbek governors of the various districts of Khorasan did not stay to oppose him, but abandoned their seats of government and fell back on Herat. Šāhī Beg Khan, who had recently returned from an expedition against the Hazāra, and who was in Herat, was frightened by the boldness and audacity of Shah Esma'il, and by the fearless way in which he was advancing into Khorasan, thus making them both nervous and anxious. Every day his fear of Shah Esma'il increased. When he heard the news that the Safavid army had reached the neighborhood of Mašhad, he decided that he did not have the strength to withstand Esma'il, and he withdrew to Marv-e Šāhijān, leaving Jān Vafā Mīrzā, a kinsman of his, in the citadel at Herat. However, Jān Vafā Mīrzā also abandoned his post and fled to Marv.

Shah Esma'il, his morale high and his heart fearless, entered Mašhad, and on visiting the holy shrine of the Imam 'Alī al-Rezā as a suppliant, performed the obligatory rituals of prayer and pilgrimage. The *seyyeds* and employees of the shrine were made the recipients of special royal favor. Then, having invoked the aid of the holy spirit of the Imam 'Alī al-Rezā, Shah Esma'il set off toward Marv in pursuit of Šāhī Beg Khan. The *gāzis* who were in the Safavid van reached Marv, and Jān Vafā Mīrzā, with a strong force of illustrious warriors, came out to meet them. Hard fighting took place between the two forces, and although the Safavid commander, Dāna Moḥammad, was killed in the battle, Jān Vafā Mīrzā was routed and retreated in disorder to the

<sup>52</sup>'Alī al-Rezā, the 8th Imam.

<sup>53</sup>Esma'il's invitation to a Sunni ruler to visit one of the most holy Shi'i shrines was, of course, a deliberate insult.

<sup>54</sup>In the province of Kūmeš about 15 m. northwest of Beštām.

city. The *qezelbāš* pursued the Uzbegs up to the walls of the citadel, and slew many of them.

At this juncture, Shah Esma'il arrived with the main Safavid army. He pitched his tents near the citadel, and Šāhī Beg Khan, filled with even greater terror than before, walled himself up in the citadel and devoted strenuous efforts to putting the defenses of the city in order. In addition, he sent couriers to Transoxania to summon the Uzbek tribes. Every day skirmishes took place beneath the walls of the citadel, and casualties were incurred by both sides. When this pattern of events had been repeated for a number of days and no clear prospect of capturing the city appeared, Shah Esma'il, who always preferred pitched battles in the open field to siege warfare, devised a plan for luring forth Šāhī Beg Khan, who had crept into his hole like a fox fleeing from a lion. Esma'il ordered the drums to sound for breaking camp, and he marched away from the foot of the citadel. He sent a letter to Moḥammad Khan, saying "You promised to meet me in Persian Iraq or Azerbaijan. You have not kept your promise. I, however, have kept my promise, and have come to Khorasan. Despite this, you have not come out to fight me. Various events have now occurred in Azerbaijan which make it necessary for me to return. For this reason I have broken camp and am leaving. Whenever you are ready to fight, and God shall decree it, we shall meet in battle." Šāhī Beg Khan attributed Esma'il's departure to weakness and feebleness, and wishing to bring off at least a minor triumph and so free himself from the ignominy of having fled before the might of the *qezelbāš* army, thus allowing himself to be besieged in the citadel at Marv, decided to pursue Esma'il. He marched forth from Marv with about thirty thousand men, consisting of Uzbegs and the troops of the renowned emirs and commanders who at that time were serving under his colors.

Emir Khan Mowşellū, who in obedience to the Shah's orders, was covering the Safavid rear with three hundred men, withdrew according to plan when he saw the Uzbek army approaching and rejoined the royal army. Moḥammad Khan concluded from the retreat of Emir Khan Mowşellū that the *qezelbāš* army was in dire straits, and pressed his pursuit more boldly. When Shah Esma'il received news of his approach, he paused only to cross a stream some twelve miles from the city and send a detachment of men to destroy the bridge across the stream. He himself drew up his forces, seventeen thousand in number, near the village of Maḥmūdābād in the district of Marv, facing the Uzbek army. Šāhī Beg Khan was forced to commit himself to a pitched

battle. Such a terrible conflict took place between the *qezelbaş* and the Uzbegs that Mars himself wept at the number of the slain.

Jān Vafā Mīrzā, Qanbar Beg, and the majority of the Uzbegs' emirs were killed on that field. Šāhī Beg Khan and a group of Uzbegs, in their precipitate flight, entered an enclosed area which had no escape route. There they piled one upon the other in a bog, only to perish miserably. The corpse of Šāhī Beg Khan was discovered beneath a pile of dead bodies by one of the Bozčālū *gāzis*, 'Azīz Āqā by name, known as Ādī Bahādor. The head of Šāhī Beg Khan, which in its arrogance had not considered any other head worthy of wearing a crown, was separated from his body and flung down beneath the dragon standard, under the hooves of Esmā'il's steed. Shah Esmā'il prostrated himself in thanksgiving to God, and dispatched each of the limbs of the slain Uzbeg leader to a different province. The skin of the head, stuffed with straw, was sent to Solṭān Bāyazīd b. Solṭān Moḥammad Ġāzī, the Ottoman sultan. The skull, as we are told by the author of the *Aḥsan al-Tavārīk*, was encased in gold and fashioned into a chalice that was circulated as a wine cup at banquets and festive occasions.

Ḳājā Maḥmūd Sāgarčī, the renowned vizier of Šāhī Beg Khan, who had emerged from the citadel at Marv, was standing among the ranks of the prisoners at the moment when Shah Esmā'il took the gold-encrusted skull in his hand and proceeded to drink deeply from that cup of joy and prosperity. Shah Esmā'il addressed him as follows: "Oh Ḳājā, do you recognize this cup? It is the head of your king." The Ḳājā replied, "Glory be to God! What a fortunate man my master was! For his good fortune is still with him, in that he is now in the hands of such an auspicious ruler as yourself, who every moment drinks from that cup of joy!" This witticism greatly pleased Shah Esmā'il, who looked upon the Ḳājā with favor and raised him to the position of vizier of Khorasan.

Aqa Rostam Rūz-Afzūn, who had subjugated and seized control of the province of Māzandarān, had consistently acted in a hostile manner toward officers of the Safavid court, and constantly used to say, "the power is mine, under the protection of Šāhī Beg Khan." Shah Esmā'il now sent him the severed hand of Šāhī Beg Khan, which was carried to Māzandarān by an *aide-de-camp*,<sup>55</sup> who was instructed to toss it into the lap of Aqa Rostam with the words, "his protection has

<sup>55</sup>*Yasāvul*; for the various categories of *yasāvul*, see *TM*, p. 133.

availed you nothing; now his hand lies in your lap."<sup>56</sup> The *aide-de-camp* entered the assembly at a moment when Aqa Rostam was in council with the high officers of Ṭabarestān,<sup>57</sup> discharged his commission fearlessly, and left immediately. Not a soul had a chance to speak.<sup>58</sup> Aqa Rostam, terrified by that menacing message, was petrified with fear,<sup>59</sup> and his heart failed him. Day by day he became weaker and eventually he died.

To return to the main narrative. After his famous victory at Marv, Shah Esma'il sent *fathnāmas* (letters announcing his victory) to all the provinces of the empire. In all the districts of Khorasan, the names of the immaculate Twelve Imams (the blessings of God the Omnipotent be upon them!) were included in the *koṭba* and struck on the coinage, together with the auspicious name of Shah Esma'il. All the land up to the banks of the Oxus River was brought under the control of *qezelbāš* emirs, and the practices and rituals of the Imami creed came to be used throughout all the regions of Khorasan. The city of Herat, which had been the capital of the Tīmūrīd sultan Ḥoseyn Mīrzā Bayqarā, was honored by the arrival of the Shah. The chronogram for the date of this amazing event is: "The victory of the Shah, Defender of the Faith."<sup>60</sup>

That winter (1510-11), Esma'il made his headquarters at Herat, and from all sides rulers and governors flocked there to congratulate him on his conquest of Khorasan. Among these was Sultan Oveys Mīrzā, known as Kān Mīrzā b. Solṭān Maḥmūd Mīrzā b. Solṭān Abū Sa'īd Gūrakān, who came from Badaḡšān to present himself to the Shah. He was received with special favor, and a private banquet was given in his honor. He was granted a letter of appointment (*nešān*) to the governorship of Ḥešār-e Šādmān and Badaḡšān, and returned having succeeded in his objective. Similarly, Moḥammad Yār Mīrzā b. 'Omar Šeyḵ Mīrzā b. Solṭān Abū Sa'īd Gūrakān in Kabul sent eloquent ambassadors and assured the Shah of the sincerity of his friendship.

At the beginning of spring (1511), Esma'il marched forth from Herat to subjugate Transoxania. When he reached Meymand<sup>61</sup> and Fāryāb, the

<sup>56</sup>The force of this grim jest in the Persian depends on word-plays on *dast* and *dāman*, and is impossible to reproduce in English.

<sup>57</sup>The old name for Māzandarān.

<sup>58</sup>Lit.: to draw breath.

<sup>59</sup>Lit.: his gall-bladder was turned to water.

<sup>60</sup>This chronogram gives the correct date, 916/1510. The title Defender of the Faith, incidentally, is usually reserved for Shah Tahmasp.

<sup>61</sup>Meymana. Meymana and Fāryāb lay northeast of Herat, between that city and Balk.

Uzbek sultans, including Moḥammad Tīmūr, who after the death of his father had taken over the reins of government in Samarkand, 'Abdollah Khan, who ruled in Bokhara, and Jānī Beg Sultan and the other sultans of Transoxania assembled on the banks of the Oxus. Envoys were sent to the Shah to declare the sincerity of their attachment to him, and to offer him suitable gifts. A treaty was concluded on the following basis: Transoxania was to be left in Uzbek hands; in return, the Uzbek sultans promised not to deviate from the path of fealty for the rest of their lives. Shah Esma'il responded favorably to their overtures, and prepared to march back to Persian Iraq. En route, he received ambassadors from Egypt, Syria, and the Ottoman empire, who had come to congratulate him on his victory in Khorasan. On their heels came the local rulers of Māzandarān. Esma'il allotted half of Māzandarān to Mīr 'Abd al-Karīm, one of the sons of Mīr Bozorg, and half to Aqa Moḥammad Rūz-Afzūn. Each made requests appropriate to his position, and these were granted. The two rulers departed satisfied at having obtained what they wanted. The local rulers of the various districts of Gīlān, and Shaikh Shah the ruler of Šīrvān, undertook to pay tribute and taxes and to acknowledge the suzerainty of the Shah.

The Uzbek sultans, however, did not remain loyal to the treaty and to their sworn oaths; as soon as the Shah's back was turned, they began to raid the periphery of the Safavid empire. At the request of Ṣāḥib al-Salṭana Moḥammad Bābor Mīrzā,<sup>62</sup> Shah Esma'il issued a decree that Bābor Mīrzā should be confirmed in the possession of whatever areas of Transoxania he might conquer by his own efforts. Bābor Mīrzā marched north from Kabul toward his ancestral dominions.<sup>63</sup> In Badaḡšān, he was joined by Khan Mīrzā, and together they advanced on Ḥeṣār-e Šādmān.<sup>64</sup> Jamšīd Sultan and Mahdī Sultan Özbek, the governors of the province of Ḥeṣār and Badaḡšān, hastened to give battle to the Čaġatāy army, but were defeated by Moḥammad Bābor Mīrzā. Both the Uzbek commanders were killed on the battlefield. The province of Ḥeṣār and Badaḡšān, in accordance with Shah Esma'il's decree, was granted to Khan Mīrzā. Bābor reported this event to Shah Esma'il and said that, if he should receive some reinforcement from the Shah, there was every hope he could conquer the rest of Transoxania too. Shah Esma'il dispatched Aḥmad Sultan Šūfi-oġlū and

<sup>62</sup>Correctly, Ṣāḥib al-Dīn.

<sup>63</sup>He had been expelled from Transoxania in 906/1500-01 by Moḥammad Khan Šībānī.

<sup>64</sup>The ancient Šūmān, lying north of the Oxus, between the Zāmel and the Qobāzīān rivers, which are tributaries of the Oxus.

Sāhroḡ Sultan *mohrdār* Afšār with a detachment of seasoned troops to his assistance. Moḥammad Bābor Mīrzā linked up with these great emirs, and together they advanced on Samarkand.

When the Uzbek sultans got word of the approach of Moḥammad Bābor Mīrzā with the support of *qezelbāš* forces, they evacuated the capital, Samarkand, and retreated in the direction of Turkestan. Bābor entered Samarkand and took his place on the throne of his victorious ancestors. He had the *koṭba* used by the Twelver Shi'ites recited in the name of Shah Esma'il, and he dismissed the *qezelbāš* emirs, giving them permission to return with suitable presents for the Shah.

After the *qezelbāš* emirs had left, however, the Uzbek sultans returned to Transoxania with a great army. Bābor Mīrzā went out to meet them with the small force that was available to him. In the ensuing battle, many of Bābor's men were killed, and the rest fled. Bābor, unable to maintain his position in Transoxania, retreated to Ḥeṣār-e Šādmān, where the Uzbek sultans pursued him and laid siege to the fortress. Bābor fortified himself in the citadel and sent a courtier to Beyrām Khan Qarāmānlū to seek assistance. Beyrām Khan sent a detachment of *qezelbāš* troops to his aid, and when the Uzbeks heard of their approach, they abandoned the siege and returned to Transoxania.<sup>65</sup>

An account of these events and of the Uzbek insurrection was transmitted to those close to the Shah. Emir Najm-e Šānī, the *vakil-e dīvān-e a'lā*,<sup>66</sup> whose power and influence at court are well known (some further details of this are given in the *Ḥabīb al-Sīar*), was appointed to set in order the affairs of Khorasan and to deal with the Uzbek menace. Without orders or instructions from the Shah, Najm-e Šānī resolved on the subjugation of Transoxania. With Ḥoseyn Beg Lala, the governor of Herat, and the great emirs of Khorasan, including Beyrām Khan the governor of Balḡ, he crossed the Oxus. Moḥammad Bābor Mīrzā marched from Ḥeṣār and joined the *qezelbāš* army. First they captured the fort of Kozār, and then the fort of Qaršī.<sup>67</sup> At Qaršī, Emir

<sup>65</sup>Ḥeṣār-e Šādmān is actually in Transoxania. The meaning, however, is clear: the Uzbeks returned to the Samarkand and Bokhara region.

<sup>66</sup>See Savory, "The Principal Offices of the Safawid State during the Reign of Shah Ismā'il," in *BSOAS*, xxiii, part 1(1960), pp. 91-105 (hereinafter referred to as Savory, *Offices I*).

<sup>67</sup>The ancient town of Nasaf or Naḡṣab, famous as the birthplace of al-Moqanna', the Veiled Prophet of Khorasan, in the 8th century A.D.

Najm gave orders for a general massacre, in which Šeyk Mirzā-ye Ōzbeg and about fifteen thousand people, both military and civilians, were put to death. Mirzā Bābor interceded with Emir Najm in an attempt to save the life of a number of the inhabitants of Qaršī who were members of Čaġatay tribes, but in vain. This incident became a cause of dissension between Emir Najm and Bābor. Again, the *šadr* Emir Moḥammad b. Yūsuf<sup>68</sup> put in a plea for the life of a number of *seyyeds* who had taken refuge in the Masjed-e Jāme', but this request too was refused, and a large number of *seyyeds* were put to death. This action proved to be unlucky for Emir Najm.

After the massacre at Qaršī, he marched against the fortress of Ġojdovān, which was held by Moḥammad Tīmūr Sultan and Abū Sa'īd Sultan. The siege dragged on for four months, and food supplies in the *qezelbāš* camp began to run short. The troops were subjected to short rations of food and of fodder for their animals. When 'Abdollāh Khan and Jānī Beg Sultan, who were at Bokhara, heard of the plight of the *qezelbāš*, they assembled an army and marched against Emir Najm. Moḥammad Tīmūr Sultan left the fort of Ġojdovān and joined them. Battle was joined on Sunday, 3 Ramažān 918/12 November 1512,<sup>69</sup> within sight of Ġojdovān. Beyrām Khan Qarāmānlū who was the commander and led the vanguard of the *qezelbāš* army, was fatally wounded by an arrow and fell from his horse. This blow caused the vanguard to turn and flee, and the Uzbegs, correspondingly encouraged, made a concerted charge. The *qezelbāš* emirs were scattered, and the Safavid center was thrown into confusion. Moḥammad Bābor Mirzā abandoned his position on the wing, and withdrew with his men to Heṣār-e Šādmān. The *qezelbāš* emirs, who were heartily sick of the haughty airs and arrogance of Emir Najm, made no effort to defend him, and he was taken prisoner and put to death. Some of the nobles of Khorasan, crossing the Oxus at Karkī, reached Khorasan.

This disaster occurred in 918/1512. The Uzbek sultans, flushed with victory, resolved to subjugate Khorasan. They crossed the Oxus, and for a while the land of Khorasan was ravaged by the Uzbegs. When the news reached the Shah, who was in winter quarters at Qom, he decided on a second expedition to Khorasan. When the royal army reached Kālpūš, the Shah sent a number of emirs and a detachment of men in the direction of Tūs. The Uzbek sultans, filled with alarm by the

<sup>68</sup>See Savory, "Some Notes on the Provincial Administration of the Early Safavid Empire," in *BSOAS*, xxvii/1 (1964), pp. 114-29.

<sup>69</sup>The third of Ramažān was actually on a Friday.

news of the Shah's approach, withdrew hastily across the Oxus. Once again, the provinces of Khorasan came under the sway of the officers of the Shah, who stayed there for some time. He severely punished a number of emirs who had been guilty of treason and cowardice at the battle of Čojdovān; he vented his wrath particularly on Dada Beg Tāleš, the governor of Marv, who was forced to wear a woman's veil. A number of seditious persons, who during the Shah's absence from Khorasan had shown signs of being partisans of the Uzbegs and had persecuted and inflicted harm on Shi'ites,<sup>70</sup> were consumed in the fire of the Shah's wrath. The whole province was swept clean of the dross and rubbish of contumacious people, and the Shah, having placed the government of the province of Khorasan in the capable hands of Zeynal Khan Šāmlū, returned home.

*The Battle of Čālderān<sup>71</sup> between Shah Esma'il and the Ottoman Sultan, Selīm*

In the year 920/1514, when Shah Esma'il was enjoying himself in his summer quarters at Hamadan and in the pleasant retreats in that district, a report was spread abroad that Selīm, the Ottoman sultan, was advancing on Iran. We must go back briefly to explain the background to this invasion.

Sultan Bāyazīd, who was ruler of the Ottoman empire at the time when Esma'il emerged from Gīlān to make his bid for power, had always observed the protocol necessary for a policy of close friendship and alliance, and the two powers had followed the path of entente. In 917/1511, however, Sultan Selīm rebelled against his father and civil war broke out. The army leaders, and particularly the Janissary corps, banded together and put Sultan Selīm on the throne and deprived Bāyazīd of all power. Bāyazīd, falling sick through grief at this turn of events, died in 918/1512, and Sultan Selīm inherited the throne and the crown.

Sultan Aḥmad b. Sultan Bāyazīd, who was in Anatolia at the time of his father's death, had the *koṭba* pronounced in his own name, but the emirs and the viziers lured him by means of a ruse to Istanbul, where they put him to death. They then dispatched an army against his son Sultan Morād who, fearful of the troops of his paternal uncle, fled to

<sup>70</sup>Many Shi'ites had been put to death at Herat by Tīmūr Sultan (See Savory, Consolidation, p. 81).

<sup>71</sup>In the province of Azerbaijan, northwest of Kōy.

Esma'il and entered his service at Isfahan, where he was received with favor. Shortly afterwards, however, Sultan Morād died. Sultan Selīm suspected Shah Esma'il of supporting Sultan Morād. Furthermore, he was angered by the activities of Nūr 'Alī Kālifa Rūmlū, the governor of Arzenjān. Nūr 'Alī, fighting side by side with Sultan Morād, had defeated Senān Pasha with heavy losses, the Pasha himself being killed. Sultan Selīm therefore bore a grudge against Shah Esma'il which blossomed into open hostility. Disputes over various forts in Dīār Bakr added fuel to the flames, and gradually, for a variety of reasons, the causes of war between the two sides increased.

Finally, in 920/1514, Selīm marched on Azerbaijan with a huge army. He sent a letter to Shah Esma'il, telling him of his approach. Esma'il had moved from Isfahan to his summer quarters at Hamadan without any thought of war and conflict with the Ottomans. Informed of the Ottoman sultan's inopportune arrival, he did not pause to mobilize the armies of Iran; impetuously, with such troops as he had with him, he hastened to meet the enemy. On Wednesday, 2 Rajab 920/23 August 1514, in the plain of Čalderān, a district of Kōy, he drew up his twenty thousand men in their battle stations, facing the overwhelmingly superior forces of the Ottomans.<sup>72</sup>

The Ottomans, as was their usual practice, constructed a barricade of gun carriages and chains in front and behind their forces. Twelve thousand Janissaries, armed with muskets, were stationed under the cover of the gun carriages. Sultan Selīm, having constructed this strong center of firepower as his main defense, saw to the disposition of the center and the wings. On the Safavid side, Khan Moḥammad Ostājlı, who had just arrived from Dīār Bakr with his seasoned troops, counseled against a frontal attack because of the strength of the Ottoman artillery. "We must," he said, "give battle to them when they are on the move." Dürmīš Khan, however, with arrogant pride in his own bravery, did not accept this advice, and the Shah said: "I am not a caravan-thief. Whatever is decreed by God, will occur." And Khan Moḥammad fell silent.

Shah Esma'il stationed Khan Moḥammad in the van of the Safavid army, supported by Sārū Pīra qūrčībāšī Ostājlı, the brother of Mantašā Sultan. On the right wing, he stationed several of the great emirs, including Dürmīš Kan Šamlū, Nūr 'Alī Kālifa Rūmlū, Kōlafā Beg, Ḥoseyn Beg Lala, and Kālīl Solṭān Zu'l-Qadar. On the left, he

<sup>72</sup>See Savory, Consolidation, p. 87.

placed the Ostājlu khans and sultans, the sons of Bābā Elyās Čaušlu, and others. Esma'il himself was in command of the Safavid center. Seyyed Moḥammad Kamūna, who was enrolled in the ranks of the emirs, Mīr 'Abd al-Bāqī the vizier,<sup>73</sup> and Mīr Seyyed Šarīf the *šadr*, were stationed in the center with the Shah. The warriors on both sides leapt to the attack, and the battle was soon raging furiously.

According to the *Jahān-ārā*, and this is confirmed by general report, Shah Esma'il, while his troops were taking up their stations for battle, went off to hunt quail, and returned to the battlefield after the fighting had started. A certain Malqoç-oğlu,<sup>74</sup> a renowned Ottoman warrior and one of the champions of the age, was stationed in the Ottoman van. He was constantly boasting to the other Ottoman nobles that there was no one in the enemy ranks worthy of giving battle to him except the Shah himself. In the course of the battle, that vile, evil man girded himself to engage in combat with the Shah. With a group of intrepid Ottoman warriors, he reached the Safavid center and challenged the Shah to single combat. Although that base fellow, whose life was forfeit, was not an opponent of sufficient caliber to merit the attention of such a powerful monarch, or to justify his going out to meet him in combat, nevertheless Shah Esma'il, impelled by his sense of honor, galloped out to meet him, against the advice of the loyal emirs and without the assistance of any of his men. Armed with his Heydarī sword, which resembled the famous blade Zu'l-Faqār,<sup>75</sup> he charged at that ill-fated fellow with such fury and hostility that the latter was bereft of his senses by the violence of the Shah's assault. He remained paralyzed with fear, incapable of movement, and the Shah struck him a blow that cleft both chain mail and steel breastplate, and hurled his vile corpse to the ground. A shout went up from both armies, and the cherubim sang their praises of the Shah's strength and power.

Then the two armies hurled themselves at each other, and the air was darkened by the clouds of dust. Shah Esma'il entered that frightful field in person, supervising the course of the battle and performing deeds of valor surpassing those of Sām and Esfandīār.<sup>76</sup> It is a matter of record among the Ottomans that the Shah several times forced his

<sup>73</sup>This is a mistake. Mīr 'Abd al-Bāqī was not the vizier, but the *šadr*, and Mīr Seyyed Šarīf was a former *šadr*.

<sup>74</sup>The Malqoç-oğlu family was descended from a Greek renegade named Malco. By about 1537 there was only one representative of the family left, and he was a *sanjaq-bey* in Greece (information courtesy of G. M. Meredith-Owens).

<sup>75</sup>The sword of 'Alī.

<sup>76</sup>Two heroes of the Iranian national epic, the *Šāh-nāma*. Sām was the grandfather of the renowned Rostam, and Esfandīār was a legendary king of Iran.

horse right up to the gun carriages and the barricade, and with blows of his sword severed the chains linking the gun carriages. When the *qezelbāš* warriors reached the gun carriages, they hacked to pieces with their swords about three hundred Janissaries who were stationed behind the carriages. However, the Janissaries and artillerymen bent themselves to their task, and the volume of fire from the heavy artillery, light cannon (*zarbzān*), and muskets was such that smoke blotted out the brightness of the day. Large numbers of *qezelbāš* who had flung themselves fearlessly into that maelstrom were cut down by musket fire. Khan Moḥammad Ostājīlū, who was in the forefront of the Safavid army, was struck by a cannonball and killed, along with a considerable number of the Ostājīlū contingent.

When the Ottomans realized that the Shah was no longer present in the Safavid center, they directed their fiercest attacks and their heaviest fire against the center, which was thrown into confusion by the Ottoman artillery and light cannon. Seyyed Moḥammad Kamūna, Mīr 'Abd al-Bāqī, and Mīr Seyyed Šarīf the *šadr*,<sup>77</sup> who were in the Safavid center, were all killed. Of the great emirs, the following lost their lives: Sārū Pīra *qūrčībāšī* Ostājīlū; Ḥoseyn Beg Lala; Khan Moḥammad Ostājīlū; the sons of Bābā Elyās Čāūšlū; and a number of others. In addition, Sultan 'Alī Afšār, mistaken for the Shah, was taken prisoner and led before Sultan Selīm. When he revealed his real name, he was put to death on the spot.

When Shah Esma'il recognized the Ottoman superiority in numbers and saw the confusion in the Safavid ranks and the destruction of the center, he commanded that the war trumpets be sounded. Three hundred men rallied to his standard. At the pressing insistence and urgent entreaty of his loyal companions, the Shah was forced to abandon the field. As he did so, he and his companions clashed with the troop of Ottomans which had shattered the Safavid center and was returning to its own lines. The Shah broke through their ranks and continued on his way. En route, his horse sank into a bog, whereupon Keẓr Aqa Ostājīlū brought up his own horse and mounted the Shah on it. He then extracted the Shah's horse from the bog and followed on behind, later to be received by the Shah at Darjozīn.<sup>78</sup>

Thus the Shah, with a small band of his close companions, retreated from the field of Čalderān, and reached Darjozīn. His intention

<sup>77</sup>See above, note 73.

<sup>78</sup>*Persice* Dargozīn, situated north of Hamadan.

was to mobilize his forces and to give battle to the Ottomans, this time from a position of strength. Sultan Selīm, in order to glory in his triumph, entered Tabriz,<sup>79</sup> but did not occupy the city for more than five or six days. As he had a healthy respect for the fighting qualities of the *qezelbāš* and for the Shah's impetuosity and personal bravery, he regretted his boldness and audacity in advancing as far as Tabriz, and decided that it would be more prudent to withdraw and retire to Ottoman territory.

According to verbal reports and popular accounts, the casualties at Čalderān were heavy. But Ḥasan Beg Rūmlū<sup>80</sup>, the historian, states that according to most reliable accounts, five thousand men were killed, of whom three thousand were Ottomans and two thousand *qezelbāš*, and that the total casualties did not exceed this number.<sup>81</sup> When the news of the Ottoman withdrawal reached Darjozīn, the Shah marched jauntily back to his capital, Tabriz, and devoted himself to repairing the damage caused by the passage of the Ottoman army in that area.

After his victory at Čalderān, Sultan Selīm marched to Arzenjān and laid siege to the fortress of Kāk, which had been entrusted to Dīv Solḡān Varsāq. Dīv Sultan had gone to join the Shah and had left the fort in the charge of his brother, Yūsof Sultan, and three hundred Varsāq *gāzīs*. Sultan Selīm sent a message to the garrison, offering them quarter and calling on them to join his colors. The *gāzīs* replied, "Just because our spiritual director and master has suffered a slight setback in battle, we are not prepared to renounce our obligation to support him and to exchange disloyalty for fidelity. As long as there is breath in our bodies, we shall fight the enemies of the Shah." The Ottomans then assaulted the castle, and stormed it. The *gāzīs* retreated to the Masjed-e Jāme'. Since the situation was desperate, they drew their swords and, holding their shields above their heads, made a sally into the Ottoman ranks. All died fighting. Sultan Selīm occupied the fort, and then marched against 'Alā al-Dowla. He then annexed the province of Diār Bakr, as will be described below. After that, no further hostile act was committed by Sultan Selīm against the Safavids.

Without doubt God, in His most excellent wisdom, had decreed that

<sup>79</sup>The chief city of the province of Azerbaijan and at that time the capital of Iran.

<sup>80</sup>Author of the *Aḥsan al-Tavārīk*, an important 16th-century Safavid chronicle. The author was himself a *qezelbāš* officer.

<sup>81</sup>Ḥasan-e Rūmlū's figures seem low; for other sets of figures, see Savory, *Consolidation*, p. 90.

Shah Esma'il should suffer a reverse at the battle of Čalderān, for had he been victorious in this battle too, there would have been a danger that the belief and faith of the unsophisticated *qezelbaş* in the authority of the Shah would have reached such heights that their feet might have strayed from the straight path of religious faith and belief, and they might have fallen into serious error.<sup>82</sup>

After the battle of Čalderān, the governorship of Dīār Bakr was given to Qarā Khan, the brother of Khan Moḥammad Ostājlu, and Qarā Khan took up residence at Mārdīn. But the inhabitants of the city of Āmed, also known as Qarā Ḥamīd, broke their allegiance to the Safavids, called in the Ottomans, and handed over the city to them. Qarā Khan, marching from Mārdīn, gave battle to an Ottoman army of five thousand men and defeated them, with most of the Ottoman force being wiped out. When Qarā Khan reached Āmed, he found the inhabitants in league with the Ottomans, and despaired of capturing the fort there. The city therefore remained in Ottoman hands, while the Safavids retained control of the rest of the province.

However, in 922/1516–17, the second year of Qarā Khan's governorship, the Ottomans sent twenty thousand infantry and cavalry to Dīār Bakr. Qarā Khan, together with Dürmiš Khan Qājār, engaged the Ottoman army at Olang-e Qorūq near Mārdīn, and again defeated the Ottomans. But, while pursuing the enemy, he was struck by a stray bullet and fell dead from his horse. At this mischance, the *qezelbaş* scattered in all directions, and the Ottomans were able to convert total defeat into victory. Reinforcements arrived from Turkey, the Ottomans annexed the province of Dīār Bakr, and *qezelbaş* influence disappeared from that region. When the Shah received the news of the first Ottoman incursion, he delegated a force to go to the assistance of Qarā Khan, but on receiving the report of the latter's death, he canceled the order.<sup>83</sup>

After Čalderān, the Shah, despite his preoccupation with essential matters of state, devoted himself night and day to making plans for a blockade and an invasion of Ottoman territory. In the year 926/1520, however, Sultan Selīm died, and his son Sultan Sülaymān succeeded him. Since no signs of hostility were observed on the part of the new

<sup>82</sup>For details of the extent to which the *qezelbaş* already worshipped Shah Esma'il as a semi-divine being, see Savory, *Consolidation*, pp. 91ff. (N.B.: At this point we return to the printed text after a lengthy lacuna.)

<sup>83</sup>The first indication of the change wrought in Shah Esma'il by his defeat at Čalderān (see Savory, *Consolidation*, pp. 91ff).

sultan, the 'olamā did not consider it legitimate to launch an expedition against territory forming part of the Islamic world (*dār al-eslām*) in the absence of some hostile move on the part of the enemy.<sup>84</sup> On the contrary, Sultan Sülaymān, in the early years of his reign, led his armies against Russia and Europe, and was engaged in plundering raids and holy war against the infidel. This aroused in the Shah also a desire to plunder infidel lands, and accordingly, for several years, he sent his forces against the Georgians, seeking the rewards of pillage, while he himself devoted his time to merrymaking and life at court.<sup>85</sup>

About this time, Shah Esma'il decided to appoint one of the royal princes to the governorship of Khorasan, and to dispatch him to that province. Initially, he selected his eldest son, Ṭahmāsp Mirzā,<sup>86</sup> who was already showing signs of ability to rule, and sent him to Khorasan with Emir Khan Mowşellū as his *lala*<sup>87</sup>—the latter having actual administrative authority in his hands. After a while, Ṭahmāsp Mirzā was recalled by the Shah and replaced by Sām Mirzā, with Dürmīš Khan as his *lala*.<sup>88</sup> During the remaining years of Shah Esma'il's reign, the province of Khorasan was peaceful and secure.

In 926/1519–20, Shaikh Shah, the ruler of Šīrvān, came to court and made a present to the Shah of all he possessed, and wished to be considered as one of the Shah's loyal servants. In addition, his daughter, who had been chastely reared in the royal house of Šīrvān, became one of the virtuous inmates of Shah Esma'il's harem. In consideration of these services to the Shah, the position of ruler of Šīrvān was again granted to him.

In the year 930/1524, death, the destroyer of earthly delights, visited Shah Esma'il, as he entered upon his thirty-eighth year of life.<sup>89</sup>

<sup>84</sup>Surely Eskandar Monšī does not expect us to believe this! The argument is entirely specious. In the first place, there is no evidence that Shah Esma'il was planning a retaliatory expedition against Ottoman territory; indeed, all the evidence points in the opposition direction (see Savory, *Consolidation*, pp. 93ff). Secondly, the 'olamā had never before been so scrupulous about the turning of Safavid arms against fellow Muslims. Third, one must remember that, at this early period in the history of the Safavid state, the religious institution was still subordinate to the political institution, the head of which was the Shah, and it is highly improbable that Shah Esma'il, had he really intended to invade the Ottoman Empire, would have been deflected from his purpose by the opinions of the 'olamā.

<sup>85</sup>After Čalderān, Shah Esma'il never again led his troops into action in person.

<sup>86</sup>Born in 919/1520. He was sent to Khorasan in 922/1516.

<sup>87</sup>Guardian, mentor.

<sup>88</sup>In 927/1521.

<sup>89</sup>This is, of course, according to the lunar calendar. Shah Esma'il was born in 892/1487.

*Book I, Discourse I: The Conquests of Shah Esma'il*

He died at a place called Mānqūṭāy, near Sarāb,<sup>90</sup> and was buried in the holy mausoleum of Shaikh Ṣafī at Ardabil. Various chronograms give the date of his death. These include: "May his resting place be peaceful!"; "Defender of the Faith"; and "the Shadow of God upon earth."<sup>91</sup>

Shah Esma'il left four sons, all of them infants; Ṭahmāsp Mīrzā; Bahrām Mīrzā (the mother of both of these princes was the daughter of one of the Mowşellū Turkman emirs); Alqās Mīrzā; and Sām Mīrzā (born of different mothers). There is no point in listing the names of the daughters of Shah Esma'il. The Shah had an excellent natural talent for poetry, but most of his poems were composed in Turkish,<sup>92</sup> under the pen name of Kaṭā'ī. Because he was a contemporary of Sultan Selīm, Mowlānā Omīdī composed the following occasional verse, which alludes to this:

Destiny, in the celestial workshop,  
Fashioned both Selīm and Kaṭā'ī.

<sup>90</sup>Sarāb is a district near Tabriz.

<sup>91</sup>All three chronograms give the correct date: 930/1524.

<sup>92</sup>In the Āzari dialect of Turkish.

# The Life and Times of Shah Tahmasp (God's Mercy and Benediction Be upon Him!)

Of the sons of Shah Esma'il, Tahmasp, his eldest son, was most fit to succeed him on the throne of Kosrow and Key-Qobād. Tahmasp was born on Wednesday, 26 Zu'l-Ḥejja 919/22 February 1514, in the borough of Šahābād, in the district of Isfahan. Those whose business it was to forecast events considered the fact that Tahmasp was born in a place called Šahābād, "the king's abode," a happy augury, foretelling his kingship and imperial rule. The astrologers, who understood the subtleties of the astrolabe, predicted on the basis of his horoscope that he would soon grace the throne of Kosrow, and that his reign would illumine the earth. The divinely inspired chronogram of his birth is "The world-illuminating sun."<sup>1</sup>

During the reign of Shah Esma'il, Tahmasp, while still an infant, was elevated above his other brothers by being appointed governor of Khorasan, and he grew up in the city of Herat.<sup>2</sup> When his *lala*, Emir Khan Mowşellū, was guilty of conduct displeasing to the Shah and was dismissed from his post, Tahmasp returned to court and remained at his father's side. From an early age his conduct portended his future kingship and imperial rule, and his brow shone with the light of his future status as the Shadow of God upon Earth.<sup>3</sup> After his father's death, Tahmasp was invested with the authority and attributes of kingship. In his eleventh year<sup>4</sup> he ascended the throne in accordance with the Koranic prescription: "God commands you to make over what is held in trust to those who are entitled to it."<sup>5</sup>

Tahmasp ascended the throne on Monday, 19 Rajab in the Year of the Monkey, corresponding to the year 930 of the Muslim calendar (1524), and the divinely inspired chronogram for this event is "He took the place of his father." Because of his deep faith and sincere belief in Ali, Tahmasp used to call himself "the servant of 'Alī"; and by a

<sup>1</sup>This chronogram gives the correct date, 919/1514.

<sup>2</sup>Herat, now in Afghanistan, was formerly Persian territory. In 1856 Naşer al-Dīn Shah, by the terms of the Treaty of Paris, was forced to renounce all claim to it. In Safavid times, Herat was the capital of the province of Khorasan.

<sup>3</sup>The Shah was the living emanation of the godhead, the Shadow of God upon earth. Since he had divine sanction for his authority, his rule was necessarily absolute.

<sup>4</sup>He was 10 1/2 years old.

<sup>5</sup>Koran: 4:59.

happy coincidence, the words "Tahmasp, the servant of 'Alī," also constitute a chronogram of the date of his accession.<sup>6</sup> Tahmasp was a pious king and a just ruler, intent on preserving the canon law.

Helped by divine assistance and favored by divine grace, the young Tahmasp sat at the feet of the finest scholars of the age and studied the essential consequences of the seven planets and the four elements. In philosophy and science he outdid Aristotle and Alexander, and in the arts of government he surpassed Jamšīd and Kōsrow.

At the beginning of his reign, the affairs of state, for a variety of reasons, were in confusion. The ill-starred foes of the Safavid state, who were waiting for just such an opportunity, cast covetous eyes on the realm of Iran, which is the choicest part of the inhabited world and the seat of the throne of the Keyānian monarchs.<sup>7</sup> Consequently, they began to cause disturbances. Among the emirs and the principal officers of state, disputes occurred in regard to the office of *vakīl*,<sup>8</sup> and these disputes, fanned by tribal rivalries, ended in civil war.<sup>9</sup> Every few minutes, another great emir or elder of the state took charge of the office of *vakīl*, and administered the affairs of state with full authority. During the early part of his reign, Tahmasp, because of his tender years, for a while neglected the affairs of state.

Part of his time he spent in observing the world around him and the situation in which God had placed him. Part of his time, partly through natural inclination, and partly at the behest of his spiritual director, he spent in assaying his physical nature, in which he acknowledged a weakness, against the pure substance of the devotion of men possessed of true insight and fidelity to God. For a while too, he protected his person from the violence of ambitious men of impure metal. Armed with felicity and guided by his youthful fortune, Tahmasp succeeded, despite the profusion of his enemies and the paucity of his helpers, not only in preserving his own person, but also in protecting the state.

When the stripling grew tall and flourished, and reached the age of maturity and discretion, with God's help, and through the strength of

<sup>6</sup>Both these chronograms give the correct date, 930/1524.

<sup>7</sup>The second of the legendary dynasties of rulers of Iran.

<sup>8</sup>In the early Safavid period, the office of *vakīl* was the most important of the principal offices of state, because the *vakīl* was the vicegerent and alter ego of the Shah, and represented him in both his temporal and spiritual capacities.

<sup>9</sup>For details, see R. M. Savory, "The Principal Offices of the Safavid State during the Reign of Tahmasp I (930-984/1524-76)," in *BSOAS*, XXIV, part 1 (1961), pp. 65-85 (hereinafter referred to as Savory, Offices II).

his own sure judgment and by virtue of his abundant knowledge and perfect wisdom, he removed from the scene, by means of skillful policies, ambitious emirs and proud and arrogant men, and himself took charge of the business of government and the administration of the state.<sup>10</sup> The enemies of the state, who lurked in ambush, were destroyed by the flashing stroke of his flaming sword, and his aspiration to rule and to govern was brought to fruition, as was right and proper. He achieved such authority and independence of rule that no one had the opportunity to oppose his commands, to which obedience was obligatory.

The praiseworthy qualities of Shah Tahmasp, the ruler chosen by God, are beyond enumeration, and it is beyond the power of the pens of the secretaries of the secretariat to describe them. A detailed description of the events of Tahmasp's reign, the battles he fought, his conquests, and other important incidents which occurred during his reign, has been given by the late Ḥasan Beg Rūmlū, the historian, in his work entitled *Aḥsan al-Tavāriḥ*,<sup>11</sup> which was written during the reign of Shah Tahmasp. The author of the present history is not qualified to go over this ground again. My most heartfelt wish is to record the events of the reign of Shah 'Abbas I; nevertheless, in order that this history, the *Tāriḥ-e 'Ālam-ārā*, may not be devoid of all mention of the life and times of Shah Tahmasp, I have decided to allow my pen license to do its best in this regard, and I make due apology for thus protracting and extending my history.

Shah Tahmasp ascended the throne with due ceremony. The office of *vakīl* was in the powerful hands of Dīv Sultan Rūmlū,<sup>12</sup> who had come from Balḵ, and who had become *amīr al-omarā* after the death of Čāyān Sultan Ostājlı.<sup>13</sup> A year later (931/1524-25), Köpek Sultan Ostājlı, since he was the most senior of the emirs of the court, and commander in chief of the cavalry, entered into negotiations with Dīv Sultan regarding the office of *vakīl* and the administering of state affairs in general, and a quarrel soon developed between them.

At this juncture, news reached the royal camp of the invasion of

<sup>10</sup>This must refer to the year 940/1533-34, when Tahmasp asserted his royal authority and brought to an end the ten-year interregnum during which the *qezelbaş* had been de facto rulers of the state (see Savory, Offices II, p. 70). The MS. has a variant text at this point, but the printed text makes better sense.

<sup>11</sup>The *Aḥsan al-Tavāriḥ* is a chronological history of the early Safavids which concludes with the year 985/1577-78.

<sup>12</sup>See Savory, Offices II, pp. 77ff.

<sup>13</sup>The printed text has *Ḳānān* Sultan; the MS. has both *Ḳānān* and *Janān*. The correct form appears to be *Čāyān*.

Khorasan by Küçüm Khan and 'Obeyd Khan. Dīv Sultan judged it expedient in the circumstances to grant the office of *vakīl* to Köpek Sultan<sup>14</sup> as a favor and in order to satisfy the latter's ambition. Then, giving as his excuse the necessity of marching to Khorasan to repulse the Uzbeks, he set off in that direction. Dīv Sultan sent orders to the great emirs of Fārs and Persian Iraq to mobilize, rendezvous with him, and together march against the enemy; he himself set up his camp in summer quarters at Lār. Within a short time, leading emirs such as Čūha Sultan Takkalū, the governor of Isfahan; Qarāja Sultan Takkalū; 'Alī Sultan the governor of Shiraz; and others, assembled at Lār with large forces. Dīv Sultan won over the great emirs to his side, to an even greater extent than previously, by his generosity and beneficence, his gifts and his flattering attentions. As a result, he asked for their assistance in wresting the office of *vakīl* from Köpek Sultan, to which they pledged their oath.

Since the Safavid forces already in Khorasan had proved adequate to deal with the situation there, Dīv Sultan, with the large army now at his disposal, began to advance on the royal camp at Tabriz. However much the Ostājlı emirs and nobles, particularly Qārenja Sultan, incited Köpek Sultan to resist their enemies by force and urged him to take up arms against them, Köpek Sultan refused. He said: "It would be a matter for regret if, for the sake of the transitory affairs of this world, fighting should break out between two valiant armies which are the servants of the same court, both faithful subjects of the Shah." Köpek Sultan determined to seek a settlement with Dīv Sultan, and marched from Tabriz to Torkmānkandī to meet him. The two emirs greeted each other warmly, and set off together for the royal court. In Čarandāb, a district of Tabriz, they were received by the Shah, who conferred the office of *vakīl* on Dīv Sultan. The latter then put to death Qārenja Sultan and a number of others whom he considered to be the authors of this discord, and sent Köpek Sultan, with the entire Ostājlı tribe, on a plundering expedition to Georgia. In this way, he kept him at a distance from his goal.<sup>15</sup> Not satisfied with this, however, Dīv Sultan, during the absence of Köpek Sultan, and in order to win over the Takkalū emirs, canceled the *teyūls*<sup>16</sup> of the Ostājlıs, and began to despoil them of their lands.

<sup>14</sup>On this extremely complicated question, see Savory, *Offices II*, pp. 65-67 and 77-78.

<sup>15</sup>The metaphor is from backgammon.

<sup>16</sup>The *teyūl* (*toyūl*) was an assignment on the revenue of a stated district. The *teyūldār*, or grantee, was armed with an official document which entitled him to collect various dues from the lands thus assigned to him. In many cases, the actual revenue was in excess of the official evaluation. The assignment of *teyūls* was, in Safavid times, one of the principal methods of paying the *qezelbaş* troops.

This action was both infelicitous and unwise. It led to hostility and enmity on the part of the Ostāj'lūs, and closed the door of harmony and unity. In the year 932/1526, Köpek Sultan came to Soljānīya, and there the rest of the Ostāj'lū emirs and nobles rallied round him—men like Mantašā Sultan, Fārūq Sultan, Qeltj Sultan, and others, and they girded themselves for action against Dīv Sultan. In the opposing camp, Dīv Sultan and Čūha Sultan talked of peace and expediency. They sent Qāsem Kalīfa Varsāq to admonish the Ostāj'lūs, in the hope of preventing them from confronting those who reposed in the shade of royal protection. Qāsem Kalīfa put forth all his efforts to dampen the fire of discord and to extinguish the flames of war. But the Ostāj'lūs had no faith in the word of Dīv Sultan; they had determined to fight it out, and consequently Qāsem Kalīfa's mission achieved nothing.

Both sides prepared for battle. With hearts full of sorrow, men sincerely devoted to the Safavid cause wept to see these two armies drawn up for battle, and asked sadly why both armies, in attendance on the Shah, could not band together in defense of the realm. In the event, however, a great battle was fought, and the Takkalū emirs were routed by the Ostāj'lūs. Būrūn Sultan and Qarāja Sultan Takkalū were killed. When Köpek Sultan and Mantašā Sultan reached the royal center, they caught sight of the gilded ball on top of the royal standard; at once they abandoned the fight, and wheeled their horses round. The emirs and *qūrčīs*<sup>17</sup> of the royal bodyguard who were in attendance on the Shah were sent, on the orders of Dīv Sultan, in pursuit of the Ostāj'lūs. A great number of the latter were slain, both men of note and otherwise. The Ostāj'lūs, stricken by misfortune and defeated, reached Abhar, and from there went to Gīlān, where they were given sanctuary by Moẓaffar Sultan, the governor of Rašt. The latter reinforced the Ostāj'lūs with seven thousand men.

For a second time, the Ostāj'lūs set out for the royal camp with war-

<sup>17</sup>The term *qūrčī* (from Mongolian *qorchi*, an archer) was originally used in a sense more or less equivalent to *qezelbaş*—i.e., the Turkman tribal cavalry which formed the basis of Safavid military power. The commander in chief of the *qūrčīs* was called the *qūrčībāšī*, and TM, pp. 116-17, incorrectly states that in early Safavid times "his usual title seems to have been *amīr al-umārā*." In fact, however, the office of *qūrčībāšī* was, from the inception of the Safavid state, distinct from that of the *amīr al-umārā* (see Savory, Offices I), although the relationship between the two is not clear. By the time of Shah Tahmasp, if not before, the *qūrčīs* had become an élite corps of the *qezelbaş* and formed the royal bodyguard. As a consequence, the power of the *qūrčībāšī* steadily increased during the latter half of the reign of Shah Tahmasp, and under Shah Esma'il II and Sultan Moḥammad Shah he was the most influential officer in the state (see Savory, Offices II, p. 79).

like intentions. On this occasion, the Shah took great exception to their action. Blazing with anger, he took the field against the Ostājłūs in person, and sent on ahead a detachment under Dīv Sultan, Čūha Sultan, and Moḥammad Khan Zu'l-Qadar-oḡlū. When the advance guard of the royal army reached Manjīl and Ķarzavīl, the Ostājłū emirs emerged from the forests of Gīlān, and a second battle was fought. In the end, the royal army was victorious and large numbers of Gīlānis were slain. Köpek Sultan, Mantašā Sultan, and Qazāq Sultan, utterly defeated, fled back to Gīlān. Köpek Sultan spent his days and nights wondering how he could get his revenge on Dīv Sultan and Čūha Sultan, and get his hands on the office of *vakil*.

The following year, in 933/1526-27, Köpek Sultan again emerged from Gīlān and marched toward Ardabīl. Bādenjān Sultan Rūmlū, who was ninety years of age and in his dotage, was at that time governor of Ardabīl. With three or four thousand men drawn from the Rūmlū, Čegani,<sup>18</sup> and Ṭavāleš tribes, he marched out against the Ostājłū emirs. A battle was fought at Qarā Darra. Bādenjān Sultan was put to flight by the small Ostājłū force, and as he fled was overtaken and killed. The Ostājłū emirs entered Ardabīl in triumph and visited the tombs of Shaikh Ṣaḡī al-Dīn and the other exalted Safavid shaikhs (may God sanctify their graves!). From Ardabīl they marched on Tabriz. When Shah Tahmasp heard of their coming, he ordered Dīv Sultan, Čūha Sultan, and Moḥammad Khan Zu'l-Qadar-oḡlū, with seven thousand men plus one thousand men from the royal bodyguard, to move against them. Köpek Sultan and his companions, hearing of their approach, moved off toward Čokūr-e Sa'd.<sup>19</sup> The other emirs and the *qūrčīs* from the royal *qūrčīs* overtook them at Šarūr<sup>20</sup> and gave battle. The Ostājłū emirs, on that day of decision, shouted that Zāl,<sup>21</sup> the son of Sām, was giving them his blessing.

In the course of the battle, Moḥammad Khan Zu'l-Qadar-oḡlū worked his way round to the rear of the Ostājłū force, and attacked from that quarter. Köpek Sultan received a mortal wound and died. Čūha Sultan and the Takkalū detachments kept up their attacks from the front. The death of Köpek Sultan caused the Ostājłūs to break and flee. Mantašā Sultan and Fārūq Sultan hacked their way through the enemy

<sup>18</sup>A Kurdish tribe.

<sup>19</sup>The area lying west of Gökča (Sevan) Lake, comprising the lowlands on both banks of the Aras River (see *TM*, p. 165).

<sup>20</sup>The site of the decisive battle between Shah Esma'il and the Aq Qoyūnlū Sultan Alvand, in 907/1501.

<sup>21</sup>The father of the legendary Iranian hero Rostam.

ranks and, fighting valiantly, succeeded, though with great difficulty, in getting back to Gīlān. Zu'l-Qadar-oġlū, thirsting for revenge against the Ostājīlūs, who during the Safavid campaigns in Dīār Bakr had put to death his father Kūr Šahroġ and his brothers,<sup>22</sup> spared no effort on this battlefield.

Those Ostājīlūs who survived the sword remained for a while in Gīlān. The following year, 934/1527-28, Dīv Sultan was slain at the instigation of Čūha Sultan, and the office of *vaktl* devolved upon the latter. In 936/1529-30, when the Ostājīlūs had been in Gīlān for about three years,<sup>23</sup> the royal standards were again raised, and the Shah marched against 'Obeyd Khan Uzbeg for the second time.<sup>24</sup> Mantaša Sultan, Fārūq Sultan, Qazāq Sultan, and the rest of the Ostājīlū emirs who were in Gīlān returned to court, pledging their sincere devotion to the Shah. Carrying swords and winding sheets, they hastened to the court of the Lord of the World.<sup>25</sup> They were received by Shah Tahmasp at Šarafābād, a suburb of Qazvīn, where the Shah greeted them favorably and with conciliatory words and accepted them back into his service. Although Čūha Sultan did not show them any favor or give them much attention, nevertheless he did not demonstrate any actual hostility or enmity toward them, and the Ostājīlū emirs treated him with a feigned respect.

Čūha Sultan constantly sought to ingratiate himself with the Shah, and to outward appearances his actions were pleasing, and day by day his power and influence grew. However, the excesses and arrogant behavior of the Takkalū tribe passed all reasonable bounds, and inwardly the Shah began to nurse a grudge against them. In 937/1530-31, when Hüseyn Khan Šamlū came from Shiraz and was received at Gandomān near Isfahan by the Shah, who displayed great favor toward him, Čūha Sultan resented this turn of events and planned to kill Hüseyn Khan. Hüseyn Khan got wind of the Takkalū plot, and one night made his way to Čūha Sultan's tent with a body of fully armed Šamlūs. Čūha Sultan, in desperation, took refuge in the tent which served as the

<sup>22</sup>This event occurred in 913/1507. See above.

<sup>23</sup>If the period of three years is dated from the time the Ostājīlūs first took refuge in Gīlān (932/1526), this would give a date here of 935 and not 936. Three years from their *second* retreat to Gīlān would, however, give 936. It is probable that, because of the fact that the Muslim and Christian years overlap, and since we do not have any indication of the *month* of the Muslim year involved, these events occurred in the Christian year 1529, either at the end of the Muslim year 935 or at the beginning of 936.

<sup>24</sup>The previous occasion had been in 931/1524-25, but the royal army had not, in fact, marched to Khorasan (see above).

<sup>25</sup>Lacuna in printed text at this point.

royal *dīvānkhāna* (court of justice). Within the confines of the *dowlatkhāna* (royal residence),<sup>26</sup> a skirmish took place between the Šāmlūs and the Takkalūs. One of the Zu'l-Qadar *qūrčīs* who were on guard duty, a certain Qeysar Qorūglū, inflicted a mortal wound on Čūha Sultan, who then died. The Takkalūs, however, concealed the fact of his death, and continued the struggle. Hōseyn Khan fought on manfully throughout the night, but in the morning Takkalū reinforcements arrived, company after company, and he was overcome and forced to fly. Frustrated by not achieving his goal, he retreated to Isfahan.

A large number of Šāmlū youths were slain in this encounter. The Takkalū emirs made Čūha Sultan's eldest son, Shah Qobād, *vakīl* in his father's place. They remained in a rebellious mood and sought revenge on all the other tribes—Šāmlūs, Ostājlıs, Zū'l-Qadars and Afšārs. In consequence, the latter tribes were forced to take up arms against them, and a battle was fought between them and the Takkalūs near the *emāmzāda*<sup>27</sup> of Sahl Alī near Hamadan. The Takkalū emirs, whose ambition was to regain the power and independence they had enjoyed during the time of Čūha Sultan, rushed in a group to the *dowlatkhāna* with the intention of seizing possession of the Shah and then carrying on the fight against their enemies. Shah Tahmasp, who was much displeased with the actions of the Takkalū tribe, gave orders—and this was the first true indication of his determination to rule—that those headstrong and arrogant men should be repulsed. The *qūrčīs* of the royal bodyguard who were stationed in the *dowlatkhāna* loosed a hail of arrows at them, and the Takkalūs, despairing of securing the compliance of the Shah, fled. Misfortune and humiliation were to be their lot, and many of them met their death.

"The 'Takkalū disaster'" is the chronogram for this event (937/1530-31).<sup>28</sup> After the event, the Takkalūs, now stricken by remorse, set off toward Baghdad. On their arrival there, Moḥammad Kān Šaraf al-Dīn-oḡlū Takkalū, the governor of Baghdad, put to death Qondūz Sultan, Hōseyn Sultan, and a number of other Takkalū troublemakers who had been guilty of improper conduct, and sent their heads to court. The

<sup>26</sup>*Dowlatkhāna* normally means "royal palace." When the king was in the field, the term applied to the large tent or marquee in which the king resided.

<sup>27</sup>*Emāmzādas* are a common sight in Iran. They consist of a shrine or mausoleum erected over the grave of some local shaikh or holy man. They are the object of veneration and, in some cases, of pilgrimage.

<sup>28</sup>The correct chronogram is *āfat-e takkalū*, not *āfat-e takkalūyān*, as given by Eskandar Monšī.

Shah then issued a letter of appointment, indicative of royal favor, in the name of Huseyn Khan Šamlū. Huseyn Khan was summoned from Isfahan, and the office of *amīr al-omarā*<sup>29</sup> of the exalted *qezelbaş* tribes was conferred on him and on 'Abdollah Khan Ostājlı, both of whom were nephews of Shah Esma'il.

The dissension and quarreling among the tribes died down. Men of integrity subordinated their own interests to obeying the will of the *moršed-e kâmel*, and they reverted to more seemly conduct. The Shah began to take the affairs of state into his own hands and to demonstrate his independence and autocratic power. Nevertheless, Olāma Takkalū, who had risen from a humble position to high rank and was at that time *amīr al-omarā*<sup>30</sup> of Azerbaijan, refused to be warned and aspired to become *vakīl* and *mohtār al-salṭana* in place of Čūha Sultan. Obsessed by this vain idea, he moved on the royal camp with a force of cavalry.

When Shah Tahmasp heard the news of his seditious intent, he marched against him. Filled with terror, Olāma fled back to Azerbaijan like the wind and shut himself up in the fortress of Vān. Subsequently, he withdrew his allegiance from the Safavid house and, being flattered with fair words by the Ottoman Sultan Sülaymān, he departed for Istanbul. Once there, he busied himself with stirring up trouble for the Safavids. Sultan Sülaymān invaded Iran on four occasions, with very large forces.<sup>31</sup> On each occasion Shah Tahmasp, seeking assistance from the forces of the Unseen and from the infallible grace of God, succeeded in repelling this threat, by virtue of the steadfastness and sureness of his judgment, and because of the excellence of his strategy. The first invasion was instigated by Olāma; the second resulted from the evil suggestion of Čāzī Khan Takkalū and Zu'l-Qadar-oğlū; the third was instigated by the lying words of Alqāš Mīrzā;<sup>32</sup> and the fourth was caused by the villainy of Eskandar Pasha, the governor of Erzerum. A brief narrative of these events will be given after we have given an account of happenings in Khorasan.

<sup>29</sup>Lit.: commander in chief. During this decade of *qezelbaş* supremacy, this office was frequently confused with that of *vakīl*; see Savory, *Offices II*, pp. 71ff.

<sup>30</sup>I.e., military governor. This title is not to be confused with that of the *amīr ol-omarā*, the commander in chief of the *qezelbaş* forces, who was an officer of the central administration.

<sup>31</sup>In 940/1533-34; 941/1534-35; 955/1548; and 961/1553.

<sup>32</sup>Shah Tahmasp's brother, who hoped to overthrow the Shah with Ottoman support.

*A Narrative of Events in Khorasan, and of the Incursions by the Uzbek Khans into Those Pleasant Regions after the Death of Shah Esma'il*

'Obeyd Kān b. Maḥmūd Solṭān b. Abu'l-Ḳeyr Kān b. Dowlat Šeyk-oḡlān, who was of the line of Šībān b. Jočī b. Čengīz Kān, and was the undoubted nephew of the above-mentioned Šeybak Kān b. Būdag Solṭān b. Abu'l-Ḳeyr Kān, had always cast covetous eyes on the land of Khorasan, and in particular wanted the city of Herat. Through fear of the might of Esma'il's sword, and as a result of the disaster which overtook Šeybak Khan,<sup>33</sup> 'Obeyd had crawled back to Bokhara and held his peace. After the death of Shah Esma'il, he took advantage of the youthfulness of Shah Tahmasp and of the dissension among the willful *qezelbaş* emirs; in view of the fact that the land of Iran was without a master and had fallen into the hands of a number of powerful usurpers, he sharpened his ambition to conquer Khorasan. He invaded that province six times, but never achieved a permanent occupation. Every time Shah Tahmasp mobilized the royal army and moved against him, he retreated. Although he had repeated this maneuver many times with the same result, nevertheless, whenever the Shah was absent, he returned to Khorasan, capturing castles and ravaging the countryside. In short, for a period of twelve years, the people of Khorasan knew no respite from the attacks, ravages, and tyrannical acts of 'Obeyd Khan.

**The First Invasion of Khorasan by 'Obeyd Khan**

In the same year that the news of the death of Shah Esma'il reached Transoxania, 'Obeyd Khan summoned to his aid the Čengīzīd khans and sultans, and crossed the Oxus to invade Khorasan. In his army was Kūčūm Khan b. Abu'l-Ḳeyr Khan, who had raised the banners of sovereignty in Samarkand, and who had had his name stamped on the coinage and mentioned in the *koṭba* in use throughout Transoxania and Turkestan, all done with the authority of the law and custom of Genghis Khan.<sup>34</sup> Also in his army were Abū Sa'īd Sultan and Sevīnjūk Moḥammad Sultan, the governor of Tashkent. Dürmīš Khan Šāmlū, the guardian (*lala*) of Sām Mīrzā, and governor-general of Khorasan, strengthened the citadel and fortifications of Herat, and prepared to withstand a siege. He stationed seasoned troops to guard the gates, and laid in the necessary provisions. The Uzbek sultans arrived before Herat with a powerful army and encircled the city, each leader

<sup>33</sup>He was defeated and killed by Shah Esma'il at the battle of Marv in 1510.

<sup>34</sup>For the *yāsā*, or law of Genghis Khan, see W. Barthold, *Turkestan down to the Mongol Invasion*, London, 1928, pp. 41-42.

camping on a different side. Every day the Uzbeks attacked the city, and for several months bitter fighting went on. The Šāmlū *gāzis* put up a stout resistance and prevented anyone from getting near the citadel.

One day, in the Bāg-e Morād, 'Obeyd Khan and Sevīnjūk Moḥammad Sultan had arranged a banquet and were enjoying the social occasion. The Uzbek troops were on guard in the Bāg-e Saḡīd. Dürmīš Khan sent a detachment of Šāmlū troops in that direction, and a fierce engagement took place in the Bāg-e Saḡīd. The Uzbek troops were defeated, and the news reached 'Obeyd Khan that the *gāzis* had penetrated into the Bāg-e Morād. The Uzbek leaders terminated their festivities in such a panic that Sevīnjūk Moḥammad Sultan fell into the river. 'Obeyd Khan, with extreme difficulty, succeeded in getting hold of a packhorse and fleeing back to his own camp. Eventually, wearying of the siege and despairing of capturing the citadel, the Uzbeks struck camp and went back to their own lands.

### **The Second Invasion of Khorasan by 'Obeyd Khan**

The following year (931/1524–25), Dürmīš Khan died. Furthermore, Būrūn Sultan Takkalū, the governor of Mašhad, was killed in the civil war between the Takkalūs and the Ostājīlūs, and the news of his death eventually reached Mašhad. In consequence, the administration of Khorasan fell into some disorder, and there was no commander left in the province of sufficient presence to withstand the Uzbeks. At the same time, the emirs at the royal camp were at loggerheads with one another—a situation which led to civil war. When this news reached 'Obeyd Khan, who was still infatuated by his ambition to conquer Khorasan and had no intention of giving up his claim to it, he took advantage of the situation.

In 932/1525–26, 'Obeyd Khan crossed the Oxus at Čahār Jū,<sup>35</sup> and reached Marv. From there, accompanied by the Uzbek sultans and warriors, he pressed on to surround Mašhad, where Būrūn Sultan's family was staying. The *qezelbaş gāzis* who had assembled in the city from distant parts defended the city valiantly for a time, but eventually they were reduced to extremities by lack of provisions and widespread starvation. Since no hope of relief appeared from any quarter, 'Obeyd Khan finally occupied the city and, leaving one of his trusted emirs in charge, marched on Astarābād. When he neared Astarābād, Zeynal Khan Šāmlū, the governor of the city, sent out a reconnaissance party

<sup>35</sup>Situated on the left bank of the Oxus, 120 miles northeast of Marv, Čahār Jū was one of the principal crossing places. Its earlier name was Āmol or Āmūya.

consisting of a detachment of seasoned and experienced men. The Safavid scouts clashed with the Uzbek advance guard, who were at least double their number; the Safavids, seeing the numerical superiority of the enemy, decided to retreat and fell back, fighting all the way to the city, sixteen miles away.

Zeynal Khan and the *gāzīs* removed their families from Astarābād and retired to Rayy. 'Obeyd Khan conferred Astarābād on his son, 'Abd al-'Azīz Khan, and returned to Balḵ. When the news of the Uzbek insurgence and their annexation of the province of Astarābād reached the royal camp, Aḳī Sultan Takkalū, Demīrī Sultan Šamlū, the father of Aḡzīvār Khan, and Shah 'Alī Sultan Ostājīlū were dispatched to the assistance of Zeynal Khan with a detachment of *qezel-bāš* troops. They met at Rayy and marched together on Astarābād. 'Abd al-'Azīz Khan did not contest the matter, but abandoned the city and rejoined his father. The Safavid emirs entered the city; 'Obeyd Khan, still fired by envious rivalry, marched back toward Beštām. Aḳī Sultan, Demīrī Sultan, and Shah 'Alī Sultan, who had marched out from Astarābād as the Safavid vanguard, met 'Obeyd Khan on the grassy plain of Beštām. The Safavid vanguard did not number more than three thousand men, whereas the Uzbek force was in excess of twenty thousand. Although common sense dictated that the small Safavid force should not give battle, the Uzbeks were upon them and the Safavid emirs had no choice but to fight. They therefore had to draw themselves up for battle, and a bitter struggle ensued. The Safavid soldiers acquitted themselves so valiantly that day that the very heavens' stood amazed, and among the Uzbeks the battle of Beštām is still a byword for courage among high and low. Aḳī Sultan repeatedly hurled his men against 'Obeyd Khan's center and came within an ace of overthrowing it. But the warriors in the Uzbek center matched them in valor. Aḳī Sultan fell, struck by an arrow, and many Takkalūs died with him. 'Obeyd Khan gained a victory, and Demīrī Sultan was taken prisoner and put to death.

Zeynal Khan, on hearing this news, evacuated the city and went to Fīrūzkūh. This time, 'Obeyd Khan left Astarābād in the hands of a renowned Uzbek emir named Zeyneš Bahādor, while he marched toward Herat. He sent scouts out in all directions and wintered at Ġūrīān.

The following year (934/1526–28), 'Obeyd Khan attacked the citadel at Herat.<sup>36</sup> Ḥoseyn Khan Šamlū, who after the death of his brother

<sup>36</sup>He had been repulsed from Herat on his first invasion of Khorasan, and had bypassed it on his second.

Dūrmīš Khan had become governor of Herat, busied himself with provisioning the citadel and strengthening the walls and battlements, and made all the preparations for a siege. Both sides renewed the struggle, and the siege dragged on for seven months. When the stock of provisions in the citadel was exhausted, Ḥoseyn Khan sent out from the citadel all peasants, townspeople, and people from outlying districts. By distributing their rations among the *gāzīs*, he managed to provision his troops for a few more days.

At this juncture, a report was spread abroad that Zeynal Khan had met his death at the hands of the Uzbeks. Zeynal Khan, together with Čekirge Sultan, the governor of Sabzavār, had marched against Zeyneš Bahādor. Zeyneš, initially overwhelmed, had emerged the victor, and both Zeynal Khan and Čekirge Sultan had been killed. Overjoyed at this news, the same day that he received it, 'Obeyd Khan ordered a general assault on the citadel, urged on by Yārī Bī, the son of Jān Vafā Mīrzā, who was his commander in chief. The Uzbeks launched their attack from all sides, and the Šāmlūs, putting up a stout defense, left many Uzbeks dead around the walls of the citadel. Yārī Bī was struck by a musketball, and an unidentified musketeer cut off his head and took it to Ḥoseyn Khan. Dismayed by his death, 'Obeyd Khan's joy was turned into mourning. He realized that, despite his best efforts, the capture of Herat remained a remote possibility. At this moment, he received the news that the royal army was advancing on Khorasan, and that in a clash with the Safavid advance guard, Zeyneš Bahādor had been killed. In grief and despair, he marched across the Pol-e Mālān and took the road to Bokhara, intending to enlist the aid of the other Čengīzid emirs and return and invade Khorasan yet again.

### **The Third Invasion of Khorasan by 'Obeyd Khan, the Advance of the Royal Army, the Battle at Kosrowjerd, Near Jām, and the Victory won by Shah Tahmasp, with God's Help**

Since Shah Tahmasp, throughout his reign, committed to the will of God all matters pertaining both to religion and the state and put his trust in divine grace and favor, he was blessed by the Munificent Lord in regard to the attainment of his objects and goals, and on the battlefield he was victorious over his enemies. Among the battles that took place during his reign was the battle of Jām, which Shah Tahmasp fought against 'Obeyd Khan and the Uzbek khans, and in which he was victorious. This famous victory is still talked about and a brief account of it follows.

Couriers were coming one after the other from Khorasan to the royal court, begging for assistance. In that province, they said, a calamitous storm had arisen, and the inhabitants of that region had been overwhelmed by the Uzbek flood. Accordingly, Shah Tahmasp consulted his emirs and principal officers of state, and the unanimous decision was made to march to Khorasan and drive out the Uzbeks.

The Safavid forces were mobilized, and the royal standards moved off in the direction of Khorasan. Čūha Sultan the *vaktl*, Olāma Sultan Takkalū, and Moḥammad Khan Zu'l-Qadar-oḡlū, with a detachment of *gāzīs*, left first as the Safavid advance guard. They laid siege to Damghan which was held by the Uzbek commander Zeyneš Bahādor. They surrounded the citadel, constructed palisades, and pinned the Uzbeks down by musket fire. Every day a group of Uzbeks would make a sally and skirmish with the *gāzīs*. After several days of this sort of fighting, many of the Uzbek warriors were slain either by musket fire or by the sword, and the situation became serious for the defenders. At this point, the news of the approach of the main Safavid army threw them into a panic; finding their escape routes blocked in every direction, they looked desperately for a way out. One night, Zeyneš Bahādor and a small band of companions tied ropes round their waists and attempted to lower themselves down the walls of the citadel. The *gāzīs* and the guards on duty spotted them, captured the lot and put them to death on the spot. The next day, the citadel yielded to a concerted assault, and the whole garrison was slain by the swords of the *gāzīs*.

Meanwhile the Shah, with the main army, had reached Mašhad by way of Kalpūš. On his arrival there, the Shah made the pilgrimage to the shrine of Imam Reżā to ask for his aid. Then, intending to march on Herat, he moved off in the direction of Jām. As has already been mentioned, 'Obeyd Khan had abandoned the siege of Herat, and had returned to Bokhara to enlist the support of Küčüm Khan and the other Čengizid sultans. From the furthest reaches of Transoxania and Turk-estan, from Aḡsī,<sup>37</sup> Andījān and Otrār,<sup>38</sup> from Qalmāq, Kašgar, Qerqez, and Qazāq as far as the Qepčāq steppe,<sup>39</sup> a mighty host assembled. Its

<sup>37</sup>Aḡsī lay on the north bank of the Jaxartes River in the province of Farḡāna. In the 13th century, it seems to have been superseded as capital of the province by Andījān.

<sup>38</sup>Otrār lay on the east bank of the Jaxartes in the province of Šāš (Tashkent). It was here that the famous border incident which precipitated the Mongol invasion of the Islamic world occurred in 1218.

<sup>39</sup>Kašgar is in Eastern Turkestan (Sinkiang); the Qalmāq (Kalmucks), Qerqez (Kirghiz; Kherkhiz), the Qazāq (Cossacks) and the Qepčāq (Polovtsi) were all branches of the huge family of Turkish tribes living in Turkestan and Central Asia. The Qerqez originally lived in the regions of the Upper Yenisei, north of the Sayan Mountains; the Qepchaq also originated in eastern Siberia, but both tribes subsequently migrated westward and inhabited the Qepčāq steppe, which lay east of the Aral Sea.

leaders were Küçüm Khan, Yarāq Khan, Fülād Sultan, 'Abd al-Azīz Sultan, 'Abd al-Laṭīf Sultan, Jānī Beg Sultan, Geldī Moḥammad Sultan, Abū Sa'īd Sultan, Sevīnjūk Moḥammad Sultan, Kesken Qarā Sultan, and other Uzbek chiefs and trusted emirs. Every tribe was as vast as the sea, and company after company, with hearts strong as steel, they marched toward Khorasan.

Since the time of the invasion of Genghis Khan, no army of such magnitude had crossed the Oxus. By the time Shah Tahmasp reached Kosrowjerd, near Jām, the Uzbeks, approaching from the other direction, had reached Zūrābād. *Qezelbāš* scouts captured several Uzbeks, so full details of the strength and composition of the Uzbek army became known to the Shah. The numerical strength of the Uzbek army has not come to the notice of the present author in any work in which he is able to place credence. Mīr Yaḥyā Seyfī, the author of the *Lobb al-Tavārīk*, has given the Uzbek numbers as one hundred and twenty thousand, but popular estimation puts the size at eighty thousand seasoned warriors, not counting skirmishers and irregulars. A similar estimation puts the *qezelbāš* army, that is horsemen on full pay, at twenty-four thousand, not counting men in charge of the baggage.<sup>40</sup>

On the day of Tāsū'a, the ninth day of Moḥarram 935/23 September 1528, the Uzbek sultans pitched camp at Sārū Qomeš near Jām, close to the Safavid camp. That night, both armies stood guard, and on the next day, on 'Āšūrā, the 10th day of Moḥarram, drew up their ranks for battle.

The doyen of the *qezelbāš* emirs, Čūha Sultan Takkalū, the *vakil*, together with Olāma Sultan Takkalū, Ḥoseyn Khan Šāmlū, Ḥamza Sultan Keneslū Zu'l-Qadar,<sup>41</sup> the governor of Shiraz, Moḥammad Khan Zu'l-Qadar-oḡlū, Aḥmad Sultan Ostājilū, Ya'qūb Sultan Qajār, Moḥammad Khan Šaraf al-Dīn-oḡlū Takkalū, who at that date only held the rank of sultan, Ḥasan Sultan Rūmlū Aḥmad Sultan Afšār, and the rest of the emirs and the royal *qūrčīs*, fully armed with their helmets and chain mail over their quilted vests, were stationed with the *qūrčīs* in the center. On the right and left wings of the army were stationed other emirs and doughty warriors. In front of the army were placed wagons on which were mounted Frankish light cannon; these

<sup>40</sup>A usually reliable Persian source gives the size of the Uzbek army as 100,000 and that of the Persians as 30,000 (see Savory, *Offices II*, p. 68, n. 10).

<sup>41</sup>See *TM*, pp. 14, 17.

guns were under the command of Ostād Šeyḵī Beg the *tūpči-bāši* (commander in chief of artillery).<sup>42</sup>

The two armies came face to face and on both sides the sound of drums, fifes, and trumpets could be heard. Banners were raised high, war cries were heard, and the two armies hurled themselves at each other. On the one side, the *qezelbāš* warriors, couching their long lances in the rests on their fiery, swift Arabian steeds, struck down the villainous Uzbegs. On the other side, the Uzbegs rained on the royal army a hail of arrows like shooting stars, which pierced the helmets of the *qezelbāš* warriors. Both sides displayed prodigies of valor, and the heaps of the slain leveled off mountain and plain. Mars, the Lord of War, viewing the scene with amazement and compassion, set aside his dripping blade. In the annals of the wars between Iran and Tūrān,<sup>43</sup> no battle equaled this in severity. Clouds of dust obscured the sun and the *qezelbāš* forces showed signs of breaking.

At this juncture the Uzbek sultans assaulted the Safavid right wing, commanded by Čūha Sultan, who was in charge of Takkalū and Šāmlū emirs and others of note, and drove it back. Tremors were also felt among the emirs on the Safavid left which, unable to resist the sustained Uzbek attacks, broke and fled. The Uzbegs, in hot pursuit, spread across the plain like ants or locusts, destroying all before them.

Shah Tahmasp, to whom the immaculate Imams in a vision had given the assurance of victory, fought on with confidence and firm faith in the outcome, and conducting himself with great bravery and valor, yielded not a yard of ground but held his station in the center with three thousand veteran troops. It was as though Almighty God was shielding that small band from the attention of the enemy. In a brief moment when the dust of battle cleared, the Shah caught sight of a white standard in the midst of a dense throng of men. The Shah realized that this must be the Uzbek center, consisting of 'Obeyd Khan, Kūčūm Khan and the specially chosen troops. The Uzbegs who had gone in pursuit of the Safavid wings congratulated their leaders on their victory as they returned company by company.

'Obeyd Khan asked them what that black mass was in the distance; it had been in the same place for some time, he said, and was appar-

<sup>42</sup>See R. M. Savory, "The Sherley Myth," in *Iran*, vol. V, 1967, pp. 78-79.

<sup>43</sup>In the Persian national epic, the Oxus is the boundary between Iran (the land of the Aryans), and Tūrān (the land of the Turks).

ently the remnants of the *qezelbaş* army. He had detailed some men to go and find out, and this group had reported to him that the *qezelbaş* forces had suffered such a defeat and had been so scattered that no sign of them remained on the plain. That black mass, they said, was the transport and baggage animals of the Safavid camp, and the Uzbeks paid no further attention to it.

Shah Tahmasp then ordered the men of his own retinue, who had held their ground so steadfastly, to attack the Uzbek center and not to draw rein until they had reached that white standard. He ordered them not to use any other weapon except their sword; if they wounded anyone, they should not pause to finish him off, but should at once turn their attention to the next man. "Flight," he said, "is shame and disgrace; but a valiant death brings eternal fame."

Of that faithful, sacrificial band, the Šamlū and Zu'l-Qadar *qūrčīs* were the first to answer the call of their spiritual master. Drawing their Egyptian swords and holding their shields above their heads, they leapt forward from the right of the line with great determination, placing their trust in God. Those on the left of the center followed suit, and the whole company, ready to perish in the attempt and accompanied by unseen heavenly hosts, charged the Uzbeks. Three thousand blades flashed down as one; whenever they wounded one of the enemy they left him, as their spiritual master had ordered, and attacked another.

The Uzbeks, greatly superior in numbers, were thrown into disarray by the remorseless blows of the *gāzīs'* swords; the majority of them were wounded, and they were not given an opportunity to reorganize their defense. The Uzbek center was shattered, and scattered in all directions. Küčüm Khan and 'Obeyd Khan were thrown into such a state of consternation that they saw no choice but flight. By their one heroic attack, those devoted Safavid followers had defeated the vast Uzbek army. The remainder of the Safavid forces, which had been dispersed like the constellation of the Bear, regrouped like the constellation of the Pleiades, their despair turned into hope of victory.

The Uzbek sultans, after such an initial victory, suffered ultimate defeat, and willy-nilly began their retreat. It is said that one of the *qūrčīs* actually reached 'Obeyd Khan and struck him such a blow on the back with his sword that 'Obeyd Khan became unconscious. Because of the slowness of 'Obeyd's body, however, the *qūrčī* did not

bother to take him prisoner, but passed on in the hope of better prey. Others say the the *qūrčī* struck his helmet and faceguard so hard that his powers of hearing were affected, and he became known thereafter as "deaf 'Obeyd." 'Obeyd had brought with him forty representatives of the religious classes of Transoxania and Tashkent to take their place beneath his standard and offer prayers for victory and for divine assistance. Since right was not on their side, their prayers were rejected and they were all slain at the foot of 'Obeyd's standard.

With great hardship and toil, Kūčūm Khan and 'Obeyd Khan succeeded in escaping from that bloody battle with their lives, but twenty thousand of the Uzbek rank and file perished, and a sheet of paper inscribed with the words, "Kill them wherever ye shall find them,"<sup>44</sup> was attached to the collars of the remains of those miscreants. It is related on the authority of the Shah himself that, of the three thousand men who made the assault on the Uzbek center, one thousand seven hundred were *qūrčīs* of the royal bodyguard, and the remainder belonged to units commanded by emirs.

Meanwhile, one of the Uzbek sultans, Jānī Beg, accompanied by considerable numbers of his own men and other Uzbek troops, returned at nightfall from his pursuit of the routed wings of the *qezelbaş* army. Seeing the lights of the *qezelbaş* camp, Jānī Beg thought it was the camp of 'Obeyd Khan, and pitched his tents behind those of the royal camp.

The next morning, the 11th of Moḥarram 935/25th September 1528, a black mass of men became visible and was identified as Uzbek troops, all mounted and about to go in search of plunder. Shah Tahmasp prepared to seize his opportunity and move against them. But Čūha Sultan tried to prevent him, on the grounds that the *qezelbaş* forces were still scattered, and in the circumstances it would be better not to launch an attack lest they suffer some misfortune. The intrepid and valiant Shah paid no attention to this prudent counsel and charged the Uzbeks; with one determined charge, he settled the business, and many Uzbeks were slain by the swords of the *gāzīs*. Jānī Beg and his men put up a spirited resistance, but in the end were forced to fly.

Thus the Safavid house had a triumphant victory such as had rarely been won in former times. The *qezelbaş* had routed an enemy army

<sup>44</sup>This injunction occurs twice in the Koran: in 4:90, in regard to hypocrites who pretend to believe in God but later apostatise; and in 9:5, in regard to idolaters.

ten times the size of their own. The word of God: "If there be twenty of you who are steadfast, they shall overcome two hundred"<sup>45</sup> was revealed in the most eloquent manner. Having given thanks to Almighty God, Tahmasp sent *fathnāmas* (dispatches announcing the victory) to all parts of the empire, and set in order the affairs of Khorasan. Since Hoseyn Khan Šāmlū had displayed great valor in this battle, he was confirmed in his post as governor of Herat. The Shah then departed to Arab Iraq, as will be related.

#### **The Fourth Invasion of Khorasan by 'Obeyd Khan**

When 'Obeyd Khan heard the news of the withdrawal of the royal army, he again, in that same year (935/1528-29), assembled his warriors from the area around Bokhara, and marched on Khorasan. He sent on ahead in the direction of Mašhad Sevīnjūk Moḥammad Sultan and 'Abd al-'Azīz Sultan, his son. The *qezelbāš* emirs who were stationed at Mašhad included Ağzīvār Khan Šāmlū, at that time still a sultan,<sup>46</sup> Aḥmad Sultan Afšār, and Ya'qūb Sultan Qājār. Since the fortifications of Mašhad had not been completed, the emirs erected barricades in the streets and put themselves in a state of defense. For two months, sporadic fighting went on between the defenders and the Uzbeks, until eventually 'Obeyd Khan arrived with the main Uzbek army from Transoxania. 'Obeyd Khan at once assaulted the city and fierce hand-to-hand fighting took place at the barricades. Eventually, the *qezelbāš* felt unable to continue the struggle and considered it inexpedient to give battle to the Uzbeks. They slipped quietly out of Mašhad at night; Aḥmad Sultan Afšār went to Farāh, which was his own tribal district, and having a fort there, sat down to await a siege; Ağzīvār Khan and Ya'qūb Sultan withdrew in the direction of Sabzavār and Mazīnān.

In the morning, the Uzbeks discovered that the *qezelbāš* had evacuated the city. They set off in pursuit, but failed to overtake the *qezelbāš* emirs. 'Obeyd Khan entrusted the city to one of his emirs and returned to Herat, which he besieged. On this occasion the city was held by Hoseyn Khan and the Šāmlū *gāzīs*, who once again devoted their efforts to the defense of the citadel and the repulse of the Uzbeks. For several months, fighting went on in the city; in the rural districts, wheat became scarce or nonexistent. Hoseyn Khan and the elders of the Šāmlū tribe saw that they would have to evacuate the city because of the shortage of provisions and lack of matériel with which to carry on the

<sup>45</sup>Koran: 8:66

<sup>46</sup>The *qezelbāš* military ranks, in ascending order of importance, were Beg, Sultan, Khan.

defense. Accordingly, they entered into negotiations with 'Obeyd Khan, and envoys went to and fro. It was agreed that 'Obeyd Khan should retire to a distance of several days' journey so that the *qezelbāš*, with their women and children and baggage, might leave the city unmolested; it was stipulated that no pursuit should be organized by any of the Uzbek sultans.

'Obeyd Khan was in favor of a peaceful settlement, and retired. Hoseyn Khan, after the armistice agreement had been ratified by sworn oaths, came out from the city with all the *gāzīs* and the Shi'ite elements in the population, and retreated unmolested in the direction of Sīstān. Malek Maḥmūd, the governor of Sīstān, accorded him a royal welcome, and Hoseyn Khan led his men<sup>47</sup> against the inhabitants of Pošt-e Zarah, who had rebelled and were engaged in banditry on the high-ways. Hoseyn Khan plundered their possessions and marched on toward the province of Makrān, where he ravaged the countryside, and eventually arrived at Shiraz. His subsequent adventures will be narrated later.

As a result of the capture of Herat, 'Obeyd Khan extended his dominion over the whole of the province of Khorasan and raised the banner of oppression and injustice throughout that area. The people of Khorasan suffered much at the hands of the Uzbek soldiery. Many persons of undoubted Sunni beliefs were put to death on specious charges of heresy<sup>48</sup> and professing Shi'ism. One of the victims of this tyranny was the poet Mowlānā Helālī, who was put to death in the main bazaar at Herat. The pretext for his execution was that the poet had satirized 'Obeyd Khan. This charge was based on what had been reported to 'Obeyd Khan by informers, who had attributed to Mowlānā Helālī the following quatrain:

How long, 'Obeyd, are you going to go on seeking  
plunder?  
How long are you going to ravage the land of  
Khorasan?  
You plunder and loot and carry off the property  
of orphans;  
If you are a Muslim, then I am an infidel.<sup>49</sup>

<sup>47</sup>Obviously to repay Malek Maḥmūd's hospitality.

<sup>48</sup>*Rafz*; a blanket term of abuse (heresy) used by Sunnis in regard to Shi'ites.

<sup>49</sup>Martin B. Dickson, "Shah Tahmasp and the Ozbeks (The Duel for Khurasan with 'Ubaid Khan 930-946/1524-1540), Ph.D. dissertation, Princeton University, 1958 (hereinafter referred to as Dickson), p. 160, has further details on the false accusations laid against Sunnis who, like Helālī, were wealthy.

Although Helālī had written a splendid ode eulogizing 'Obeyd Khan, of which three<sup>50</sup> verses are given below, this availed him nothing, and he was put to death on account of the wealth and property which he possessed.

Khorasan is the heartland of the world, and it is  
for this reason that he has come;  
New life has come to it—I mean, 'Obeyd Khan has come;  
His swift, golden-hooved steed resembles the sun,  
Which traverses the world from east to west in a day  
and a night;  
I know my poetry contains errors; strike a line through  
these errors,  
for they are naught but a slip of the pen or of the  
tongue.

When the news of the occupation of Khorasan by the Uzbeks came to the Shah's ears, since affairs at Baghdad had been satisfactorily completed in accordance with the wishes of that pious and just monarch, he set out for Khorasan, at the beginning of the year 936/1529-30, in order to drive out the victorious Uzbeks. Tahmasp sent *qūrčīs* posthaste to all parts of his realm, summoning the emirs to join the royal camp. Within a short time they assembled, company by company and troop by troop, eager to show their fealty and devotion to the Shah. Huseyn Beg Šāmlū, the historian, has stated that on this expedition seventy thousand men assembled in the royal camp.

'Obeyd Khan, after the occupation of Herat, saw himself as the master of Khorasan. He decided to subjugate the fortress of Farāh and marched against Aḥmad Sultan Afšār. He laid siege to the citadel and strained every nerve to take it, but to no avail. He therefore abandoned the siege and returned to Herat, where he heard the news of the approach of the royal army. His resolution wavered and he retreated in the direction of Marv. He sent smooth-tongued couriers to the Čengi-zid khans, imploring them to come rapidly to his assistance. From Marv, 'Obeyd Khan sent Tahmasp various unbecoming communications while awaiting the arrival of reinforcements.<sup>51</sup> The sultans of Turkestan<sup>52</sup> assembled at Marv. Repeated conferences were held among

<sup>50</sup>The text has "two."

<sup>51</sup>See Dickson, pp. 182ff.

<sup>52</sup>The author uses the term *Tūrān*, evocative of the legendary struggle between Iran and *Tūrān*, or the Iranians and the Turks, narrated in the Persian national epic.

the wisest heads and elders (*atālīqān*)<sup>53</sup> of each family on the question of how to conduct the war against the Safavid monarch. The majority opinion was that they should not give battle to the enemy. Kūčūm Sultan, who was the chief of the Uzbek sultans and had his seat of government at Samarkand, had died that year and been succeeded by his son Abū Sa'īd. Abū Sa'īd was totally opposed to the views of 'Obeyd. "In recent years," he said, "every time we have invaded Khorasan, and given battle to the *qezelbāš*, we have sustained nothing but loss. If you are strong enough to stand and fight the Shah, you are free to do so. We are not, however, prepared to join you in fighting the *qezelbāš*. It is better and more appropriate that you content yourself with your own appanage and give up this pointless idea." The majority of the sultans of the line of Joči<sup>54</sup> preferred Abū Sa'īd's views and decided not to assist 'Obeyd. Thus 'Obeyd Khan was disappointed in his hopes of getting assistance from the other Uzbek sultans.

At this juncture, 'Obeyd's messenger returned from his visit to Tahmasp, bringing reports of the size and magnitude of the Safavid army, and also a reply to 'Obeyd's letter, which had been written in the same insulting style. The following verse was included in it:

You are deaf,<sup>55</sup> and your fortune is blind;  
How can a blind and deaf man possess a powerful arm?

The upshot of all this was that 'Obeyd, with sorrow and bitterness in his heart, abandoned his possessions in Khorasan and retired toward Bokhara. Shah Tahmasp, on the other hand, entered Khorasan in triumph; the plumes of his standards waved bravely over that province. On his arrival at Herat, he poured soothing balm on the sorely wounded hearts of the people of that region and conferred the post of governor-general of Khorasan on his own brother, Bahrām Mīrza, with Ġāzī Khan Takkalū as his guardian and commander in chief of Khorasan. The Shah appointed emirs and governors to city after city, and once again brought law and order to the affairs of all the inhabitants. Since Khorasan had been severely devastated by the passage and presence of marauding Uzbek troops, the prolonged stay of the royal army at Herat caused a serious shortage of foodstuffs for populace and army alike. As it became imperative for the army to return to Persian Iraq, the Shah retraced his steps in that direction.

<sup>53</sup>*Atālīq (lala)*, in Uzbek usage, seems to have meant personal administrative advisor of a khan or sultan (Dickson, p. 219, n 1).

<sup>54</sup>The eldest son of Genghis Khan; d. 1227.

<sup>55</sup>A reference to the fact that 'Obeyd was said to have been rendered deaf by the blow on the head he received at the battle of Jām.

**'Obeyd Khan's Fifth Invasion of Khorasan, and Subsequent Flight**

When the news of the Shah's departure reached the ears of 'Obeyd Khan at Bokhara, the following year, 937/1530-31, he dispatched Qameš Oġlān and some other Uzbek emirs to Khorasan for the purposes of reconnaissance and the collection of military intelligence. The Uzbek emirs crossed the Oxus and made for Mašhad by way of Saraḡs. Mantašā Sultan Ostājlı, the governor of Mašhad, and Ağzīvār Sultan Šāmlū, the governor of Nishapur, joined forces and marched against Qameš Oġlān and his Uzbeks. Some skirmishing took place between the two forces and the *gāzis* killed several of the enemy. The Uzbeks were unable to continue the struggle and withdrew, each emir going to his own territory.

The following year, 938/1531-32, 'Obeyd Khan again mobilized a major Uzbek army and marched on Khorasan. Once again he camped outside Herat, and once again he laid siege to that city. He dispatched his emirs throughout the length and breadth of Khorasan: 'Abd al-'Azīz Sultan, his son, was sent to Mašhad; Qameš Oġlān to Astarābād; Khan Geldī Bahādor to Sabzavār; and another group to the Beštām district. Mantašā Sultan, Ağzīvār Sultan, and the other Savavid emirs in Khorasan deemed it imprudent to remain at their posts and evacuated the respective seats of government. Zu'l-Qadar Sultan, however, who was the governor of Damghan, as soon as he heard of the approach of the Uzbeks, sent a courier among the Gerāyli<sup>56</sup> to ask for assistance. Mīrzā 'Alī Khan Gerāyli joined him with a large force and they gave battle to the Uzbeks within sight of Beštām. The *gāzis* were victorious, and the Uzbeks were routed; a considerable number were killed, and others taken prisoner.

Qameš Oġlān, however, who had been ordered to advance on Astarābād, with great daring and bravery led his troops as far west as the heart of Sāūj Bolāg,<sup>57</sup> where he fell upon the camp of Moḡammad Khan Zu'l-Qadar-oġlū and plundered it before returning.

Meanwhile 'Obeyd Khan, who had pitched his camp before the walls of Herat, continued the siege with a vigor against which the *gāzis* defended themselves to the best of their ability.

In Azerbaijan, Olāma Sultan Takkalū had rebelled and by defecting to the Ottomans had stirred up trouble there. On the border between

<sup>56</sup>A tribe living in the region of Astarābād.

<sup>57</sup>The plain west of modern Tehran.

the Safavid and the Ottoman empires, revolts had occurred and unrest was prevalent. Consequently, Shah Tahmasp had these serious problems on his hands, and had no opportunity to mount an expedition to Khorasan. In this situation, 'Obeyd Khan was free to proceed with the siege of Herat without interruption and so concentrated on tightening his blockade of the defenders.

Ultimately, the siege dragged on for a year and a half, and the plight of the defenders became desperate because of the shortage of supplies and bread. Ġāzī Khan expelled the civilian population from the city. If the inhabitants had any food supplies, these were taken from them as they left, and so the ġāzīs obtained enough to prevent the outbreak of famine. During this operation, the wretched civilian population suffered greatly from the maltreatment of the Takkalūs.<sup>58</sup> The latter stripped them of money and belongings and drove them out of the city. But they went beyond that; they also searched for hidden articles, and after the inhabitants had left the city, broke into their houses and residences looking for concealed property.

In the end, food supplies ran out for the military too, and the ġāzīs were driven to eating the flesh of dogs and cats; then even that came to an end. The story is told that two trusted retainers of Ġāzī Khan quarreled over the corpse of a dog and took their dispute to the Khan for arbitration. Each of them claimed that it was his blow which killed the dog and that the dog was therefore his. Finally Ġāzī Khan cut the corpse of the dog in half, and gave half to each. Every day a platter of rice and horsemeat was brought in for Bahrām Mīrzā and the Khan; half of it they would distribute, spoonful by spoonful, among the trusted members of their staff, and the other half they shared with their servants. People became so weak from lack of food that they had to walk about with the aid of sticks.

At this point, 'Obeyd Khan sent a messenger to the citadel and opened peace negotiations. Ġāzī Khan proposed that 'Obeyd Khan should retire for a distance of one or two days' journey, so that Bahrām Mīrzā and the *qezelbāš* garrison might leave in safety and hand the city over to the Uzbegs. 'Obeyd Khan, however, did not agree to these terms. "Let them first come," he said, "and humble themselves by passing underneath my tent ropes, and then go their way." Bahrām Mīrzā and Ġāzī Khan refused to submit to this humiliation. A few

<sup>58</sup>Dickson, pp. 215ff., has further details.

days later, the personal adviser of Abū Sa'īd Kūčūm Kān, the ruler of Samarkand, reached Herat and attempted to conclude the peace negotiations, but without success. Ġāzī Khan, despite his extreme weakness, continued the struggle against the enemies of the Safavid religion and state and strove to hold on in the citadel.

When the realities of the situation and the news of the domination of Khorasan by the Uzbeks were brought to the attention of the Shah in Azerbaijan, he decided, in view of the fact that the rebellion of Olāma had finally died down, to march to Khorasan.

In 939/1532-33, the royal army moved off toward Khorasan, and a courier was dispatched posthaste to bring this glad tidings to the Safavid garrison at Herat. This courier reached Herat at a time when famine had reduced the garrison to the most desperate straits. As soon as they heard the joyous news of the approach of the Shah, their spirits were raised and their hearts strengthened. Cries of joy and happiness rose to the heavens and drums were beaten to celebrate the news.

'Obeyd Khan was something of a poet, and during these events he had composed some verses and sent them to the celebrated Kāja Emir Beg Mehr, the *vizier* of Ġāzī Khan, who was in the city:

O breeze, if you pass by the people of Khorasan,  
Take care to give this message of mine to them;  
Tell those people, I pray you,  
That we are seeking revenge on you all, both  
                                great and small.  
My pen has recorded both your pride and your  
                                ignorance,  
In a register which bears the imprint of my name;  
O Kāja, henceforth give up all hope of life,  
Because the coinage of sovereignty is stamped  
                                with my name.

**The Kāja, who was an able and eloquent man, one of the most talented of his day, wrote the following verses in reply:**

**O Pretender! Have you not heard that our Shah,  
Who is like the stars in majesty and is revered  
like Jamšīd, is approaching?**

We are the servants of the Shah, and from the dawn  
of eternity, our continued existence has been  
recorded on God's scroll.

Let a verse from our sweet-tongued Ḥāfeẓ speak in  
reply to the pretensions of the Khan:

“Other women, tall and slim as cypresses, make play  
with amorous glance and words of love,

But pale into insignificance when our mistress comes  
into sight, swaying like a fir tree as she walks.”

Qarā Sultan and Jānī Beg Sultan, who had come from Balḵ to assist ‘Obeyd Khan, secretly demonstrated their willingness to enter into negotiations with the *qezelbāš*, and they sent to Bahrām Mīrzā a fat lamb and a foal. The Uzbegs, secretly and at night, would bring scrawny nags to the edge of the defensive ditch and would sell them at an inflated price. So for some time the Heavenly Quartermaster provided the daily rations of the *ḡāzīs* from the flesh of these animals.

When Shah Tahmasp decided to organize the expedition to Khorasan, he sent on ahead to Astarābād Alqāš Mīrzā and Badr Khan Ost-ājīlū. When they reached Beštām, Badr Khan held a council of war with his companions. In accordance with the saying “war consists in deceiving the enemy,” the best plan seemed to be to march quickly on Astarābād and fall unexpectedly on Qameš Oḡlān. The one thousand five hundred veterans in Alqāš Mīrzā’s retinue made a dash from Beštām and entered Astarābād early one morning, when the Uzbegs were all in the bathhouse. The Safavid troops joyfully sounded the kettle-drums. Every Uzbeg they encountered was relieved of the burden of his head and every Uzbeg as he emerged naked from the bathhouse was destroyed. Qameš Oḡlān, stunned by these unexpected events, rushed blindly around the city. Finally, with great difficulty, he succeeded in escaping from Beštām with seven or eight companions and fled toward Marv. His four brothers, however, together with some five hundred other Uzbegs, lost their lives at Beštām. Their heads were sent back to welcome Shah Tahmasp as he advanced.

Meanwhile, Šūftān Kalīfa Rūmlū, with three hundred Rūmlū *ḡāzīs* and a detachment of Kūbīklū tribesmen, had been ordered to Sabzavār, where he made a night attack on Khan Geldī Bahādor, who was garrisoning Sabzavār with four thousand Uzbeg troops. A number of the Uzbegs were slain and the remainder retreated toward Nishapur.

Shah Tahmasp had been informed of the size of the Uzbek army and had sent Hoseyn Khan Šamlū, Agzīvār Khan Šamlū, and Emir Sultan Rūmlū to the assistance of Šūfīān Kālīfā. In the vicinity of Nishapur the two detachments joined forces, gave battle to the Uzbeks, and after defeating them, marched toward Mašhad. Abd al-ʿAzīz Khan, who held Mašhad with seven thousand men, did not stay to fight but fled in the direction of Herat as soon as he heard of the approach of the royal army and the proximity of the emirs. Abd al-ʿAzīz Khan joined his father at Herat; the latter, when he heard the news in his turn, as usual decided to run rather than fight, and withdrew toward Bokhara. The other Uzbek sultans also withdrew, each to his own seat of government.

On 22 Jomādā II, 939/19 January 1533,<sup>59</sup> Tahmasp encamped in the Bāg-e Šahr at Herat. The nobles and important dignitaries of Herat, who had been scattered in all directions by the winds of misfortune, reassembled in the reassuring shadow of the Shah's protection, in the hope of finding royal favor. Ġāzī Khan was reprimanded by the Shah for appropriating the property of citizens of Herat during the siege of the city by the Uzbeks, and the poor and needy were fully recompensed from the royal treasury.

The Shah spent that winter (1533-34) at Herat. After a few months the Shah, with the intention of invading Transoxania<sup>60</sup> to chastise ʿObeyd Khan and discipline the Uzbeks, moved out of the city and encamped at Olang-e Nešīn. The rumor of the coming invasion of Transoxania spread quickly throughout Khorasan, and Hoseyn Khan and Mantašā Sultan, with a number of other emirs, were ordered to subjugate Ġarjestān.<sup>61</sup> They successfully conquered this region<sup>62</sup> and returned. The other emirs set to work preparing for the expedition to Transoxania and generally busied themselves with the preparation of ordnance and arms. At this point, however, the Shah received the alarming news that Sultan Sülaymān had invaded Azerbaijan and Persian Iraq. The Shah was thus frustrated in his grand design to invade Transoxania and considered it expedient to return to Persian Iraq.

<sup>59</sup>Dickson, p. 243, gives 22 Jomādā I, 940/19 December 1533.

<sup>60</sup>As Dickson, pp. 246ff, points out, this was the one and only time during the whole duel for Khorasan between Shah Tahmasp and the Uzbeks that the Shah considered going over to the offensive.

<sup>61</sup>An area in the northern foothills of the Hindu Kush, controlled by the Uzbeks from Balkh.

<sup>62</sup>As Dickson, p. 250, points out, the success of this expedition was ephemeral. A year later, Ġarjestān was again under Uzbek control.

Since the Takkalūs were too exhausted to continue as garrison troops at Herat, and since the civilian population had lodged many complaints about the harsh treatment they had received at the hands of Ġāzī Khan and his men, the government of the city was placed in the hands of Sām Mīrzā, with Aġzivār Sultan Šāmlū as his guardian and personal adviser, with the rank of commander in chief of Khorasan. The Shah, with God's aid, then went by forced marches toward Persian Iraq.

**The Affairs of Khorasan, and the Sixth Invasion of That Province by 'Obeyd Khan; the Return of the Royal Army, and the Termination of the Career of 'Obeyd Khan, Together with some Miscellaneous Events**

My researches among historical chronicles and biographical works have revealed that, after the departure of the Shah, Sām Mīrzā and Aġzivār Khan took up residence at Herat and devoted themselves to administering the affairs of the province of Khorasan and to repairing the shattered fortunes of the underprivileged and poorer classes of the population. 'Obeyd Khan meanwhile sat quietly at Bokhara, closely observing events in Khorasan.

When the news reached Herat of the execution of Ḥoseyn Khan Šāmlū,<sup>63</sup> and the consequent trepidation of the Šāmlūs, Sām Mīrzā and Aġzivār Sultan were filled with apprehension. Urged on by a number of evil men, they conceived the vain idea of opposition to the Shah and rebellion. They began to extort money from wealthy citizens, and raised large sums from their fellow Muslims by means of torture and the rack. Having raised this money, they marched in the direction of Kandahar, intending to capture it. At Farāh, they were joined by Morād Sultan Afšār. On their arrival at Kandahar, they laid siege to the citadel, which was held by Kāja Kalān Čaġatāy on behalf of Mīrzā Kāmṛān, the brother of the Mogul emperor Homāyūn. Fighting between the besiegers and the besieged went on actively for several months, but the Safavid forces were unable to attain their object. Finally, Mīrzā Kāmṛān, who had collected twenty thousand men at Lahore, arrived at Kandahar to relieve the garrison. Sām Mīrzā and Aġzivār Sultan abandoned the siege and withdrew for one or two stages.

When Kāmṛān Mīrzā learnt that Sām Mīrzā had laid siege to Kandahar without authority from the Shah, he decided to give battle to the

<sup>63</sup>In 940/1533-34; see Savory, *Offices II*, p. 70.

Safavid army. Although Sām Mīrzā and Aġzīvār Sultan had no more than two to three thousand men, they drew them up in battle order. In the ensuing struggle, the *qezelbāš* forces fought with outstanding valor and drove back both wings of the enemy army in confusion. In the course of the battle, the foot of Aġzīvār Sultan's horse caught in a hole; the horse fell, and Aġzīvār rolled off. A Čaġatāy soldier rushed upon him and took him prisoner. When he realized that his prisoner was Aġzīvār Sultan, he at once put him to death. This encouraged the Čaġatāy army and correspondingly lowered the morale of the *qezelbāš*, and Sām Mīrzā left the battlefield and retreated in the direction of Garmsīr.<sup>64</sup> There, he repented of his actions and put to death several evil persons who had incited him to sedition against the Shah. He sent their heads to court and begged forgiveness for his crimes.

Meanwhile, 'Obeyd Khan at Bokhara, hearing of the defection of Sām Mīrzā and the death of Aġzīvār Sultan, first of all dispatched Seyyedom Mīrzā with a number of Uzbek emirs and five or six thousand men to raid Khorasan. Seyyedom Mīrzā took four to five thousand men in the direction of Jām, and the remainder went in the direction of Kāf. Šūfīān Kālifa Rūmlū, the governor of Mašhad, led his small force against Seyyedom Mīrzā and defeated the Uzbeks at Jām. After this victory, Šūfīān Kālifa moved against the Uzbek detachment at Kāf and defeated this force too in an engagement in which the Uzbeks suffered heavy casualties.

Beyrām Oġlān, who was governor of Čarjestān on behalf of Kesken Qarā Soljān b. Jānī Beg Soljān, arrived to attack Herat. The man who had been left behind at Herat by Sām Mīrzā and Aġzīvār Sultan was Kālifa Sultan Šāmlū, a perplexed and confused commander of eighty years of age. He gathered together a force composed of city dwellers, men from the outlying districts, and soldiers who had become separated from their units. With this motley army he marched out from Herat and came up against the Uzbeks some forty miles from the city. In the ensuing battle, the Heratīs, since they were a scratch force, most of them Persians, and with little confidence in their commander, achieved nothing and were defeated. Kālifa Sultan had no opportunity to withdraw safely from the battlefield—a course of action which is not held to be uncowardly at moments of extreme danger—but was slain. Those who escaped the sword fled back toward the city, and Beyram Oġlān departed after acquiring much booty.

<sup>64</sup>Ša'ban 942/January 1536 (see Dickson, p. 293).

The *qezelbāš* garrison at Herat was left without a leader by the death of *Ḳalīfa Sultan*, and they were afraid of further Uzbek attacks. With the approval of the local population, therefore, they sent a courier to *Şūfiān Ḳalīfa* at Mašhad and summoned him to Herat. *Şūfiān Ḳalīfa* left his son in charge at Mašhad and came to Herat. He was a brave and intrepid man, and a dedicated Sufi who was unswerving in his loyalty to the Safavid house; but there was an element of madness in his nature, and he used to undertake many insane actions. Some intelligent men considered him unbalanced, a fool and an imposter. At all events, at Herat he listened to the words of some evil men and began to oppress and harass the people, refusing to listen to their requests that he intercede on their behalf. If he suspected anyone, either in the city or in one of the suburban districts, of having a certain amount of wealth, he extracted it from him by means of fines or punishments.

Either because he was completely mad or because he was a complete fraud and impostor, *Şūfiān Ḳalīfa* used to assert that during the night he had been instructed in a dream by one of the Twelve Imams to take a certain sum of money from a certain person and give it to the *ḡāzīs* in order that they might repel the enemies of the Imams. "An order from an Imam," said *Şūfiān Ḳalīfa*, "has to be obeyed." In particular, he imposed heavy financial burdens, in obedience to the command of the Imams, upon friends who had been eager for him to take over the governorship of Herat and had brought him to the city from Mašhad. He would enter the assembly weeping bitterly, and speaking in a semi-delirious fashion, would say, "However much I implored the Holy Imams saying, 'this man is my friend, absolve me from this heavy duty,' the Imam refused to listen to me." "The commands of the Imams," said *Şūfiān Ḳalīfa*, "must be obeyed with scrupulous exactness."

By this stratagem or excessive madness, *Şūfiān Ḳalīfa* collected a large sum of gold, and the people were driven to desperation by his tyranny. At this point, 'Obeyd Khan crossed the Oxus. In the course of the year 942/1535-36, he reached Mašhad and commenced the siege of the city. *Şūfiān Ḳalīfa*'s retainers, together with the inhabitants of Mašhad, strengthened the fortifications of the city and defended them bravely. The greater the effort expended by the Uzbeks in conducting the siege, the less progress they made. They found no way at all of subduing the city. As soon as *Şūfiān Ḳalīfa* heard that Mašhad was being besieged, he wrote a letter to his men there in the following terms:

"Be courageous! I am on my way! When I capture 'Obeyd Khan, I will stuff his skin with straw and send it to the Shah!"

Şüftān Kālifa left in charge at Herat his deputy, Kezr Čelebi, whose appetite for money was even greater than his own. Şüftān Kālifa issued orders that a stipulated amount of money should be forcibly levied by means of fines and taxes and handed over to his agents. He then set off toward Mašhad like a madman, with three thousand men, to give battle to the Uzbek ruler. En route, he saw in the distance a pile of straw. He went over to it himself and filled a sack with straw which he took with him, saying that he would need it to stuff the skin of 'Obeyd Khan, and that he would not be able to find any straw near Mašhad because of the depredations of the Uzbeks.

'Obeyd Khan, when he heard of the approach of Şüftān Kālifa pondered deeply. On the one hand, he considered it beneath him to give battle to one of the emirs of the Shah; and on the other hand, he had heard that Şüftān Kālifa, when he fought, was seized by a form of madness which made him completely indifferent to the superior numbers of the enemy. On numerous occasions he had insantly flung himself against a far superior Uzbek force and had been victorious, with only a few *qezelbaş* troops. As a result, he had become quite intrepid in action against the Uzbeks, and there was a danger that something of the sort might happen again. None of the Uzbek emirs was willing to engage Şüftān Kālifa in battle unless their khan was present. 'Obeyd Khan was thus forced to prepare for battle. He sent a detachment on ahead as a patrol and ordered his own son, 'Abd al-'Aziz Sultan, to form the advance guard together with 'Alī Sultan, the governor of Kārazm, Aqeš Sultan, and Sevīnjūk Moḥammad Sultan; he himself followed with the main force.

Şüftān Kālifa came into contact with the leading troops of the Uzbek army and routed them. The commander of the Uzbek detachment, who had been taken prisoner, asked Şüftān Kālifa what sense there was in marching with three thousand men against the Uzbek monarch, who had an army numbering at least thirty thousand. "Be warned," he said, "turn back at once and take refuge in the citadel at Herat." Şüftān Kālifa, however, impelled by his overweening arrogance and dominated by black madness, persisted in giving battle. That night he made his preparations for battle and in the morning, when the Uzbek advance guard appeared, he drew up his men in battle order and fighting commenced.<sup>65</sup> The *qezelbaş gāzis* hurled themselves against

<sup>65</sup>The date of this battle was 20 Rajab 942/14 January 1536 (Dickson, 313).

that sea of Uzbeks with such fury that the angelic hosts looked on in wonder. 'Obeyd Khan, fearing that the *qezelbāš* might win the day, set the Uzbek center in motion and brought his main force into action. The *ġāzīs* resisted the onset of the Uzbeks to the best of their ability, but in the end were unable to continue the struggle and turned and fled.

Şūfiān Kālifa, however, gaining fresh strength from his madness, hurled himself with a few *ġāzīs* who were bound to him by close ties of companionship into a ruined fort which was on the edge of the battlefield, and there, without provisions or supplies, was surrounded by the enemy. 'Obeyd Khan encamped beneath the walls, and the *ġāzīs* held out for thirty-five days, living on horseflesh and saddles, which they broke in pieces and ate parboiled. The Uzbeks gradually pushed forward earthworks and palisades and finally stormed the fort. Şūfiān Kālifa was taken prisoner and executed. The *Aḥsan al-Tavāriḫ* records that during the short time he was governor of Khorasan, Şūfiān Kālifa killed on the battlefield some four thousand seven hundred Uzbeks.

When the news of the defeat of Şūfiān Kālifa reached Herat, Keẓr Ćelebī, Kālifa's deputy, with the assistance of the *qezelbāš* who were in the city, summoned the populace of the city and the suburban districts and made them help in preparing the defenses for a siege. The suburban dwellers refused because they had been reduced to extremities by the exactions and tyrannical behavior of Keẓr Ćelebī and his financial officials. They adopted a hostile attitude toward the city dwellers and in secret sent couriers to 'Obeyd Khan, who appeared before the city and commenced the siege. The *ġāzīs* and inhabitants of the city, despite their total unpreparedness, resisted 'Obeyd Khan for five months. Finally, one of the nobles in the city, seduced by the false promises of 'Obeyd Khan, allowed a group of three hundred Uzbeks to climb up one night into the tower which was in his charge. The Uzbeks poured into the city and the *ġāzīs*, after a stout resistance, were overpowered and retreated into the citadel of Eḡtār al-Dīn.

The Uzbeks occupied the rest of the city and the people's situation was calamitous. The Uzbeks laid their hands on the property of Muslims and began to exact money and hidden treasure by means of foul play and torture. 'Obeyd Khan sent a messenger to the citadel and proposed the following conditions for its surrender: Keẓr Ćelebī was to hand over the citadel, together with all the money and property which Şūfiān Kālifa had taken from wealthy burgers and from poor citizens

alike; in return, both the lives and property of *Kezr Ćelebī* and his companions were to be spared. A formal treaty, with binding oaths, was concluded on these terms. The Uzbeks, however, turned the *qezelbāš* loose on the road to Bokhara, naked and stripped of their possessions, and slaughtered them en route.<sup>66</sup>

After the damage had been done, 'Obeyd Khan stopped the Uzbeks from plundering and killing and devoted his attention to the business of governing, and for fourteen months he ruled at Herat. But every day several people were put to death at his order in the main bazaar on a charge of heresy (*rafz*) or of being a Shi'ite, solely on the evidence of a couple of ignoramuses. The tyranny and injustice of that bloodthirsty ruler increased daily. The heartrending sighs and laments of the afflicted, and the cries and appeals of the heirs of those unjustly slain, rose to the heavens. Eventually, they reached the ears of the Shah in Azerbaijan, and he determined to put an end to this Uzbek evil. During the course of 943/1536–37, the royal army set out for Khorasan. Advancing stage by stage, it did not reach Khorasan until 'Obeyd Khan had left Herat and marched to subdue Mašhad, which had remained in *qezelbāš* hands.

At Bākarz, 'Obeyd Khan received confirmed reports that the Shah had reached Nesā and Abīvard, and that his standards would shortly appear on the horizon within sight of Herat. The same day, 'Obeyd Khan left Bākarz for Herat, he called together all the Ćengīzid sultans, both senior and junior, and convened a formal council of war. The question was, he said, whether they should retreat or stand and fight. The *qezelbāš*, he said, had endured the hardships of a winter march to Khorasan; they had covered great distances, and had suffered much. "Moreover," he said, "we are superior in numbers and in a greater state of preparedness than ever before. If we stay and fight, the chances are that this time we will win." However, the Uzbek sultans and the senior men of the tribes all felt that they did not have the strength to oppose the Shah, and nothing 'Obeyd Khan said on the subject had any effect.

In the depths of winter, therefore, when the sun was in the station of Aquarius, 'Obeyd Khan was forced, under protest and deeply chagrined, to cross the Mālān Bridge and head for Bokhara by the Balk road,<sup>67</sup> and the Shah's protective shadow was cast over the people

<sup>66</sup>For additional background to these events, see Dickson, pp. 315ff.

<sup>67</sup>On January 29, 1537; see Dickson, p. 337.

of Herat. The Shah camped at Herat, with great pomp and circumstance, and those who were afflicted and distressed as a result of the Uzbek occupation found rest and repose beneath the shadow of the royal banners.

Since Sām Mirzā had gone to Ṭabas<sup>68</sup> and was there in the citadel, Šāhqolī Ḳalīfa *mohrdār*<sup>69</sup> Zu'l-Qadar was ordered by the Shah to proceed to Ṭabas with a number of other emirs and bring Sām Mirzā back to court. Sām Mirzā hung his head in shame in the presence of the Shah, and wept tears of remorse. The Shah pardoned his offenses, but put to death some of his retainers who were the authors of the seditions and cause of the mischief.

The Shah then conferred the governorship of Khorasan on Sultan Moḥammad Mirzā,<sup>70</sup> and Moḥammad Khan Šaraf al-Dīn-oḡlū Takkalū was appointed his guardian, and also commander in chief of Khorasan. Winter came to an end and the exhilarating season of spring came again. Although Sām Mirzā had disobeyed orders in going off to Kandahar and had failed to achieve anything, nevertheless the Shah's sense of honor was stirred, and his fraternal feelings moved him to take his revenge on the Čaġatāy forces which had acted so audaciously in attacking the *qezelbāš* by marching to subdue Kandahar and Zamīn Dāvar.<sup>71</sup> When he reached the river Hīrmand, the Shah sent on ahead the Emir Sultan Rūmlū with a large force. Ḳāja Kalān, the Mogul governor of Kandahar, withdrew hastily toward Send when he heard of the Shah's advance, and left Ganjī Ḳāja, one of his relatives, in the citadel at Kandahar. When the royal army reached Kandahar, Ganjī Ḳāja saw no course but to tender his submission to the Shah. Accordingly, he hastened to the royal court and handed over the keys of the city and the citadel to officials of the court.

The Shah awarded the position of governor of the province of Kandahar to Būdāq Khan Qājār, and returned in triumph to Herat. When 'Obeyd Khan and the Uzbek sultans heard of the Shah's return from his Kandahar expedition, they were filled with alarm and sent ambassadors with gifts and presents from Balk, from Samarkand, and from Bokhara to the Safavid court to congratulate the Shah on the

<sup>68</sup>After his act of disobedience to the Shah in 1536.

<sup>69</sup>I.e., keeper of the seal.

<sup>70</sup>His eldest son; born in 938/1531-32. Moḥammad Mirzā was thus five years of age at the time of his appointment to the governorship of Khorasan.

<sup>71</sup>The broad valley, west of Kandahar, through which the river Hīrmand (or Helmand) flows down from the Hindu Kush to the city of Bost.

capture of Kandahar. The Shah spent a few days at Herat, settling problems and dealing with the affairs of petitioners. Then, having put the affairs of Herat in satisfactory order, he departed for Persian Iraq in the course of 944/1537.<sup>72</sup>

At Herat, Moḥammad Khan Šaraf al-Dīn-oḡlū and the young prince Sultan Moḥammad Mīrzā devoted themselves to setting to rights the affairs of those in distressed circumstances throughout Khorasan,<sup>73</sup> and made great efforts to improve the lot of the peasants and the people in general. From this time on, 'Obeyd Khan behaved in a more civilized manner and desisted from his fruitless attacks on Khorasan, and for a year or two no movement was observed on his part. In 946/1540,<sup>74</sup> 'Obeyd Khan, overcome by the sighs of the oppressed people of his realm, fell sick, and after a severe illness died at Bokhara, having sacrificed his life to his ambition of annexing Herat and crossing the Mālān Bridge. The people of Khorasan were thus freed from the tyranny and oppression of this irreligious and bloodthirsty man.

As a result of having devoted considerable space to describing events in Khorasan, and because of a desire to preserve the continuity of the discourse, I have neglected to give an account of various affairs which were happening during this period in other parts of the country. Now the moment has come to narrate the astonishing events which occurred on the borders of Azerbaijan, and to describe the Shah's expedition against the Ottomans in that area. After doing this, I shall go back and complete my account of events in Khorasan.

*The Invasion of Iran by Sultan Sülaymān, the Ottoman Emperor, and His Contest with Him who Graced the Throne of Kosrow and Jamšīd*

Reference was made previously to the fact that during the reign of Shah Tahmasp, Sultan Sülaymān, the Ottoman emperor, instigated by the machinations of evil and villainous men, invaded Iran on four occasions and commenced hostilities against the Shah.

The first occasion was when Sülaymān invaded Iran as a result of the intrigues of Olāma Takkalū. A brief account of the circumstances

<sup>72</sup>Dickson, p. 364, gives the date of departure as 9 Rabi' II, 944/15 September 1537.

<sup>73</sup>Dickson, p. 364, mentions the placing of price controls on foodstuffs and grain, and the redistribution of lands devastated by the Uzbek campaigns in order to bring them once again under cultivation, among the measures taken by the Safavid governor.

<sup>74</sup>Dickson, p. 387, gives the date of 'Obeyd Khan's death as March 18, 1540.

follows: During the reign of Shah Esma'il, Olāma was enrolled in the ranks of the gentlemen-in-waiting.<sup>75</sup> He gradually rose through the ranks in the royal service and eventually, as a reward for his excellent military services, was made an emir. At the time when Čūha Sultan was the virtual ruler of the state,<sup>76</sup> Olāma was appointed commander in chief of Azerbaijan. After the death of Čūha Sultan, Olāma became puffed up by ambition and aspired to become *vakil* and chief executive in matters of state, in place of Čūha Sultan. When he failed to attain his object, as has already been mentioned, he forgot the debt of loyalty he owed to the Safavid house for his upbringing, and defected and went to Anatolia. There, he set about fomenting mischief and aroused Sultan Sülaymān's enthusiasm about the idea of invading Iran.

To begin with, the Ottoman emperor sent Fīl Pasha to Iran with fifty thousand men. Šaraf Khan Rudakī the Kurd, governor of Betlīs, was a vassal of the Safavid house and the first to face Fīl Pasha's advance. He drove him out of that region. Then, Fīl Pasha planned to move against Vān. But Shah Tahmasp led the royal army against him, and Fīl Pasha retreated, abandoning his cannon.

After the rout of Fīl Pasha, the royal army marched to Khorasan to put down the sedition of 'Obeyd Khan Uzbeg. At the time when the Shah had left Herat and was on his way to invade Transoxania, Olāma repeatedly sent envoys to the Ottoman Sultan informing him that the *qezelbaş* king<sup>77</sup> had led his army into Transoxania to engage the Uzbegs, and was preoccupied with his campaign against the Mongol and Tartar forces. "Meanwhile," said Olāma, "Azerbaijan and Persian Iraq lie undefended."

Sultan Sülaymān, at his suggestion, set out from Istanbul with a huge army, making for Azerbaijan. He sent ahead as the vanguard of this force Ebrahim Pasha the grand vizier, with eighty thousand men, and he himself followed with the main army. Ebrahim Pasha, having made contact with Olāma, dispatched him in the direction of Ardabīl and

<sup>75</sup>The text has simply *yasāvulān*, but I assume, in view of Olāma's rank and family connections, that the reference is to the *yasāvulān-e šohbat*, "gentlemen-in-waiting," and not to the *yasāvulān-e majles*, who were merely ushers and were not of noble birth (see *TM*, p. 133).

<sup>76</sup>933-937/1527-31 (see Savory, *Offices II*, pp. 68 ff).

<sup>77</sup>An interesting title that perhaps indicates the extent to which the *qezelbaş* Turkman elements overshadowed the Tajik (Persian) elements in the Safavid state at that time; or it may reflect a typically arrogant *qezelbaş* attitude, which ignores the existence of the Tajiks.

sent his pashas to various regions of Azerbaijan, most of which they brought under their control.

When this news reached Shah Tahmasp at Olang-e Nešîn, he abandoned his plans for the invasion of Transoxania and returned from Khorasan to Iraq by forced marches. In twenty-one days' march he reached Kabūd Gonbad, near Rayy. When Ebrahim Pasha heard the news, he became alarmed, despite the size of his army, and sent a message to Sultan Sülaymân to the effect that the Shah had returned from Khorasan to Rayy in twenty-one days, and was advancing against him by forced marches. "Servants," he said, "cannot withstand the full might of kings."

Sultan Sülaymân marched to Tabriz with all haste, and joined forces with Ebrahim Pasha. On the Safavid side, most of the horses of the *ğāzīs* were jaded as a result of their punishing forced march since they had come back from the Khorasan campaign. The army was therefore not prepared. The *ğāzīs* had dispersed to their homes to ready their gear for the Azerbaijan campaign, and put themselves in a state of readiness to engage the Ottomans. As a result, Shah Tahmasp had at his immediate disposal not more than seven thousand men. He sent on ahead to Tabriz Bahrām Mīrzā and Alqāš Mīrzā,<sup>78</sup> with Hüseyn Khan Šamlū and some other emirs. The Shah himself followed later, and when he reached Abhar,<sup>79</sup> he received the news that Sultan Sülaymân had left Tabriz and was advancing on Iraq. The report further stated that Bahrām Mīrzā and the *qezelbaş* advance guard had come into conflict with Ebrahim Pasha and the Ottoman advance guard. A battle had been fought on this side of the Qezel Üzen River,<sup>80</sup> and Bahrām Mīrzā and the emirs, fighting desperately, had been driven back to the mountains. Now a vast Ottoman army was advancing.

This news caused consternation in the Safavid camp. Those who were really devoted to the Safavid cause remained of stout heart, and their faith in the destiny of the Safavid house did not falter. But the waverers were of a different mind. At this point, Alvand Khan Afšār, the governor of Kūh Gīlūya, arrived with his forces and presented himself to the Shah, and groups of men began to arrive from every direc-

<sup>78</sup>His brothers.

<sup>79</sup>West of Qazvin.

<sup>80</sup>The name of a section of the Safīd Rūd, which rises in the mountains of Kurdistan and flows along the borders of Azerbaijan and empties into the Caspian in the province of Gilān.

tion and join the royal camp. Encouraged by this, the Shah planned to go by forced marches to the assistance of Bahrām Mīrzā and his emirs. Then the news arrived that Sultan Sülaymān had passed Mīyānej and had reached Solţānīya.<sup>81</sup> Bahrām Mīrzā and his emirs had meanwhile made their way back to the royal camp.

At this juncture, Moḥammad Khan Zu'l-Qadar-oḡlū, the son of Kūr Şahroḡ, the son of 'Alā al-Dowla Zu'l-Qadar, who had been brought up and trained in the service of the Shah and was treated by the latter like a son, revealed the secret hostility he had nurtured against the *qezelbaş* because his father had met his death at their hands. He defected to the Ottomans, along with Ḥoseyn Khan the son of Būrūn Sultan Takkalū, and a group of others. Moreover, the Shah was uncertain of the loyalty of some of the other emirs, like Ḥoseyn Khan Şāmlū, Ġāzī Khan Takkalū, and Malek Beg Joveynī, who had repeatedly been guilty of acts of disloyalty. The Shah therefore postponed action for a few days until more of his men assembled at the rendezvous. Then was revealed the secret of the verse of Holy Scripture: "To God belong the hosts of the heavens and the earth,"<sup>82</sup> and unseen hosts took a hand in driving back the mighty Ottoman army. On the 13th day of Scorpio, heavy snow fell at Solţānīya, as Kamāl-e Eşfahānī has said:

The forms of the mountains were hidden in snow,  
Like cotton-seeds set within cotton.

The outlines of the Ottoman tents disappeared under the snow, and many Ottoman soldiers were stranded and died from exposure because of the severity of the cold. A certain poet has composed the following verse concerning this event:

When I went to Solţānīya, that splendid pasturage,  
I saw two thousand corpses lying there without grave  
or burial shroud;  
I said, "Who slew all these Ottomans?"  
The morning breeze replied, "It was I."

Sultan Sülaymān was unable to remain longer in Iraq. To return by way of Azerbaijan was impossible because of the lack of foodstuffs en route, and so he set off by way of Şahrazūr,<sup>83</sup> where supplies were still to

<sup>81</sup>The former capital of the Mongol rulers of Iran; situated southeast of Zanjan, and only a short distance from Abhar, where the Shah was.

<sup>82</sup>Koran: 48, verses 5 and 8.

<sup>83</sup>In Kurdistan.

be had, intending to spend the winter in the vicinity of Mosul. Olāma and Zu'l-Qadar-oğlū were dispatched in the direction of Tabriz. The Shah marched rapidly against them, but Ğāzī Khan Takkalū, who had also defected from the royal camp, reached Tabriz and warned Olāma and his companions of the Shah's approach. The renegades fled toward Vān, where they shut themselves up in the fortress. The Shah executed Hüseyn Khan Şamlū, whom he suspected of friendship with Sām Mirzā, and therefore distrusted, as the latter was thinking of defecting to the Ottomans.<sup>84</sup> The Shah then marched on Vān and laid siege to the renegades in the fort, encamping at the foot of the walls for the winter.

At the time when Sultan Sülaymān set off in the direction of Mosul, Ebrahim Pasha sent an envoy to Moḥammad Khan Şaraf al-Dīn-oğlū, the governor of Baghdad, and to the Takkalū garrison there, summoning them to allegiance to the Ottoman sultan, and calling on them to hand over the keys of the citadel at Baghdad. Moḥammad Khan refused, but the chiefs and elders of the Takkalū tribe, who were apprehensive about the Shah's attitude toward them because of the execution of Čūha Sultan and the defection of Olāma and Ğāzī Khan, both of them Takkalū emirs, all agreed to obey and show friendship toward the Ottoman sultan. They sent the key of the citadel to Sülaymān and invited him to occupy the city. The Sultan at once left his winter quarters at Mosul and marched to Baghdad. Moḥammad Khan Şaraf al-Dīn-oğlū, who was a genuine Sufi and a single-minded supporter of the Safavid house, on orders from the Shah abandoned the city and the citadel, cut the bridge, and with about three hundred followers who were loyal to the Shah (*şāhi-sevan*), went via Basra to Dezful and from there to Shiraz. The rest of the Takkalū garrison of Baghdad went out to welcome Sultan Sülaymān and escorted him into the city, where he spent the winter.

### **Sultan Sülaymān's Second Invasion of Iran**

The following year, 941/1534-35, Sultan Sülaymān invaded Iran for the second time and led an army from Baghdad toward Iran. Entering the province of Iraq, he reached Dargozīn.<sup>85</sup> Shah Tahmasp abandoned the siege of Vān and marched toward Tabriz. There he put to death Malek Beg Joveynī, who was still enrolled in the ranks of the trusted emirs, and who was the only one of the seditious emirs still at court.

<sup>84</sup>The execution of the powerful emir Hüseyn Khan Şamlū in 940/1533-34 signaled the Shah's determination henceforth to rule *de facto* as well as *de jure* (See Savory, *Offices II*, p. 70).

<sup>85</sup>North-northeast of Hamadan.

The Shah then marched in the direction of the Ottoman camp. The Safavid skirmishers made contact with the Ottoman advance guard near Dargozīn, gave battle to them, and overcame them. When Sultan Sülaymān saw the triumph of the *qezelbāš* troops, and the rout of his own forces, he flared up in rage, and upbraided his emirs: "If you are beaten by a small force of skirmishers and advance patrols," he said, "how can you hope to give battle to the *qezelbāš* monarch?"

In a towering passion, he abandoned all idea of confrontation with the Shah, and leaving Dargozīn, withdrew, or rather retreated in disorder, in the direction of Anatolia. Shah Tahmasp pursued him; when he reached Vān, he ordered Bahrām Mīrzā and a group of emirs to continue the pursuit while he himself encamped in the pastures around Vān. The Ottoman garrison, not equal to the struggle against the might of the royal army, fled. Before this happened, however, Sultan Sülaymān had dispatched Moḥammad Pasha, the commander in chief of Dīār Bakr, with Olāma and a group of other emirs and pashas and two thousand Janissaries, to the assistance of the garrison at Vān.

The Ottoman force had reached Vastān<sup>86</sup> before the Shah received news of their approach. On hearing, he moved against them by forced marches. By the time the black mass of the Ottoman army came in sight, the majority of the *qezelbāš* troops had fallen out to get some sleep because of the exhausting nature of the forced march, and thus no more than two thousand men had kept up with the Shah and were still with him. Olāma caught sight of the gilded globe that surmounted the Shah's own personal standard, which was distinguished from the other royal standards and was known as "*yükrük*," meaning "swift courser." Olāma said to Moḥammad Pasha, "The Shah is here in person. It is wiser for us not to give battle, for we will not be able to withstand the fury of his assault." Moḥammad Pasha, however, made overconfident by the size of his own army and the smallness of the *qezelbāš* force, drew up his men in battle array. But the first attack by the Safavids, led by Ġāzī Khan Zu'l-Qadar,<sup>87</sup> the governor of Shiraz, and a number of men from the royal bodyguard, shattered the Ottoman ranks. In the twinkling of an eye, large numbers of them were killed and many trusted officers of the Ottoman sultan were taken captive.

The survivors fled toward the fortress of Arjīš<sup>88</sup> and sent a courier to

<sup>86</sup>On the southern shore of Lake Vān. The city of Vān was situated on the eastern shore of the lake.

<sup>87</sup>Not to be confused with the renegade, Ġāzī Khan Takkalū.

<sup>88</sup>On the north side of Lake Vān.

the Sultan asking for assistance. In response, Sultan Sülaymân sent Senân Pasha with a large number of emirs and *sanjâq-beys*.<sup>89</sup> This relief force was intercepted by the *qezelbâş* commander Bûdâq Khan Qâjar, and a major engagement was fought in which Senân Pasha was killed and most of his men either killed or taken prisoner. On receiving this news, Sultan Sülaymân sent a second relief force under Ebrâhîm Pasha, with the cream of the Ottoman army, and this army marched against Bahrâm Mîrzâ and the *qezelbâş* emirs who were with him, moving toward Arjîš. The advance patrols of both armies clashed and the Ottomans were routed. After this setback, Ebrâhîm Pasha declined to give battle to the *qezelbâş*, but incorporated in his army all the Ottoman troops who had taken refuge at Arjîš, and marched to re-join Sülaymân's camp. Thus the fortress at Arjîš fell into Safavid hands, and Aḥmad Sultan Şûfî-oḡlû was appointed commandant.

### **The Third Invasion of Iran by Sultan Sülaymân, the Ottoman Emperor, This Time at the Instigation of Alqâş Mîrzâ<sup>90</sup>**

The commanders of the battlefield of eloquence have marshaled the armies of history in the following manner and narrate as follows: Olâma Takkalû had represented Iran in such alluring and enticing terms to Sultan Sülaymân that the latter spent night and day considering how he might draw her into his embrace. The defection of the Shah's brother, Alqâş Mîrzâ, gave him another opportunity. Alqâş, that ignoramus, that ingrate, seduced by the words of a number of persons even more ignorant than himself, shortsightedly ruined his chances of happiness either in this world or the next by deserting a brother who treated him so lovingly and going to Anatolia. Sultan Sülaymân regarded his presence as an invaluable piece of good fortune, as presenting him with the means of subjugating Iran. Lured onward by this vain idea and beguiled by the baseless arguments of Alqâş Mîrzâ, Sultan Sülaymân launched another invasion of Iran. The background to this story is as follows:

Shah Tahmasp loved Alqâş Mîrzâ more than his other brothers and always treated him with great kindness and tenderness. After the subjugation of Šîrvân,<sup>91</sup> the Shah elevated him above his other brothers and distinguished him by giving him the title Šîrvânšâh,<sup>92</sup> and placing the government and administration of that province in his hands, so that

<sup>89</sup>Governors-general of the provinces.

<sup>90</sup>The younger brother of Shah Tahmasp, born 921/1515-16.

<sup>91</sup>945/1538-39.

<sup>92</sup>I.e., king of Šîrvân.

his brothers envied him because of these marks of royal favor and kindness. But the foolish prince, at the instigation of certain seditious persons, converted the debt he owed his brother to disobedience and rebellion. In Šīrvān he found ready a numerous army and all the necessities for temporal rule and sovereignty. He at once rebelled and committed certain acts which were displeasing to the Shah, whose attitude toward him changed radically. He therefore took steps to suppress the revolt. Alqāš Mīrzā, brought somewhat to his senses by a realization of what the loss of royal favor involved, displayed remorse and contrition for his unworthy behavior and sent his mother, together with his son Sultan Aḥmad Mīrzā, to intercede with the Shah. Shah Tahmasp laid down as a condition that Alqāš Mīrzā should never again rebel against him; on this understanding, the Shah forgave him and pardoned his offenses.

The Shah then sent a number of the great emirs and elders of the state, including Seyyed Moḥammad Kamūna, Sevendūk Beg the *qūr-čībaš*,<sup>93</sup> Ma'šūm Beg Šafavī, Šāhqolī Beg Ḳalīfa *mohrdār*, and Badr Khan Ostājlu, together with Alqāš Mīrzā's mother, to exact a solemn oath from the prince that he would never again be guilty of rebellion. The emirs carried out their orders and returned to court. It was agreed that in the course of that winter, a two-pronged attack should be made on the territory of the infidels,<sup>94</sup> and that they should engage in plundering raids and holy war: the Shah would raid Georgia; and Alqāš Mīrzā, Circassia.

After the emirs had returned to court, however, Alqāš Mīrzā minted coinage in his own name and included his name in the *koṭba*,<sup>95</sup> and displayed even more signs of hostility and rebellion than before. Shah Tahmasp, on his return from the Georgian expedition, learned that his fickle brother had broken his oath and shown disrespect for the Shah. The Shah decided that he had to be punished and chastised. While Alqāš Mīrzā was still in Circassia, Tahmasp dispatched an army by forced marches to Šīrvān to take possession of the province; this army, commanded by Ėbrahim Khan Zu'l-Qadar, Gökča Sultan Qājār, and Šāhverdi Sultan Zīad-oḡlū,<sup>96</sup> laid siege to the fortress of Golestān. When

<sup>93</sup>See Savory, *Offices II*, p. 79.

<sup>94</sup>I.e., Christians. The Georgians belonged to the Greek Orthodox Church.

<sup>95</sup>The *koṭba* was the address delivered each Friday at the principal congregational mosques throughout the Islamic world. It was mandatory to include in this address mention of the name of the legitimate ruling authority of the region. Omission of the ruler's name was the classic sign of defiance, and was tantamount to rebellion.

<sup>96</sup>The Zīad-oḡlū were a clan of the Qājār tribe.

he heard this news, Alqāş Mīrzā marched back from Circassia and reached Darband. The loyal army launched two attacks on him, and on each occasion he was defeated. In these two engagements a considerable number of those seditious *qezelbaş* who had been responsible for corrupting the mind of the prince were killed. When these preliminaries were reported to the Shah, he sent additional emirs to reinforce the loyal army, and the great emirs again marched against the prince while the Shah himself marched against him from the other direction.

The news of the approach of the Shah and of the renowned emirs threw Alqāş Mīrzā into a panic, and he fled toward Ğenālīq.<sup>97</sup> His men began to desert him, troop by troop, to join the royal camp. The emirs pursued him and caught up with him near the river Samūr. The prince lost his head completely; without even stopping to put on his riding boots, galloped off with forty or fifty companions toward Dāğestān, where he took refuge with Qerem Şamķāl.<sup>98</sup> From there he went by ship to Kaffa,<sup>99</sup> and from Kaffa to Istanbul, where he presented himself to the Ottoman sultan. The fortresses of Darband and Golestān, which were held by Alqāş Mīrzā's men, resisted for a time, but were eventually captured by the loyalist army. Mehtar Dowlatyār<sup>100</sup> and certain other ill-fated men were put to death. The government of the province of Şīrvān was entrusted by the Shah to Esma'il Mīrzā,<sup>101</sup> and he ordered Gökča Sultan to remain in Şīrvān in attendance on that prince. The Shah then returned to his capital.

When Alqāş Mīrzā had been in residence at Istanbul for a while, he succeeded in arousing Sultan Sülaymân's ambitions with lying words and false arguments. In 955/1548-49, the Sultan marched forth for Iran with a vast army recruited from Anatolia, Syria, Egypt, Qarāmān, Dīār Rabī'a,<sup>102</sup> and Arab Iraq, accompanied by large quantities of artillery, gun carriages, and light cannon, and countless Janissaries. Shah Tahmasp left Tabriz to face the threat and spent a month mobilizing his forces, which assembled at the rendezvous of Şanb-e Ğazān.

<sup>97</sup>See V. Minorsky, *A History of Sharvān and Darband*, Cambridge 1958, p. 173 (map).

<sup>98</sup>The Şamķāl was the local ruler of Tarkī (Tarqu; Tarqi), near modern Petrovsk. *TM*, p. 163, n 5, mentions an İldırım-Ķān Şamķāl, whose grandson was *vazır* to Shah Sultan Hüseyn (1694-1722).

<sup>99</sup>In the Crimea. Its former name was Theodosia.

<sup>100</sup>Lit.: friend of good fortune—an ironic name in the circumstances!

<sup>101</sup>The future Shah Esma'il II. He was the second son of Shah Tahmasp, and was born in 940/1533-34.

<sup>102</sup>The area of Upper Mesopotamia centered on Mosul.

There, he was joined by Esma'il Mīrzā with the army of Šīrvān, and by other emirs and governors from all parts of the Safavid empire.

Shah Tahmasp dispatched reliable men to lay waste the entire area between Tabriz and the Ottoman frontier so that no trace of grain or grass remained. The people of Tabriz blocked up the underground water channels so that no drinking water could be found. Similarly, measures were taken to deny the enemy all forms of food. The Safavid advance guard, consisting of the great emir 'Abdollah Khan Ostājlu together with Badr Khan Ostājlu, Huseyn Khan Sultan Rūmlu, Šahverdi Sultan Ziād-oğlu and others, was dispatched in the direction of Marand. The Shah himself went to the summer quarters of Aškanbar and camped in the rich pastures there.

When the Ottoman sultan reached the Persian frontier, he sent Olāma Takkalu with a detachment of Ottoman troops to lay siege to the fortress of Vān, and from Koy he dispatched Alqāš Mīrzā with some of the pashas and *sanjāq-beys*, about forty thousand men in all, against the Safavid advance guard at Marand. He himself, with the main force, marched on Tabriz. Meanwhile, the great emirs who had gone in the direction of Marand had sent Ziād-oğlu and his men ahead as scouts. They came up against the Ottoman advance guard and a stubborn engagement ensued in which Ziād-oğlu distinguished himself by his valor. The emirs who had remained at the pasture grounds at Marand thought it prudent to retire toward the mountains in the face of the overwhelmingly superior Ottoman force, which kept on arriving, company by company. However, they left a detachment at Marand for intelligence purposes.

When Alqāš Mīrzā and the Ottomans reached Marand, the *qezelbaş* who had been left behind to give warning to their fellows showed themselves to the enemy, and as though confident of victory, advanced with drawn rein and gave battle to the enemy in regular military fashion. The Ottomans, deceived into thinking that this small detachment must have a large supporting force lying in ambush, fought only half-heartedly. Nevertheless, a stubborn contest developed between the two sides and ultimately the *qezelbaş*, still fighting hard, succeeded in rejoining the emirs, leaving the Ottomans amazed at the determination and bravery of this small band.

Since 'Abdollah Khan and the *qezelbaş* emirs had left the Marand pasture grounds, the Ottomans too considered it expedient to retire.

They rejoined Sultan Sülaymān at Ćarandāb near Tabriz. Abdollah Khan and the other emirs rejoined the Shah in his summer quarters at Aškanbar. The Shah disposed his forces on all sides of the Ottoman encampment and achieved some notable successes. The enemy were not left in peace night or day, and every day they suffered a number of casualties. As a result, the Ottomans were not able to set foot outside their camp in search of food. Foodstuffs and fodder for the animals were as scarce as dragon's teeth, and rich and poor alike were afflicted by the lack of bread. Driven by starvation, the Ottomans took to plundering the city, but they could find nothing edible. During the four days that Sultan Sülaymān occupied Tabriz, several thousand horses and mules died from lack of food.

Sülaymān began to regret this expedition to Iran and sought only a means of retreat. On the night when the royal army struck camp at Aškanbar and a rumor spread among the Ottomans that it was approaching Tabriz, Sultan Sülaymān beat the retreat. Sending the baggage on ahead, he himself remained in the saddle until daybreak and then left. The Tabriz mob at once set to plundering and killing the Ottomans, and a considerable number of the latter fell victim to the knives of the mob. It is strange to relate that during the few days the Ottomans were encamped at Ćarandāb, thunderstorms and high winds stirred up so much dust, and the sky became so dark, that it was difficult to distinguish night from day. After the Ottomans had left, the sky cleared and fair weather set in.

At the Shah's command, the royal army marched in pursuit of the Ottomans, and at every stage of their retreat, they achieved some success against them. Sultan Sülaymān himself marched to Vān and set up his heavy siege guns in preparation for laying siege to the fortress. Shah 'Alī Sultan Ćeganī,<sup>103</sup> the commandant, terrified by the size and strength of the Ottoman army, handed over the fort and marched away. The Ottoman sultan installed Rostam Pasha as commandant.

The Ottomans had previously restored the fortress at Qārş,<sup>104</sup> located between Ćokūr-e Sa'd and Erzerum. This fort, connected on one side with the Meskhia district of Georgia, had been ruined by the constant passage of armies. The Ottomans had restored it and had settled there some four or five thousand people from the bazaars and officials of

<sup>103</sup>A Kurdish tribe.

<sup>104</sup>Qārş, in Georgia, was situated at a distance of two days' journey southwest of Tiflis.

various types from Amāsiya, Erzerum, Tūqāt, Sīvās, Āq Šahr and other foreign parts. Sultan Sülaymān now sent 'Osmān Čelebi, the *qollar-āqāsī*,<sup>105</sup> with four or five thousand cavalry, to guard the place while the Sultan himself proceeded toward Muš.<sup>106</sup>

Shah Tahmasp did not relax his pursuit; he sent Esma'il Mīrzā and Gökča Sultan Qājār against the Ottoman detachment at Qārş. The Safavid force arrived before the walls of Qārş with the speed of lightning, having come by forced marches, and gave battle to the *qollar-āqāsī* and his men in the vicinity of the fort. The Ottomans were defeated; some two or three thousand soldiers and some four or five thousand of the bazaar people, and people from other parts whom the Ottomans had brought to Qārş to restore its prosperity, were slain by the *gāzīs*. The survivors, in fear of their lives, shut themselves up in the citadel, which was immediately besieged by the victorious Safavid troops. Within three days, the position of the defenders had become so desperate that they sued for quarter. Quarter was granted to 'Osmān Čelebi and the rest of the defenders, who numbered about six hundred men. As they left the fort, the *qollar-āqāsī* struck Ṭabgūn Beg Qājār on the shoulder with his sword—an insane action. The rest of the Ottomans drew their swords and charged at Esma'il Mīrzā and those who were present with him to receive the surrender of the garrison. A general massacre ensued, and not one of the Ottomans escaped with his life. The *gāzīs*, on orders from the Shah, then dismantled the fort and rejoined the royal camp.

Meanwhile, Bahrām Mīrzā had arrived with his troops from his fief of Hamadan, and the Shah sent him, together with Esma'il Mīrzā, in the direction of Bāybord; another detachment was sent to Aklāt, and yet another to 'Adeljavāz. The Shah himself, advancing victoriously through the districts of Kamīs and Māsīs, proceeded towards the region of Muš. When Sultan Sülaymān saw that the Shah did not call off the pursuit, but that on the contrary, the *qezelbaş* forces were being augmented daily by units which kept arriving from all directions, he remembered Alqāş Mīrzā's words. "The *qezelbaş* tribes," Alqāş had said, "in their hearts support me. I have only to set foot on Persian soil, and they will flock to me."

The Ottomans therefore devised the plan of sending Alqāş Mīrzā

<sup>105</sup>Officer in charge of the *qollar*, or slaves, of the Sultan. These were men, at this time mainly of non-Turkish origin, recruited for service in the Ottoman army or imperial administration.

<sup>106</sup>West of Lake Vān; in Armenia.

and Olāma in different directions; they hoped that the *qezelbaş* would pursue them in order to prevent any mischief which might ensue, and the Sultan and the main Ottoman army would thus be able to get out of Iran in safety. Accordingly, Alqāş was sent with five thousand men, by way of Karkūya and Šahrazūr, toward Persian Iraq; and Olāma, with twelve thousand men, was dispatched toward the same province, accompanied by the Pasha of Erzerum. Sultan Sülaymān, with all the tents and baggage, passed by Betlis<sup>107</sup> and entered Dīār Bakr.<sup>108</sup>

Shah Tahmasp reached the region of Muş, which he ravaged and burned, leaving no sign of cultivation in that area. When the news reached him that Olāma had been detached from the main Ottoman army and was moving from Terjān toward Erzerum with a body of Ottoman troops, the Shah marched in that direction with the greatest possible speed, pitching and striking camp like the wind. The main body of his men followed, company after company. When Olāma and the Ottoman troops who were with him heard of the Shah's approach, the officers were panic-stricken and abandoned Terjān without a blow having been struck. They took to their heels, thus leaving Terjān vacant for the royal army to enter. The *gāzis* pursued the fleeing Ottomans for several days and brought back booty from the enemy they slew.

From Terjān, the Shah turned toward Arzenjān, in which region he camped for a while. There, he was rejoined by groups of emirs whom he had dispatched on various missions: Šahqolī Sultan Afšār and his companions returned from raiding the tribes in the Aqlāq region; they brought back with them about five thousand horses, one hundred thousand sheep, and fifty thousand cattle. Maḥmūd Khan Afšār, the governor of Kūh Gīlūya, "Bald"<sup>109</sup> Šahverdi Ostājlu, and others who had been out on patrol, had collided with a group of Ottoman household troops and scouts and a fierce engagement had been fought in which the Ottomans were defeated. 'Alī Sultan Tātī-oglu Zu'l-Qadar, who had been sent with ten thousand men from the royal army to ravage the 'Adeljavāz district, had come up against a strong Ottoman force at Güzel Dere. This force, which had separated from the main Ottoman army, was led by a considerable number of pashas and high-ranking Ottoman officers. Here too, the Safavids were victorious. The two princes, Bahrām Mīrzā and Esma'il Mīrzā, who had been sent with a detachment toward Bāybord, had encountered Moḥammad Pasha

<sup>107</sup>Southwest of Lake Van.

<sup>108</sup>I.e., northern Mesopotamia.

<sup>109</sup>Lit.: scald-head.

Tebek-oğlū, and the soil of Bāybord was stained with the blood of the Ottoman dead.

In short, all the *qezelbāš* commanders returned victorious to Erzerum and presented the Shah with numerous enemy heads, together with the booty and equipment they had acquired in their various battles. Each of them was rewarded by the Shah with appropriate marks of favor. The losses and damage Iran had suffered at the hands of Sultan Sülaymān in this campaign had been repaid tenfold. The Ottomans had lost twenty thousand men killed. The Shah began his return march, moving from Arzenjān to Erīvān, and thence toward Qarābāg. From Qarābāg, he dispatched Esma'īl Mīrzā, 'Abdollāh Khan, and Gökča Sultan to Šīrvān, and Sevendūk Beg the *qūrčībāšī*, with a detachment of the royal bodyguard, to ravage Šakkī.<sup>110</sup> At this juncture, the Shah received the news that Alqāš Mīrzā, who had been sent to Arab Iraq by Sultan Sülaymān, had entered Iran via Šahrazūr on his way to Hamadan,<sup>111</sup> where he had captured Bahrām Mīrzā's sons. His arrival in Persian Iraq had fanned the flames of sedition and revolt. The Shah at once recalled Esma'īl Mīrzā and the *qūrčībāšī*, and the royal army departed for Iraq to suppress the revolt of Alqāš Mīrzā.

### **The Coming of Alqāš Mīrzā to Iraq with Ottoman Support, His Return and the End of His Career**

After Alqāš Mīrzā had descended on Hamadan and seized possession of Bahrām Mīrzā's household, he marched to Qom and extended his sway over that area. From Qom, he sent a band of rascally Kurds to raid Rayy, while he himself moved to Kashan, which he occupied. Then he developed the ambition to take Isfahan, whose people and nobles refused to extend recognition to him, and strengthening their towers and fortifications, prepared for battle. Shah Tahmasp, meanwhile, was marching south from Kalkāl through Fārom to Qazvin. From Qazvin, he dispatched Bahrām Mīrzā and Ebrahim Khan Zu'l-Qadar, the governor of Shiraz, against Alqāš.

Alqāš Mīrzā, when he heard that the Shah was marching against him and that Bahrām Mīrzā and Ebrahim Khan were close on his heels, felt the ground quake beneath his feet. Despairing of winning over the Isfahanis, he headed south for Fārs. On the way, he took possession of the fort at Yazdīķāst<sup>112</sup> and, so that the townspeople would not close the gates of other fortresses against him, carried out a gen-

<sup>110</sup>The region lying northwest of Šīrvān.

<sup>111</sup>I have supplied these words, which seem to be required by the sense.

<sup>112</sup>On the main route from Isfahan to Shiraz.

eral massacre there and put many poor wretches to death. Despite this, the gates of Band-e Amīr were closed in his face and he was denied access to Shiraz. Turning aside, he passed through Deh 'Alī in the district of Ardakān,<sup>113</sup> and arrived before the walls of Qal'a-e Safīd, the White Fort. This fort was held by Joneyd Beg, the brother of Ebrahim Khan, and in the fort were women and children of the Zu'l-Qadar tribe.

Since the task of capturing the fort presented great difficulties, Alqāṣ did not tarry there either but marched away via Šūlestān and Behbehān toward Šūstar. Here too he was foiled, for Mīr 'Abd al-Vahhāb Šūstarī and the people of Šūstar closed the gates of the city and the citadel and entered into bitter and acrimonious dispute with him. Despairing of winning over the people of Šūstar either, he went to Dez-fūl, but could achieve nothing there. In utter despair, he set off back to Baghdad, where he remained for some time.

The following year, 956/1549–50, he received an order from Sultan Sülaymān recalling him. Since his disloyalty had closed all avenues to him, his fortunes began to wane. He now began to indulge in devious schemes and crafty intrigues against the Ottoman sultan and declined to go to Anatolia. He sent back Bahrām Mīrzā's family, whom he had brought with him. The Ottoman authorities realized that Alqāṣ was not going to achieve anything and that his continued presence in the Baghdad region would lead to nothing but revolt and sedition, causing insecurity and instability in the province and general disturbance among the people. They therefore expressed their opposition to Alqāṣ and urged Sultan Sülaymān to get rid of him. The Sultan thereupon sent a large force against him and launched an unexpected assault on his camp.

In desperation, Alqāṣ Mīrzā fled from Arab Iraq and with a small number of men reached the territory of the Ardalān tribe.<sup>114</sup> When Shah Tahmasp heard the true facts of the situation, he sent against Alqāṣ, Bahrām Mīrzā Šāhqolī Kalīfa *mohrdār*, and Ebrahim Khan Zu'l-Qadar, with twenty thousand men. This force overtook Alqāṣ near the fortress of Marīvān and routed him. At his wits end and full of remorse for his actions, Alqāṣ took refuge in the fortress of Marīvān with Sorqāb Ardalān. The Shah at once issued an imperial order, in the name of Sorqāb, demanding that he surrender Alqāṣ. Sorqāb had no choice but to obey the Shah's order. Alqāṣ Mīrzā begged that Shah Ne'matol-

<sup>113</sup>See *Nozhat al-Qolūb* (trans. G. Le Strange, Leyden and London 1919, p. 127, n 4).

<sup>114</sup>A Kurdish tribe.

lāh Yazdī, who was his brother-in-law, should be allowed to come and fetch him. At the Shah's order, Shah Ne'matollāh took possession of Alqāş from Sorķāb and brought him to the Shah.

When Shah Tahmasp laid eyes on Alqāş, he said: "O my unkind brother! What harm have I ever done you, that you should turn away from your allegiance to your father's house, and should cast yourself down from the zenith of honor to the nadir of baseness, and should make overtures to the enemy, and be responsible for so much sedition, rebellion, and bloodshed?" Alqāş had no answer except shame and regret, and hung his head in remorse. Fraternal feelings moved the Shah to have compassion on him, and he spared his life. However, since Alqāş had stirred up sedition among the *qezelbāş* tribes and was unworthy of trust, and since the elders of the exalted Sufi class were not willing that he should be released, Shah Tahmasp, trying to please everybody, sent him to the fortress-prison of Qahqaha. It was arranged that his son, Sultan Aḥmad Mīrzā, should be with him. Eventually, Sām Mīrzā and his son were also imprisoned in this fortress, and all four princes spent their days there.<sup>115</sup> Thus the great revolt which this foolish, disloyal brother stirred up was put down, and the flames of his rebellion subsided. God be praised!

#### **Sultan Sülaymān's Fourth Invasion of Azerbaijan Contemporary Events and the Conclusion of Peace Between Those Two Imperial Monarchs**

In the year 961/1553-34, five years after the suppression of Alqāş Mīrzā's rebellion, when all was peaceful and quiet in Iran, Eskandar Pasha, the governor-general of Erzerum, stirred up trouble, and once more Sultan Sülaymān, at his instigation, took the field against Iran.

When the Ottoman sultan retired from his third invasion of Iran, which had been inspired by Alqāş Mīrzā, as has already been related, Shah Tahmasp had pursued him to the borders of Dīār Bakr and Arzenjān, harassing him as he retreated, and inflicting the maximum possible damage on him. Sultan Sülaymān delayed his return to Iran for some time, being occupied with campaigning in Europe. The Shah too forebore to send his armies against the Islamic world, and occupied himself with raids against Georgia. Mankind enjoyed four or five years of undisturbed prosperity, and perfect peace prevailed on the frontiers. If some minor acts of insubordination were observed on

<sup>115</sup>According to Shah Tahmasp's own account, Alqāş Mīrzā was imprisoned at Alamut and killed a few days later, ostensibly as the result of a private feud.

the part of the Kurdish chiefs, they were overlooked and not treated as a major revolt or as a reason for breaking the peace. Indeed, the Shah, mindful of the welfare of God's servants, opened peace negotiations, and sent a friendly letter to Sultan Sülaymān by the hand of Mīr Šams Valīkānī, a *seyyed* who was known as Šams-e Falak-e davvār ("the sun of the revolving heaven").

Eskandar Pasha, however, was a seditious man and a troublemaker. Initially, he was governor of Vān, and had no great reputation for reliability. Without any warning, he marched from Vān to Kōy, and there put to death Hājjī Beg Donbolī, who was an ally of the Safavid royal house, together with a number of the people of Kōy. He received recognition for this action by his appointment as governor-general of Erzerūm. The same year, he spread abroad along the frontier the fame of his prowess and boldness, and marched against Hōseyn Khan Sultan Rūmlū, who was in command at Erīvān. Hōseyn Khan considered it prudent not to give battle; turning aside so as not to confront him, he waited for developments. Eskandar Pasha entered Erīvān, where he did a certain amount of damage and killed a number of people; then he returned. Merely on the strength of these two improper acts and because the Shah, mindful of the welfare of his people, did not want to break the peace, and thus no Safavids came to take punitive action against him, he began to behave in an unreasonable manner. Puffed up with pride, he addressed insolent communications to the Safavid frontier emirs and dared to commit acts which exceeded all bounds, thus stirring up trouble. In one instance, when the Shah sent a force of Qājār emirs to raid Georgia, in the direction of Dādīān, Eskandar Pasha took a large force and attacked the *qezelbaş* camp when the emirs were absent on a raid, and killed many Qājār *gāzīs*. His unbridled and intemperate behavior exceeded all reasonable limits, and he became a disturber of the peace.

At this point, in reply to a letter from the Shah in which he made certain promises in return for a treaty of peace, Sultan Sülaymān, urged on by Eskandar Pasha, sent a threatening communication announcing his imminent invasion of Iran. This letter aroused the Shah's anger, and he gave orders for the mobilization of his army. In a short space of time, the *qezelbaş* tribes assembled from all parts of the empire at the Shah's summer quarters at Āq Meşqāl. The Shah decided on the following course of action: before the Ottoman army could set out, he would march to the frontier, and lay it waste. In addition,

he would fittingly punish Eskandar Pasha, and give him a rude awakening from his arrogant fantasies.

The Shah therefore divided his army into four corps, each corps under the command of an emir of the highest rank, and dispatched each in a different direction. He himself marched on Aqlāt and besieged the fort there. His emirs ravaged and burned the districts of Vān, Betlis, Māsis, 'Adeljavāz, and as far as the plain of Muš. Wherever they met any groups of Ottomans or Kurds who offered resistance, they gave battle and defeated them, and many emirs and trusted leaders of the Ottomans and Kurds were killed or captured. Laden with booty, the *qezelbāš* emirs returned to the royal camp.

After their return, the Shah turned his attention to the punitive expedition against Eskandar Pasha. He dispatched to Erzerum, under the supreme command of Esmā'il Mīrzā, an army of leading emirs such as Badr Kān Ostājilū, Šāhqolī Soljān Ostājilū, who was now the governor of Čokūr-e Sa'd, Moḥammad Kān Mowşellū Torkmān, Šāhverdī Soljān Ziād-oḡlū, the governor of Qarābāḡ, with other emirs, a group of the *qūrčīs* of the royal bodyguard, and other troops. Eskandar Pasha, on hearing of the approach of the *qezelbāš* army, took counsel with the Ottoman emirs and governors-general who had joined him from Arzenjān, Bāybord, Kāk, Mar'aš, 'Trebizond, Georgia, Dadiān, and Kūrbāl.

Eskandar Pasha asked his emirs whether they should go out and fight, or prepare for a siege. The Ottoman emirs considered it inexpedient to fight a pitched battle: "The prince," they said, "has come with an extremely large army, and we do not have the strength to oppose him." But Eskandar Pasha, who had a large army of Ottomans and Kurds, and whose own conceit and arrogance had been increased by the spreading of the tales of his exploits along the frontier, would not listen to the advice of prudent men of sound judgment. Determined to give battle, he sent on ahead a body of young veterans as an advance guard, while he himself drew up his forces in battle array some two miles outside the city of Erzerum. In front of his army he stationed five hundred Janissaries, armed with muskets, together with twenty gun carriages, light cannon, and Frankish<sup>116</sup> guns.

When the Safavid skirmishers caught sight of the Ottoman advance patrols, they charged them and dealt with them in a satisfac-

<sup>116</sup>I.e., of European pattern.

tory manner; those who escaped the sword rejoined the Ottoman center. This caused considerable panic in the Ottoman ranks, and the *qezelbâş* skirmishers then launched an attack on the Ottoman center. The commanders of both the Safavid right and left wings then entered the fray, and a hot battle developed along the whole length of the Ottoman line. The *qezelbâş* forces began to gain the upper hand and to inflict heavy casualties on the enemy. Eskandar Pasha, seeing the impetuosity and valor of the *qezelbâş* troops and not to be outdone, led a large force from the Ottoman center and attacked the Safavid skirmishers. At the height of the battle, the Safavid center, led by Prince Esma'il in person, came into view. The sight of this formidable new force, arriving at a time when his own men were beginning to waver, made Eskandar Pasha resolve to break off the engagement, and he retreated in disorder and took refuge in the citadel.

The Safavid forces pursued the defeated Ottoman troops to the walls of Erzerum, and the losses of the Ottoman cavalry, the Kurds and the Janissaries, amounted to some three thousand men killed. Among those taken prisoner were Ramazân Beg, the brother of Eskandar Pasha; Moḥammad Beg, the *qollar-âqāsî*, or officer in command of the slaves of the Sultan; and a number of trusted emirs, such as the governor of Mar'aş, the governor of Malâtiya, the governor of Trebizond, and a certain Maḥmūd Beg. The latter was the nephew of Keybar Beg, who had been governor of Aleppo in the time of Sultan Qānşūḥ, the ruler of Egypt and Syria.<sup>117</sup> Keybar Beg had severed his ties of loyalty to that dynasty,<sup>118</sup> gone to Sultan Selīm, and incited him to subjugate Egypt, Syria and the Ḥejāz. Also among the prisoners were the emir of Māsīs and the emirs of the Kurdish provinces. After their victory, the *qezelbâş* plundered and burned the region and returned laden with booty. The command was then given to strike camp and rejoin the royal camp, which they found at Arjīš, which the Shah was besieging after his capture of Aqlāṭ. The *qezelbâş* emirs were received by the Shah, and those who had distinguished themselves by their exploits, particularly Šāhverdi Sultan Zīād-oḡlū, were the recipients of his special favor. The prisoners were brought before the Shah, and the majority of them were put to death.

The circumstances of the capture of Aqlāṭ are as follows: when

<sup>117</sup>Reigned 1501-17.

<sup>118</sup>I.e., the Mameluke sultans.

the Shah arrived before the walls and laid siege to the fort, the defenders resisted for a few days, but then felt themselves unable to continue to defend the fort and the town. They found persons to intercede for them, and handed over the fort. The Shah gave orders for the fort to be dismantled, and despite its strength, it was razed to the ground within a short time.

The Shah then marched to besiege the fort at Arjīš. Here the commandant, relying on the strength of the fortifications and on his plentiful stock of supplies, defied the Shah. Ottoman gunners and musketeers poured their fire on the Safavid camp, and both sides fought with great determination. Gradually the *gāzīs* pushed their breastworks right up to the walls, thus allowing a huge siege gun which Darvīš Beg, a royal artilleryman, had placed beneath the walls, to play on the towers and battlements and to shake the foundations of the fort.

For three months the defenders put up a stout resistance, but in the fourth month they began to weaken. Among the defenders were a number of Kurds. It is a characteristic of the men of this tribe that, when they are in a crisis, they think only of their own interests; in this way they remain friends of fortune and are ready to deal with the vicissitudes of fate. These men were no exception; they killed the commandant of the fort and hoisted *qezelbāš* troops up over the walls. In this manner, the fort at Arjīš fell into the hands of the Safavids, and it too, at the Shah's command, was destroyed.

From Arjīš, the Shah marched to lay siege to the fort of Nārgīrī. The besieged defended the fort valiantly, and for a number of days there was hot fighting between the two sides. Finally, however, the defenders lost heart and sued for quarter, which was granted. The commandant of the fort left the fortress on promise of quarter, and his life was spared.

After the capture of Nārgīrī, the Shah sent Esma'il Mīrzā and Sevendūk Beg the *qūrčībāšī* to raid Kurdistan. He also sent a number of emirs on a punitive expedition against some rebellious Maḥmūdī tribesmen. Both forces, after killing and plundering the perfidious Kurds, returned to camp with abundant booty.

Sultan Sülaymān, who had planned to invade Azerbaijan and had advanced as far as Aleppo, was unable to advance farther that year

because of the shortage of provisions. He therefore spent the winter at Aleppo, making his preparations for the invasion of Iran the following year. Since it was the season to go into winter quarters, the Shah, returning in triumph from his campaign in Armenia, wintered at Nağčevân.

The following year (961/1553-34), Sultan Sülaymân marched from Aleppo with a large army. The Shah moved from Nağčevân to his summer quarters at Bâzâr-čây and sent one group of men under the command of Esmâ'il Mîrzâ, Ma'sûm Beg Şafavî, *amîr-e divân*, and Sâhqolî Kâlfâ *mohrdâr* in the direction of Vân and Vastân. Another group, under the command of Sulîân Hüseyn Mîrzâ, the son of Bahrâm Mîrzâ, who relied on the experience of the veteran officer Şâhverdî Sultan Zîâd-oğlû, was dispatched in another direction. Their object was to burn the land in the path of the Ottoman army and to leave no cultivation in that area. Both groups carried out their orders and rejoined the royal camp at Bâzâr-čây.

When Sultan Sülaymân reached the borders of Iran, the summer season had already passed. The Shah sent out scouts in every direction to obtain intelligence on the enemy; these scouts were under the command of his most experienced and brave officers, who had orders not to lose any opportunity of harrying the enemy. The crafty old soldiers in these *gezeldâş* detachments licked their lips in anticipation of Ottoman loot and, at every stage, they scored local successes against the Ottomans and inflicted casualties upon them. Not a day passed without their sending back to the Shah enemy heads, booty, and prisoners. By the time Sultan Sülaymân reached Nağčevân, he had suffered not inconsiderable losses at their hands.

When the Ottoman sultan camped at Nağčevân, Shah Tahmasp reviewed his troops. About forty thousand<sup>119</sup> cavalry, men who received regular salaries, passed in review before him, mounted on Arabian horses and fully equipped; they were followed by the rest of the men who were in the royal camp on a comparable basis. After reviewing his army, the Shah set out from his summer quarters at Bâzâr-čây with all the pomp of Kosrow and the majesty of the Key-ânîd monarchs, to meet the enemy. Sultan Sülaymân had found it impossible to remain at Nağčevân because of the shortage of provisions, so he burned the city and retired in the direction of Erzerum.

<sup>119</sup>Contrast his position in 940/1533-34, when he had only seven thousand loyal men with him.

The Shah's army pursued him, killing and taking prisoner a number of Ottomans at every stage of their retreat.

In the course of his retreat, Senān Beg, who was one of the Sultan's intimate companions and special favorites, while out on patrol, came into conflict with a group of Safavid scouts and was taken prisoner after a skirmish. Sultan Sülaymān was distressed by the capture of Senān Beg and regretted his fruitless expedition to Iran. As a result, he expressed his desire for peace to Moḥammad Pasha, the grand vizier, who was an upright, well-disposed man, and was constantly urging him to open peace negotiations. Accordingly, Moḥammad Pasha wrote letters to the frontier emirs informing them that peace negotiations were under way. At the same time, he entreated the Shah to release Senān Beg and to send him back with an envoy empowered to enter into negotiations. Shah Tahmasp, in response to the appeal of Moḥammad Pasha, and influenced by the intercession of well-disposed persons on the Safavid side, released Senān Beg.

Since on the one hand hostility and conflict between monarchs bring ruin to the realm, and on the other peaceful relations between just rulers bring security and stability in the affairs of both military and civilians alike, the Shah became disposed to make peace, with the specific object of improving the lot of the ordinary people who had suffered blows from both sides, being trampled underfoot by the passage of the armies. Accordingly, the Shah sent back with Senān Beg Šāhqolī Beg, an elder of the Qājār tribe, who was a member of the royal bodyguard. Sultan Sülaymān, now disposed to making peace, sent Šāhqolī Beg back laden with gifts and favors. The Shah thereupon called off the pursuit of the Ottoman army and led his forces in a raid against Georgia. An account of Shah Tahmasp's raids against Georgia and of his subjugation of that country will be given in an appendix to this section.

After the return of Šāhqolī Beg, the Shah, on the advice of Moḥammad Pasha, sent a friendly letter to Sultan Sülaymān with Farroḳzād Beg Qarādāglū the *ešik-aqāsi*<sup>120</sup> and entered into formal negotiations for a peace treaty. For his part, Sultan Sülaymān sent trusted ambassadors bearing cordial greetings to the Shah. An official treaty of peace was concluded, attested by sworn oaths and agreements and ratified by the exchange of documents and gifts. Of

<sup>120</sup>*Ešik-aqāsi* was a blanket term denoting a variety of officials of widely differing rank (see *TM*, index).

the disputed border areas, some were allocated to the Ottomans, some to the Safavids. The frontier was determined, and rules laid down in regard to it. Muslims who had been tormented by the constant passage of the armies of both sides were left in peace. Talented scholars in Iran have devised the following chronogram to mark the date of this peace treaty: "Peace is a boon."<sup>121</sup>

Peace remained unbroken for the remainder of the lifetime of Shah Tahmasp. In 974/1566, Sultan Sülaymān died and was succeeded by his son Sultan Selīm II. Following his father's example, he pursued a policy of friendship toward Shah Tahmasp, with whom he maintained a father-son relationship. Communications and embassies were constantly going to and fro between them, and gifts and presents were exchanged. Selīm II reigned for eight years and died in 982/1574. He was succeeded by his son Sultan Morād who, during the lifetime of Shah Tahmasp and the reign of Esma'īl Mīrzā,<sup>122</sup> did not deviate from the path of friendship and sworn peace. After the death of Esma'īl Mīrzā and the accession of Sultan Moḥammad Pādešāh, he broke the covenants and pledges of his forefathers, threw the tranquil world into a tumult, and brought down calamity upon the heads of ordinary people. My account of these events will be given at the appropriate place. For the moment, I will direct my pen to describe the various campaigns conducted by Shah Tahmasp against the infidels of Georgia.

### *The Subjugation and Annexation of Šīrvān*

The first of the kingdoms to be subjugated by Shah Tahmasp was that of Šīrvān.<sup>123</sup> The *vālīs*<sup>124</sup> of Šīrvān are descendants of Kosrow

<sup>121</sup>This chronogram appears to give the year 969/1561, whereas the Treaty of Amasya was signed in 962-63/1555.

<sup>122</sup>This chronicle always refers to Shah Esma'īl II as Esma'īl Mīrzā (Prince Esma'īl), possibly because his reign was of such short duration (15 months).

<sup>123</sup>Šīrvān had first been conquered by Shah Esma'īl I in 915/1509-10, and since that time the rulers of Šīrvān had acknowledged the suzerainty of the Safavid shahs. In 945/1538, however, Shah Tahmasp brought Šīrvān under direct Safavid rule and gave the province to his brother Alqāš Mīrzā as a fief. The ancient dynasty of the Šīrvānshāhs was thus brought to an end, although various descendants of Shaikh Shah made attempts to regain their territory with Ottoman assistance. Šīrvān, the subject of dispute between Persians, Turks, and Russians during the 17th and 18th centuries, was finally incorporated into Russian territory in 1820.

<sup>124</sup>In Safavid usage, the term *vālī* (lit.: governor) denoted the ruler of a frontier province who acknowledged the suzerainty of the Safavid shah but enjoyed a large degree of independence. In many cases, these *vālīs* belonged to local minor dynasties of considerable antiquity, and it was sound Safavid policy to leave them as far as possible undisturbed. In later Safavid times, there were four *vālīs* ruling the provinces of Arabestān (Kūzestān), northern Lorestān, Georgia, and Kurdistan.

Anūšīrvān,<sup>125</sup> and are known as Šīrvānšāhs. Among the *vālis* of Šīrvān who had ruled that country in unbroken line of descent was Farroḡ Yasār b. Farāmarz b. Goštāsb b. Farroḡzād b. Amīr Ḳalī-lollāh b. Solṭān Ebrāhīm b. Solṭān Moḥammad b. Farroḡzād b. Manūčehr, styled Ḳāqān (the poet Ḳāqānī obtained his pen name by virtue of being his panegyrist). Farroḡ Yasār was hostile toward the Safavid dynasty, as has been already related, and fought against Sultan Joneyd and Sultan Ḥeydar,<sup>126</sup> who were both killed in battle. Finally, Farroḡ Yasār was killed by the avenging sword of Shah Esma'il, and the house of Šīrvān fell into disorder.

Sultan Ḳalīl b. Šeyḡ Šāh b. Farroḡ Yasār visited the court of Shah Esma'il and declared his submission and obedience to the Shah. He was well received and honored by a marriage alliance with the Safavid royal house.<sup>127</sup> Sultan Ḳalīl was also confirmed in his position as ruler of Šīrvān. After the death of Esma'il, he continued to be regarded with favor by Shah Tahmasp, and enjoyed prosperity until his death in 942/1535, in the twelfth year of his reign. Since he left no offspring, the emirs of Šīrvān placed his nephew, Šāhroḡ b. Solṭān Farroḡ b. Šeyḡ Šāh, who was still an infant, on the throne. Because of the ambition and egotism of the emirs, the administration of Šīrvān was thrown into confusion, the dynasty was rent by dissension, and the country lapsed into disorder.

At this point, a young man, a *qalandar*,<sup>128</sup> put forward the claim that he was Sultan Moḥammad b. Šeyḡ Šāh. A large army gathered around him, and he seized possession of Sālīān.<sup>129</sup> From there he marched on Šamāḡī,<sup>130</sup> where the supporters of Šāhroḡ, because the emirs were out of control and the army disunited, did not have sufficient strength to oppose him. They retired to the fortress of Bīqord,<sup>131</sup> allowing the

<sup>125</sup>The validity of the claim of the Šīrvānshāhs to descent from the celebrated Sassanian monarch Anūšīrvān is open to doubt (see V. Minorsky, *A History of Sharvān and Darband*, Cambridge 1958, p. 129 hereinafter quoted as Minorsky, *Darband*).

<sup>126</sup>Eskandar Monšī is mistaken here: Sultan Ḥeydar fell in battle against a combined force of Āq Qoyūnlū and the troops of the Šīrvānshāh Farroḡ Yasār in 1488, but his father Joneyd was killed in 1456 fighting against the Šīrvānshāh Sultan Ḳalīl b. Šeyḡ Ebrāhīm.

<sup>127</sup>Sultan Ḳalīl b. Šeyḡ Šāh married Shah Esma'il's daughter, Parī Khan Ḳānom.

<sup>128</sup>*Qalandars* were wandering dervishes not belonging to any of the regular Sufi orders.

<sup>129</sup>In Šīrvān, "near the delta of the Kūr" (TM, p. 167).

<sup>130</sup>The capital of Šīrvān, located on a western headwater of the Pīr-Saqat River, some 40 kilometers to the east of Aḡ-Sū (Minorsky, *Darband*, p. 75).

<sup>131</sup>At the source of the Gök-čay (see Minorsky, *Darband*, p. 138).

*qalandar* to take possession of Šamākī, the Šīrvānšāh's capital. Since the *qalandar's* supporters were disorganized vagrants, with not an intelligent, experienced man among them, in their stupidity and because of their lack of planning, they evacuated Šamākī and returned in the direction of Sālīān. When the nobles of Šīrvān in the fortress of Bīqord heard that they had left, they accompanied Šāhroḡ in pursuit of the rebels. They caught up with them near Sālīān and fought an engagement in which Šāhroḡ's men were victorious. The *qalandar* was taken prisoner by the Šīrvānīs and Šeyḡ-e Pādār<sup>132</sup> put him to death.

The emirs of Šīrvān, however, resumed their excessive and immoderate behavior and carried it to even greater lengths than before. They began to lay hands on the property and damage the reputation of Muslims. Šāhroḡ, because of his tender years, was unable to check them. Eventually, the people came to the end of their tether in the face of this oppression, and appealed for assistance to the Safavid court. The *qūrčibāši-ye pādār* and a number of ordinary soldiers also came and asked for help.

Shah Tahmasp considered it his kingly duty to subjugate Šīrvān and to suppress the authors of sedition and revolt who were oppressing the people. In 945/1538-39, the Shah dispatched an army of twenty thousand men to Šīrvān under the command of Alqāš Mīrzā, who was accompanied by Mantašā Solṭān Ostājlu, a number of Qājār and Tavāleš emirs and men of Qarābāḡ, as well as the *qūrčibāši-ye pādār*. The royal army crossed the river Kor by boat and invaded Šīrvān. The people of Šīrvān were in a refractory, hostile, and rebellious mood, and they strengthened their forts with garrisons of seasoned troops and prepared to fight. The Safavid assault troops first captured the fort of Sorḡāb Goldengīān,<sup>133</sup> then the fort of Qabala. The Shah's ambition was then directed toward the reduction of the fortress of Golestān, the strongest fort in Šīrvān, and he ordered a detachment to lay siege to it.

Since Šāhroḡ himself was in the fortress of Bīqord, the Shah led

<sup>132</sup>The meaning of *pādār* is obscure. See Savory, *Development*, p. 244 and n 7. I am now inclined to think that Pādār may be the proper name of a tribe: Olearius, ii, 37, refers to Pādār as "ein Räubervolke," and one of the tribes of Turkman stock living northwest of Šamākī in Soviet Azerbaijan is named Pādār.

<sup>133</sup>See B. Dorn, *Beiträge zur Geschichte der Kaukasischen Länder und Völker aus morgenländischen Quellen*, I, p. 598.

his main force in that direction. Hüseyn Beg, the lieutenant<sup>134</sup> of Şahroğ Mirzā, came out to meet the *qezelbaş* army and an engagement was fought in the valley of Bīqord. The royal army soon filled the valley with the blood of the enemy; a defeated Hüseyn Beg retired to the castle, where he strengthened the fortifications and prepared to resist a siege. The *qezelbaş* commenced the siege, with fighting every day between the two sides. The Şīrvānīs persisted in their opposition and defiance, and the siege dragged on for four months. Darvīš Moḥammad Khan, the ruler of Şakkī,<sup>135</sup> came to the aid of the Şīrvānīs. Approaching the *qezelbaş* camp with a view to making a night attack on it, he beat the war drums and sounded the horns. A group of Safavid warriors and *qūrčīs* rushed to meet the attackers and beat them off. Darvīš Moḥammad Khan, having lost a lot of men, retired without having accomplished anything.

The Şīrvānīs, since there was no one else from whom they could solicit aid, gave up. They sent a message saying they were ready to surrender the fort to the Shah in person, whenever he should arrive. The emirs reported this faithfully to the Shah, who at once marched toward Şīrvān from Marand. The day after he camped before the walls of the fort at Bīqord, Hüseyn Beg the *vakīl* came forth with the other nobles, bringing Şahroğ, and they handed over to the officers of the court the key of the fort and the keys of the treasury and store-houses. The commandant of the fort of Golestān also came forth to surrender. Hüseyn Beg the *vakīl*, together with most of the Şīrvānī army chiefs, were put to death for their opposition, presumption, and rebellion. Shortly afterward, Şahroğ Mirzā also died,<sup>136</sup> and Alqāş Mirzā was appointed governor of Şīrvān by the Shah, who returned to Azerbaijan. The court poets devised the chronogram "the conquest of Şīrvān" to mark this event.<sup>137</sup>

For nine years, Alqāş Mirzā governed Şīrvān with full independence. Then, led astray by the enjoyment of an abundance of kingly pomp and circumstance, and by the possession of increasing power

<sup>134</sup>I am not sure whether the word *vakīl* is used here in a specific or in a general sense. In Safavid usage, of course, it was a technical administrative term, and the precise meaning is determined by the context.

<sup>135</sup>A principality lying northwest of Şīrvān.

<sup>136</sup>Münejjem-bāši, quoted in Minorsky, *Darband*, p. 133, states that Şahroğ Mirzā was first imprisoned and then put to death by Shah Tahmasp.

<sup>137</sup>This ingenious chronogram involves the deduction of one hundred years from the numerical value of the phrase: *fatḥ-e şīrvān*. This gives 1055 minus 100 equals 955. The correct date (945/1538) can only be obtained by reading *şarvān* instead of *şīrvān*, thus omitting the letter *yā'*, which has a numerical value of 10.

and an expanding army, he rebelled against his benefactor the Shah, as has been recounted, and committed himself to everlasting apostasy. The Shah gave the province of Šīrvān to his son, Esmā'il Mīrzā, and left Gökča Solṭān Qājār in attendance on the prince. After the prince had established himself in Šīrvān, someone called Borhān, the grandson of one of the sultans of Šīrvān,<sup>138</sup> who had been living among the people of Qeyṭāq,<sup>139</sup> entered Šīrvān in the year 954/1547–48<sup>140</sup> and took up residence at Qolhān.<sup>141</sup> A number of seditious persons and scattered groups of the Šīrvānī army rallied round him, and he felled trees and constructed palisades in the forests, in preparation for a fight.

Esmā'il Mīrzā and Gökča Sultan marched with a large force to suppress the rebels, and fierce fighting took place between the skirmishers on both sides. When Esmā'il Mīrzā came up with the main force, the Šīrvānī forces were unable to continue their resistance and were defeated. Borhān Mīrzā escaped to Dāğestān after suffering much hardship and affliction, but many of his supporters were killed. When the news was confirmed that the Ottoman sultan was marching on Iran with the apostate Alqāš, Esmā'il Mīrzā and Gökča Sultan, on orders from the Shah, left Šīrvān and joined the royal camp. Borhān Mīrzā, finding Šīrvān stripped of *qezelbaş* troops, came to Šamāḳī and took possession of Šīrvān. He reigned there for a while, but the fortunes of his dynasty were on the wane and he died not long afterward.<sup>142</sup>

In 956/1549–50, after Sultan Sülaymān had returned to Turkey and Alqāš Mīrzā had been captured, the governorship of Šīrvān was awarded to 'Abdollāh Khan Ostājlı, the son of Qarā Khan and a relation of Khan Moḥammad Ostājlı.<sup>143</sup> 'Abdollāh Khan was both the

<sup>138</sup>Borhān 'Alī Sultan was the grandson of Shaikh Shah (see Minorsky, *Darband*, p. 133).

<sup>139</sup>Probably a region of southern Dāğestān; see Minorsky, *Darband*, index, s.v. Khaydaq.

<sup>140</sup>According to Münejjem-bāšt (quoted in Minorsky, *Darband*, p. 133), Borhān had already made one attempt to establish himself in Šīrvān in 951/1544, when he had attacked the Safavid governor Alqāš Mīrzā.

<sup>141</sup>A dependency of Qūbta in southern Šīrvān.

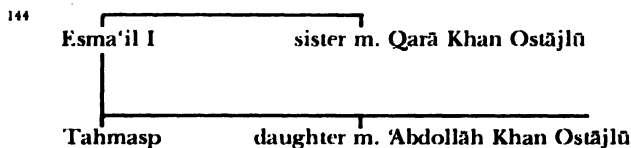
<sup>142</sup>In 958/1551, after ruling Šīrvān for two years (Minorsky, *Darband*, p. 133, quoting Münejjem-bāšt). According to this source, Borhān Mīrzā owed his success in seizing power in Šīrvān to the support of Ottoman troops.

<sup>143</sup>He was his brother.

nephew and the son-in-law of Shah Esma'il.<sup>144</sup> The Šīrvānīs, because they had acquiesced in and supported the ephemeral reign of Borhān Mīrzā, were apprehensive of 'Abdollāh Khan; they gathered at a rendezvous and agreed to put on the throne a youth named Meḥrāb, who was a relative of Borhān Mīrzā, and prepared to oppose 'Abdollāh Khan. The latter marched against them, overcame the resistance of the Šīrvānīs, and defeated them. Meḥrāb Mīrzā escaped, but most of his men were killed.

The Šīrvānī survivors, because of their ill-starred destiny, made yet another attempt at revolt; they nominated Qorbān 'Alī Mīrzā, a kinsman of Meḥrāb, as their ruler, and sought refuge on an offshore island in the Caspian Sea. 'Abdollāh Khan made repeated attempts to win back their allegiance, but they rejected his overtures and persisted in their rebellious attitude. 'Abdollāh Khan marched against them once again, and the *qezelbāš* *gāzis* rode their horses into the water, crossed to the island, and came to grips with that seditious band. They slew most of them and returned laden with large quantities of loot. After this, 'Abdollāh Khan established himself firmly as governor of Šīrvān, and his fame spread in those parts. For some years he enjoyed prosperity and good fortune.

In the year 961/1553–54, when Sultan Sülaymān invaded Azerbaijan for the fourth time, a man named Qāsem was sent to Šīrvān with an army, passing through Kaffa on his way. This man was descended from the former rulers of Šīrvān and had taken refuge at the Ottoman court. When he passed Darband and set foot in Šīrvān, the people again rebelled, withdrew their allegiance from 'Abdollāh Khan, and rallied around Qāsem. 'Abdollāh Khan led his forces against the rebels, and the two armies met at Tanga, a place of great strength. Because of its strength, 'Abdollāh Khan was unable to achieve anything and returned to Šamākī. Qāsem then occupied the fortress of Bīqord and prepared for battle. When he was ready, he marched against 'Abdollāh Khan with twelve thousand<sup>145</sup> Ottoman troops, Šīrvānīs, and Janissaries. The *qezelbāš* elders who were with



'Abdollāh Khan Ostājlu was therefore the nephew of Shah Esma'il I, the son-in-law of Shah Esma'il I, and the brother-in-law of Shah Tahmasp.

<sup>145</sup>MS. has ten thousand.

the Khan, lost their nerve because of the overwhelming numerical superiority of the enemy and hesitated to give battle.

But 'Abdollāh Khan, relying on the support of the celestial hosts and the good fortune of the Shah, prepared to meet the enemy with the two<sup>146</sup> thousand men he had with him. The armies met near the fort of Golestān, and heavy fighting went on all day. Toward night-fall, the rebels' star finally began to wane and the enemy broke. The *gāzis* slew great numbers of the enemy, piling up their heads into pillars. The survivors fled in the direction of Ṭabarsarān.<sup>147</sup> The fate of Qāsem is unknown: he may have been killed in the battle, or he may have fled to some unknown spot. Qāzī Aḥmad Gaffārī states in the *Tāriḫ-e Jahān-ārā* that when his forces were finally routed, Qāsem left the battlefield, but his eventual fate is unknown.

After this victory, 'Abdollāh Khan's rule was established more firmly than ever. Rebellious elements were chastised by his sharp sword, and the peasants and common people were protected by his justice and compassion. Stability characterized the affairs of the province; 'Abdollāh Khan's presence inspired such awe and fear in the hearts of the people of Šīrvān, Ṭabarsarān, and Dāğestān that no thought of rebellion entered the mind of anyone, great or small. In 974/1566-67, when he had been governor of Šīrvān for sixteen years, 'Abdollāh Khan died, and Aras Khan Rūmlū was appointed to succeed him. The latter continued to hold this post during the remainder of Shah Tahmasp's lifetime.

### *The Conquest of the Province of Šakkī in 958/1551*

Another province conquered by Shah Tahmasp was Šakkī.<sup>148</sup> This province is bounded on two sides by Šīrvān, on the third side by Georgia, and on the fourth side by Dāğestān and the Alborz Mountains. Ḥasan Beg, who was descended from a long line of rulers of Šakkī, a dynasty forming one of the side branches of the dynasty of the Šīrvānšāhs, had been expelled from his country by the Georgians. In his flight he had sought refuge at the court of Shah Esma'il I, where he had been favorably received and granted assistance. In the same year as the death of Shah Esma'il (930/1524), Lavand Khan,

<sup>146</sup>I follow the MS. here. The printed text has "twelve," which makes no sense in the context.

<sup>147</sup>See Minorsky, *Darband*, pp. 91-92.

<sup>148</sup>Lying west of Šīrvān and east of the Kakhetia district of Georgia.

the ruler of the Kakhetia district of Georgia, brought an army to Šakkī. In a battle fought between him and Ḥasan Beg, the latter was killed. The nobles of Šakkī made his son, Darvīš Moḥammad, their ruler, but he, reversing his father's policy, adopted a hostile attitude toward the officers of the Safavid empire. On numerous occasions he displayed signs of opposition, and in the year Shah Tahmasp dispatched an army to subjugate Šīrvān (945/1538-39), Darvīš Moḥammad Khan, as has already been related, made a night attack on the *qezelbāš* camp.

In the year 958/1551, the royal army marched to subjugate Šakkī. News of the approach of the Shah cast terror into the hearts of the rulers of those regions, and Lavand Khan the Georgian visited the court with a view to offering his services to the Shah. Lavand Khan was received in audience by the Shah in the region of the Aras River, and was honored by marks of royal favor.

The Shah then sent letters, couched in winning terms and containing promises of royal favors, to Darvīš Moḥammad Khan, calling on him to submit and acknowledge the suzerainty of the Shah. That ill-starred man, however, turned his face away from the bliss which contains the assurance of everlasting happiness and, trusting in the strength of his fortresses, prepared to resist the Shah. Some of the Šakkī nobles prepared to defend the fort of Kīš, while Darvīš Moḥammad Khan himself went to the fort of Gelesen-göresen, which had hitherto been impregnable because of the immense strength and the height of its fortifications. There he busied himself with preparations for withstanding a siege. An additional group occupied another stronghold in the foothills of the Alborz Mountains, and stood ready to do battle.

The Shah's anger was inflamed by the obstinacy of the rebels, who were as insignificant as a speck of dust in the sunlight. He dispatched Sevendük Beg, the *qūrčībāši*, with Badr Khān and Šāhqolī Khan Ostājīlū, to reduce the fortress of Kīš. 'Abdollāh Khān Ostājīlū and Lavand Khan the Georgian were ordered to subdue the fort of Gelesen-göresen; Šāhqolī Kalīfa the *mohrdār*, with another detachment, was ordered against the Alborz stronghold.

The Safavid emirs applied themselves to their various tasks, and by bombarding the forts with cannon, light artillery, and heavy siege guns, they succeeded in breaching castle walls and toppling

towers. The defenders of the castles saw their position deteriorating. The commandant of the fortress of KİŞ tendered his submission to the Shah, bringing with him sword and shroud, and handed over the keys of the castle, for which he received a royal pardon. At the Shah's order, the castle was destroyed and the towers and battlements razed.

After the capture of KİŞ, the royal army proceeded to the Alborz Mountains. The defenders of the stronghold there, overawed by the fall of KİŞ and the approach of the Shah, hastened company by company to the royal court and surrendered. Darvīš Moḥammad Khan, repenting of his actions, left the fort of Gelesen-göresen secretly at night, looking for some asylum to save himself from the dire calamity that threatened him. As ill luck would have it, the route chosen by Darvīš Moḥammad Khan and his four hundred companions took them close to the camp of 'Abdollāh Khan and Lavand Khan. The *ḡāzīs* raised the alarm and set off in pursuit. Darvīš Moḥammad Khan and his men were overtaken before they had gone far, and the majority of them fell victim to the swords and daggers of the *ḡāzīs*. Darvīš Moḥammad Khan himself was engaged in single combat by Kūsa Pīrqolī, a retainer of Čarandāb Sultan Šāmlū. Kūsa Pīrqolī, after overpowering and decapitating him took the head back to camp and cast it at the feet of the Shah's horse, for which he was suitably rewarded. After this, the whole of the province of Šakkī was occupied by the officers of the Shah and the province was annexed to the Safavid empire.

### *The Shah's Expeditions to Georgia, His Extirpation of Infidels, and the Subjugation of Georgia*

The necessity of conducting a holy war against the infidel had always been in the back of the mind of Shah Tahmasp, the defender of the Faith and upholder of the canon law. Because of his more important preoccupations with his powerful enemies to the east and to the west, he had been forced to postpone such an operation. Nevertheless, when the opportunity arose, he turned his attention to raiding the Christian peoples of Georgia and to capturing castles and other installations there. During his reign, he led four expeditions to Georgia, and on several other occasions he sent armies there. The governors of all the seven districts of Georgia were appointed by the Shah and became his subjects, contracted to pay the poll tax and the land tax, and were instructed to have the name and exalted titles

of the Shah included in the *koṭba* and stamped on the coinage. Thus the infidels of those regions were reduced to submission by the sharp swords of the warriors of Islam.

The land of Georgia consists of Kakhetia, Kartlia,<sup>149</sup> and Meskhia. I will give here some brief background information to events in this region. The provinces closest to the Georgian provinces were Šakkī and Šīrvān. When the rulers of Šakkī and Šīrvān were weak, the Georgian infidels used to descend on those provinces and harass the Muslims there. The local rulers would do their best to repulse them and there was constant enmity and conflict between the two sides. When Shah Tahmasp subjugated Šakkī, Lavand Khan the Georgian, as has already been mentioned, sought sanctuary at the Shah's court, tendering his submission to the Shah and agreeing to pay taxes to his overlord. Another Georgian ruler, Key Kosrow the son of Qwar-qwaré, entered Safavid service and was enrolled among the retainers at court. He was in constant attendance on the Shah and was warmed by royal favor. But Lūārsāb, the ruler of Kartlia, and Bagrāt, the ruler of Bāši-Āčūq and Dādīān, adopted a hostile attitude and did not show satisfactory signs of submission.

They ravaged the territory of the above-mentioned Key Kosrow, who was the loyal and obedient servant of the Shah. On several occasions, the Shah had sent punitive expeditions against them, and the ruler of Bāši-Āčūq and Dādīān was severely chastised and induced to show greater respect. Lūārsāb, too, had repeatedly forgotten his position and had ravaged the Muslim lands on his borders. Consequently, the Shah deemed it necessary to discipline these rebellious Georgians; the prospect of obtaining spiritual rewards for a campaign in defense of the faith reinforced the Shah's intention.

### **Shah Tahmasp's First Campaign in Georgia**

In 947/1540-41, Shah Tahmasp first conceived the plan of conducting a foray and declaring a holy war against Georgia. He set out toward Qarābāg, ostensibly with only pleasurable pursuits and hunting in mind. From Qarābāg, he marched rapidly toward Georgia with a body of experienced men. On a night which was even darker than the hearts of men before the advent of Islam, they stormed into the city of Tiflis, which they subjected to fire, the sword, and plunder. The men were put to death and the women and children were taken

<sup>149</sup>Kakhetia is the eastern and Kartlia the western part of Georgia.

captive by the *gāzīs*. Golbād the Georgian, who was governor of Tiflis on behalf of Lūārsāb, fled into the fort with a number of followers; later, he came out of the fort on a promise of quarter and embraced Islam. A number of Georgian emirs, in fear of the royal army, took refuge in an extremely strong and well-fortified castle named Bintrisi, where they were besieged by the Safavid forces and saw no alternative but to surrender the castle.

The *gāzīs* subdued all the infidels living in those regions, and all those who were blessed by good fortune and divinely guided to make the twin professions of the Muslim faith<sup>150</sup> were spared; the rest packed their bags and took up their abode in hell. Lūārsāb withdrew to a mountain named Dīdgor, which vied with Mount Alborz in height and could be climbed only in the imagination. Tahmasp, the *gāzī* king, was not to be deprived of his prey, however; he determined to net the leader of those wicked men. The Shah's soldiers scaled the heights and reached the peak of the mountain, which was like Mount Alvand<sup>151</sup> in altitude, and overpowered the Georgians. Many of the enemy were slain in the ravines and gullies on the mountainside. The survivors were scattered in defeat. Lūārsāb himself escaped into mountainous and thickly forested country and eluded the *gāzīs*. Since Lūārsāb had been chastened to some extent at least, the Shah returned to Tiflis and cleansed that region of the impure presence of rebellious infidels. He then returned to Iran.

### Shah Tahmasp's Second Campaign in Georgia

In 953/1546–47, when Alqāṣ Mīrzā displayed signs of revolt, the Shah dispatched a punitive expedition against him, as I have already recorded. Alqāṣ sent his mother to court to intercede for him, and he received a royal pardon. The Shah canceled his plans to march to Šīrvān, and instead led his army, in the depths of winter when the sun was in the station of Capricorn, on a raid against the infidel Georgians. Leaving Šūra Gel, the Shah marched to Āq Šahr, where he encamped. Lavand Khan, ruler of Zagam<sup>152</sup> and Gremi in Kakhetia, and Malek Baqrāt of Bāši-Āčūq, generally known as Bagrāt, presented themselves to the Shah with gifts, tribute, and taxes. They joined the Shah's retinue and accompanied him on his campaign. At that season, the cold was so intense that the river Kor froze over; the ice became so thick that it was as hard as iron. Snow fell night and day in such

<sup>150</sup>I.e., "There is no god but God" and "Moḥammad is the Prophet of God."

<sup>151</sup>Mount Alvand, 11,800 ft, rises southwest of Hamadan.

<sup>152</sup>A district of northern Kakhetia.

quantities that, to the eye of the beholder, mountain and plain seemed as one.

In conditions like these, the armies of Islam marched against the wicked infidels. When they reached the Georgian centers of habitation, the swords of the *gāzīs* began lopping off heads, and they reddened the ground with the blood of infidels and priests. They destroyed by fire the houses of those impious people, and returned laden with booty to Tianeti. En route, the ruler of Bāši-Āčūq sought permission to leave. He returned to his own territory after the Shah had conferred on him robes of honor and other marks of his favor. Lavand Khan remained in attendance on the Shah until the royal army reached the region of Ganja. There the Shah, having tested Lavand Khan's repeated assurances of loyalty and service and found them to be genuine, released him to return to his own province, laden with sumptuous robes of honor and numerous other gifts, such as gold-embroidered garments, Arabian horses, and articles studded with gems. And God knoweth best!

### **Shah Tahmasp's Third Expedition to Georgia**

In 958/1551, when the province of Šakkī was brought under the control of officers of the Safavid state, the royal army was still stationed there when Key Ƙosrow, the son of Qwarqwaré, sent a petition to the Shah. The burden of his communication was that Lūārsāb, Vānjūš, and Šaramzān Gorjī had been making incursions on his territory and had in fact occupied part of it. Further, Eskandar Pasha had marched from Erzerum and had seized the fortress of Ardanučī. Since Key Ƙosrow was a vassal and tributary of his, the Shah enlisted his aid in conducting a holy war against the Georgians. He marched from Šakkī and reached Georgia by an extremely mountainous and difficult route. The infidels, steeped in error, adopted guerrilla tactics and retreated to the mountains and caves, every group taking refuge in some inaccessible mountain. The Georgian nobility, on the other hand, fortified their castles. The warriors of the army of Islam, who were fighting a holy war, demonstrated their valor by penetrating to the retreats of the polytheists,<sup>153</sup> slew thousands of wrongdoers with arrows and the sword, and dispatched them to an evil destination.<sup>154</sup> Several forts in the area were captured, and many

<sup>153</sup>*Mošrekān*, literally, "those who attribute a partner to God," was a term frequently applied to Christians by Muslims, who alleged that the Christian doctrine of the Trinity made Christians guilty of this practice.

<sup>154</sup>I.e., hell. The phrase is taken from the Koran, 58:9, which reads: "Sufficient for them is Hell, wherein they will burn; and a most evil destination it is!"

Georgian women, beautiful as the maidens of paradise, and many youths, handsome as Joseph, of the breed of the youths of paradise, were taken prisoner; in addition, much booty fell into the hands of the victors.

A group of Georgian nobles took refuge in the fortress of Vardzia<sup>155</sup> and in the church there, which were situated on a mountainside and hewn out of the solid rock—a place of outstanding strength. Shah Tahmasp dispatched Badr Khan Ostājīlū and Šāhverdī Sultan Zīād-oghlū, with a detachment of troops, against this fort. The *qezelbāš* surrounded the fort and, with leather<sup>156</sup> aprons round their waists and holding their broad shields over their heads, stormed the walls. With immense courage, and with God's help, they succeeded in securing a footing on top of the walls. By a clear miracle of the Islamic faith,<sup>157</sup> the defenders found every way barred to them; they had neither any means of escape nor the power to resist. The men were all put to the sword, and the women and children taken prisoner.

The church located within the fortress was one of God's great works of art. Even the most intelligent find it impossible to believe that such craftsmanship could be the work of man. Within the fortress, in a hollow of the mountainside, the solid rock had been hewn to a height of ten cubits, and a church had been constructed consisting of four long, spacious halls. Both the inner and outer walls were adorned with idols<sup>158</sup> of gold and lapis lazuli. A dais had been placed in the middle of the second chamber, and on this dais was set an idol fashioned out of red gold, adorned with lustrous jewels. Two flashing rubies of great price had been placed in the eyes of this lifeless statue—each ruby valued by expert jewelers at fifty *tomān*.<sup>159</sup> Outside the church, an extremely narrow passage about one-hundred-and-fifty cubits in length, hewn, like the halls of the church, out of the solid rock, led to two secret chambers designed as a hiding place in troubled and turbulent times. Steel doors had been erected at the entrance of

<sup>155</sup>A few miles west of Khertvisi on the main road from Akhaltzikhé to Akhalkalaki" (see W.E.D. Allen, *A History of the Georgian People*, London, 1932, p. 53; hereinafter referred to as Allen).

<sup>156</sup>Both printed text and MS. have *yali*, which seems not to make sense. I have conjectured *yalabi*, "leather," and also "of steel." The assault troops are clearly wearing additional clothing to protect them from missiles, boiling liquids, etc., hurled down by the defenders.

<sup>157</sup>*Din-e mobin*. An echo of the phrase used repeatedly in the Koran to describe the Muslim scriptures: *al-Ketābo'l-mobīno*, "the clear, perspicuous book."

<sup>158</sup>Presumably statues and ikons. The reader must remember that the author is a Muslim!

<sup>159</sup>The *tomān* in 1574 was worth twenty scudi.

the outer chambers of the church, and a single door of gold within.

Shah Tahmasp walked to inspect the church, and in that infidel place of worship, he put to death twenty irreligious priests and sent them to perdition. The church bell, which had been cast of the finest bronze, was smashed and destroyed like the lives of the Georgians. The steel doors and the gold door were torn down. Together with the rest of the luxury items, ornaments and untold wealth which had been amassed in the treasuries of those ill-starred evildoers, they were transported back to the royal treasury. The fortress was smashed and razed to the ground.

The Georgian emirs who had crawled into holes in the castle and into hiding places, men like Amān Beg and Levāy and Šaramzān and others, emerged one by one and came to prostrate themselves before the Shah. Key Kosrow the son of Qwarqwaré, who had been relieved of the threat of harassment by Eskandar Pasha as a result of the arrival of the royal army, came to court, bringing appropriate gifts, and was received by the Shah with kindness and favor. Vānjūš and Šaramzān-oġlū, who were two hostile chiefs, were both executed, and the districts of Kūmak and Āq Šahr, which had belonged to them, were granted to Key Kosrow. The Shah then moved to the Kartlia region, which he ravaged, putting to death any follower of Lūārsāb who fell into his hands. From this region too, the *gāzīs* collected much wealth, countless prisoners, and flocks of sheep, goats, and other animals. From there, the Shah returned to Qarābāġ, where he spent the winter.

#### **The Shah's Fourth Expedition to Georgia**

I will give a brief account of this, the Shah's fourth expedition to Georgia. In the year 961/1553–54, the year in which peace was concluded between Shah Tahmasp and Sultan Sülaymān, the ruler of Asia Minor, Egypt, and Syria,<sup>160</sup> the frontier between the Ottoman and Safavid empires was clearly demarcated, and regulations regarding the frontier areas were laid down. The provinces of Samtzkhé (Meskhia), Kartlia, and Kakhetia were allotted to Iran, and the provinces of Bāši-Āčūq, Dādiān, and Gūriān, as far as the borders of Trebizond and Tripoli, became part of the Ottoman empire.

Lūārsāb, the ruler of Kartlia who had retreated to the mountains out of fear of the *qezelbāš* warriors, took every opportunity to show

<sup>160</sup>By this date, the Ottoman empire covered a very much larger area than this! But Eskandar Monšī is not concerned with events in Europe.

disrespect toward his sovereign, acts which were noted and observed by the Shah. He repeatedly ravaged the region of Tiflis, and areas which had been occupied and subjugated by *qezelbaş* forces. The people of those regions too, because of their religious and ethnic affinities, returned to their allegiance to him. Consequently, Shah Tahmasp decided to take an army to Kartlia, subdue those impious, misguided men, and incorporate the whole province into the lands of Islam. In conformity with the injunction contained in the Koran: "Kill those who ascribe partners to God, one and all,"<sup>161</sup> they would slay any of those irreligious polytheists (the offspring of Gog and Magog who commit mischief on the earth)<sup>162</sup> who refused to accept the burden of the poll tax, and would sweep from the surface of that province those who were in error.

With this intent, the Shah set his army in motion and marched toward Kartlia. When the army of Islam reached Trialeti, the infidels of that region, terrified by the swords and spears of the *gūzīs*, fled to the woods and forests, through which progress was difficult both for infantry and cavalry. Some took refuge in the mountains, or in strong, impregnable fortresses. The Safavid warriors in this holy war, shielding themselves with their trust in God and with their own courage, plunged into the woods and forests and, as they came upon group after group of the enemy, put them to the sword. The women and children were taken prisoner and innumerable sheep and goats were taken as booty. Lūārsāb himself, by many different stratagems, escaped from that death trap and found a refuge somewhere.

When the province of Trialeti had been cleansed of the presence of those who ascribe partners to God, Shah Tahmasp marched toward Gori, which was Lūārsāb's capital. After marching over difficult routes and through densely wooded defiles, he cleared that province too of the presence of vile infidels.

Since the Georgian nobility had fortified a number of castles and taken up stations there, each fort garrisoned by a detachment of

<sup>161</sup>Koran, 9:36 reads: "*wa qātelū'l-moṣṣrekīna kāffatan*," "but fight those who attribute partners to God one and all." Eskandar Monšī not only makes the significant change from *qātelū* (fight) to *oqtolū* (kill), but he omits the restrictive clause which follows in Koran 9:36, "as they fight you one and all."

<sup>162</sup>Koran, 18:95. The legendary Zu'l-Qarneyn, traditionally but erroneously identified with Alexander the Great, is said to have built a great wall of iron covered with copper or brass between two mountains, to keep out Gog and Magog. The location of the wall was probably in the Caucasus. The Abbasid caliph al-Wāṣeq (A.D. 842-847), is said to have sent an envoy to inspect this wall.

determined men, the Shah next turned his attention to these. First, he laid siege to the fortress of Mardānqūb (Martqopi). Its defenders, confident in the strength of the fort, resisted stoutly, but the *gāzīs*, keeping up patrol activity all around, reduced the garrison to serious straits. The Georgians, recognizing their plight, sued for quarter; the commandant of the fort, Pārsidān Beg, came forth and surrendered the castle.

After the capture of this fort, the Shah marched against the fortress of Āmedīn,<sup>163</sup> the strongest of the forts in those parts; Lūārsāb's mother was in this fort. You would say that the Eternal Architect had placed this fort on the circular vault of the heavens, because the bird of the imagination, soar as it might, could not reach the top of its lofty battlements, and the hand of fate, though it extend itself ever so much, could not touch its earthworks. The garrison of the fort prepared to repulse the *gāzīs* and heavy fighting ensued. The *gāzīs*, blessed by good fortune, stormed the fort with little effort, and the mother of Lūārsāb was captured, together with the majority of the Georgian nobles. These irreligious men were dispatched to hell, the evil abode, by the sword of holy war.

Several other forts and strongholds were also captured through the valiant efforts of Šāhverdī Sultan Zīād-oḡlū, and fell into the hands of Safavid officers. In this campaign, more than thirty thousand prisoners were taken by the Safavids. The wives, daughters, and sons of the Georgian nobility were set aside for Shah Tahmasp in lieu of his one-fifth share of the booty.<sup>164</sup> On this occasion, Lūārsāb covered his tracks so effectively that no sign of his whereabouts could be discovered. The Shah therefore returned to Qarābāḡ and, after enjoying some hunting along the way, reached his capital, Qazvin.

### **The Death of Lūārsāb, through the Good Fortune of the Shah and the Will and Decree of God**

Among the rulers of Georgia, Lūārsāb was distinguished by his personal bravery and by the number of his supporters and men experienced in war. For this reason, he was in a constant state of revolt, and

<sup>163</sup>The reading is uncertain. Dorn, *Beiträge zur Geschichte der Kaukasischen Länder und Völker*, III, 339, n 2, tentatively identifies this place with Ateni, in Kremo-Kartlia.

<sup>164</sup>After the battle of Badr (January 623), Moḥammad received a revelation (see Koran, 8:42) in regard to the division of the spoils of war: one-fifth (*koms*) was allotted to "God and the Prophet, the Kindred of the Prophet, orphans, the needy and wayfarers." Presumably this principle had been transferred to the Shah in his capacity as the "Shadow of God upon earth."

continually refused to acknowledge the suzerainty of the Shah and pay tribute to him. Although the Shah made great efforts to crush him and conducted several campaigns in Georgia, as has been narrated, Lūārsāb, since his time had not yet come, eluded his grasp.

After the Shah had returned from his fourth campaign in Georgia, Lūārsāb returned to Gori,<sup>165</sup> and the survivors of previous campaigns gathered round him. A year or two passed uneventfully. Then, since he had reached the end of his allotted span, he once again began to make plans to revolt, and he remained obdurate in his opposition to Shah Tahmasp. In 963/1555-56 he emerged from Gori, occupied the fortress of Kūs (Kaspi ?) and other places which fell within the area of the Safavid protectorate in Georgia and were administered directly by the central *divān*, and came out in open revolt. Šahverdi Sultan Ziād-oḡlū Qājār, the *beglerbeg* (governor-general) of Qarābāḡ, who was entrusted with the security of the frontier, on hearing of Lūārsāb's rebellion, mobilized the Safavid forces in Qarābāḡ and marched against him.

Lūārsāb, partly as a ruse, partly as a prudent move since he lacked the strength to confront the Safavid army in a pitched battle, retreated shortly before the Persians reached him. The Georgians were pursued by the *qezelbāš*, who fanned out across the length and breadth of the province, plundering as they went. Meanwhile, Lūārsāb emerged from his ambush with a group of Georgian nobles and charged Šahverdi Sultan's center. Most of the *qezelbāš* forces were dispersed in the pursuit, but the small force remaining with Ziād-oḡlū, despite stout resistance, was defeated. Ziād-oḡlū, following the normal practice of army commanders, extricated himself safely from the battlefield, but was hotly pursued by the Georgians, and some eight hundred *qezelbāš* were slain.

Lūārsāb himself, with a number of gospel-reciting priests, climbed a small hill nearby and was standing there when Moḡammad Sultan Mir Čapnī and a group of *ḡāzīs* suddenly encountered him. Forced to give battle, Lūārsāb mounted his horse and attacked. Lūārsāb's horse stumbled, he fell, and one of the Čapnī *ḡāzīs*, Žaker by name, inflicted several mortal wounds. The Georgians then led a counter-charge, but Moḡammad Sultan seized Lūārsāb's horse and escaped. Žaker, however, with a number of other Čapnī *ḡāzīs*, was killed by the Georgians.

<sup>165</sup>A town in Kartlia, "at the junction of the Liakhvi with the Mtkvari" (Allen, index, p. 407).

Lūārsāb died on the battlefield, and the Georgians removed his corpse and laid it in their own burial place. His son Simon was appointed to succeed him, and on his accession made Gori his capital.

**Affairs in Georgia after the Death of Lūārsāb, and the Capture of His Son Simon by Safavid Officials**

When Simon succeeded his father as ruler of the Christians of Kartlia, he resided in Gori for four or five years. The scattered Georgian forces rallied round him, and ultimately a group of respectable size assembled. Simon followed his father's policy of hostility and opposition toward the Shah.

In the year 968/1560–61, he marched forth from his seat of government with the vain idea of subjugating Tiflis. He sought men and assistance from the other Christian rulers of the area, and large numbers of men came to his aid. From Kakhetia came Gorgīn Khan, the son of Levan,<sup>166</sup> with his father's permission<sup>167</sup> or on his own initiative, acting from motives of religious zeal and national solidarity.

In short, a large force assembled in the Georgian camp. When the news reached Zīād-oġlū, he mobilized the emirs in Qarābāġ and the *qezelbāš* forces in neighboring regions and marched against the heretics.<sup>168</sup> The *ġāzīs* filled in a ditch the Georgians had dug across a narrow defile, and marched on. When they came upon the enemy, they drew themselves up for battle. Meanwhile, the skirmishers from the army of Islam flung themselves on the Georgians and engaged in hot fighting. On both sides, brave heroes performed prodigies of valor, and the infidels, standing their ground, resisted the *ġāzīs'* attacks. Šāhverdi Sultan, observing the severity of the fighting and the stubborn resistance put up by the Georgians, ordered his center to charge. Clouds of dust arose from the battlefield and the Georgians, unable to resist the charge, broke in flight.

Levan's son Gorgīn and one thousand infidels were killed in battle, and the remainder scattered in all directions. Simon, with a small band, fled back to Gori, while Zīād-oġlū returned to Ganja in triumph. Kajosta Beg, a trusted Georgian emir, was taken prisoner together with a number of other Georgian nobles, and sent to the

<sup>166</sup>Levan I, ruler of Kakhetia, 1520–1574.

<sup>167</sup>According to Allen, p. 140, Levan I played a clever double game; he maintained good relations with Shah but was not averse to harassing him if this could be done without endangering these good relations.

<sup>168</sup>Lit.: those who ascribe partners to God.

Shah's court. Levan, in mourning for his son, put on a black robe of coarse cloth, and the nobles and trusted men of Kakhetia wore black in sympathy with him.

After these events, David, the son of Lūārsāb, together with a group of nobles, decided to go against his father's policies. Guided by his own intellect and divine inspiration, he took the nobles to the Safavid capital at Qazvin, where they prostrated themselves before the Shah and embraced Islam. The Shah received David warmly and appointed him governor of the province of Tiflis and its dependencies, which were under the administrative control of the central *dīvan*. One of the emirs of the Safavid court was appointed commandant of the fortress at Tiflis to act as guardian of David (now known as Dā'ūd Khan) and manager of all his affairs. Yet Simon and his followers still maintained their stance of revolt and hostility, and continued to try to capture the fortress at Tiflis and seize its dependencies, a vain enterprise they never abandoned. On several occasions they set out to seize Tiflis, but returned without accomplishing anything.

In 975/1567-68, Simon gathered another army of infidels and marched on Tiflis with a force of both infantry and cavalry. Dā'ūd Khan, with a group of Georgian nobles who supported him, and with the forces of Islam, marched out to give battle to his brother. When the two armies came face to face, the *qezelbāš* and the Georgian nobles were confronted with an enemy superior in numbers, and thus were of the opinion that they could not withstand them in the open field. Accordingly, they advised returning to the fort and preparing to withstand a siege. But Ebrāhīm Kalīfa Qarāmānlū, the commander of the *qezelbāš* detachment, in his folly and arrogance launched an attack on the enemy and was killed. Dā'ūd Khan's supporters, shouting "O David! We have no power today against Goliath and his forces,"<sup>169</sup> turned back, forcing Dā'ūd to flee to Tiflis.

Simon defeated his brother and his supporters on two occasions, and this naturally strengthened his rebellious attitude. Believing that the inhabitants of Tiflis were on his side and that consequently the fort at Tiflis would easily fall into his hands, he collected another Georgian army, marched on Tiflis in strength, and laid siege to the fortress. When a detachment of *qezelbāš* stood to arms and organized the defense and management of the fort, Simon saw that he was too weak to take it. Further disappointed in his hopes of support from the citizens, he beat the retreat and retired to Gori.

<sup>169</sup>Koran, 2:250.

When the news of Simon's insurrection and incursions against the frontiers of Islam were reported to the officials of the Safavid court, a royal decree was issued to the effect that Šamkāl Sultan Čerkes, the governor of Šakkī, with Qājār and other emirs, should march to Georgia to the aid of Dā'ūd Khan and repulse Simon from these frontier regions. The great emirs, obeying their orders, led an army to Georgia in 976/1568-69. On hearing of their approach, Simon decided he was not strong enough to stand and fight, and retreated into the high mountain ranges of that region. The *gāzīs* marched toward those mountains, which were as high as Mount Alborz or Mount Qaf,<sup>170</sup> and occupied the surrounding regions. The irreligious infidels who had made this stronghold their refuge and retreat came out to give battle to the *gāzīs*, and fighting broke out between the two armies. Simon and a group of followers charged the *gāzīs* and slew several of them. One of the *golāms* of Šamkāl Sultan, Jamšīd by name, attacked Simon and unhorsed him with a thrust of his lance; another *gāzī* came to his assistance, and Simon was taken prisoner. When the Georgians saw that their leader had been captured, they fled the battlefield. Of the followers who had charged with Simon, some were slain, others captured. The great emirs returned in triumph from their expedition to Georgia and sent Simon and the other prisoners to the Shah.

Simon was brought before Shah Tahmasp at Qazvin and was kept at court for a while, in the hope that he would embrace Islam; but he remained steadfast in his Christian faith. Finally, he was sent to the fortress-prison of Alamūt, where he remained as long as Shah Tahmasp was alive.<sup>171</sup> He was released from prison by Shah Esma'il II, and during the reign of Moḥammad Ḳodābanda,<sup>172</sup> was finally converted to Islam. Moreover, the Shah, mindful of the Koranic text: "Believers are indeed brothers,"<sup>173</sup> exalted him by styling him "my brother," and by investing him as ruler of his ancestral lands in Georgia. Simon returned to Kartlia and demonstrated his gratitude for the Shah's favors by his loyalty to him. His subsequent career will be narrated in the appropriate place.

<sup>170</sup>A fabulous mountain, said to encircle the whole earth (see the *Nozhat al-Qolūb* of Ḥamd Allāh Mostowfi, translated by G. le Strange, London and Leyden, 1919, p. 182).

<sup>171</sup>I.e., until 984/1576.

<sup>172</sup>1578-1588.

<sup>173</sup>Koran, 49:11.

*The Conquest of the Province of Kandahar, Zamīn Dāvar and the Lowlands along the Banks of the Hīrmand River,<sup>174</sup> together with Some Details of the Earlier History of That Province*

Among the provinces conquered by Shah Tahmasp was Kandahar and its dependencies. During the reign of Sultan Ḥoseyn Mīrzā b. Bāyqarā,<sup>175</sup> Kandahar was governed by Emir Zu'l-Nūn Arġūn and his son Šojā' Beg, under orders from Sultan Ḥoseyn Mīrzā and his son Badī' al-Zamān Mīrzā. After the death of Sultan Ḥoseyn Mīrzā and the extinction of the Tīmūrid dynasty and the annexation of Khorasan by Šāhī Beg Khan Uzbek, Šojā' Beg entered the service of the latter and was treated with favor. In the same year (1506), the late Emperor Moḥammad Bābor Mīrzā b. 'Omar Šeyḵ b. Solṭān Abū Sa'īd Mīrzā b. Solṭān Moḥammad b. Mīrzā Mīrānšāh b. Amīr Tīmūr Gūrkan, led an army from Kabul to Kandahar. Šojā' Beg and the sons of Emir Zu'l-Nūn, with men of the Arġūn clan, marched out against him but were defeated, and the province of Kandahar and Zamīn Dāvar, together with Emir Zu'l-Nūn's treasures and secret hoards, fell into the hands of Bābor. The latter appointed his brother, Nāṣer Mīrzā, governor of the province, and then returned to Kabul.

When Šeybak Khan Uzbek heard the news about Kandahar, he marched there with a huge army. The sons of Emir Zu'l-Nūn came out to welcome him and, making themselves the advance patrol of his army, they marched together on Kandahar. Nāṣer Mīrzā, after enduring a siege for a few days, abandoned the region and joined his brother at Kabul. Šeybak Khan formally placed the reins of government in the capable hands of the Arġūnids and returned to Khorasan.

After the accession of Shah Esma'il I, when Šeybānī Khan<sup>176</sup> met his death in battle with that monarch, the province of Khorasan was annexed to the Safavid empire.<sup>177</sup> Šojā' Beg sent gifts and a letter pledging his fealty, and for a while he was allowed to retain possession of Kandahar, subject to the jurisdiction of whichever Safavid prince and governor-general was in residence at Herat. Eventually, Ḥāhīr al-Dīn Moḥammad Bābor again brought an army from Kaḅul and laid siege to Kandahar.<sup>178</sup> Šojā' Beg defended the city for a time, but, when the

<sup>174</sup>Or Helmand.

<sup>175</sup>The Tīmūrid ruler of Khorasan, 1470-1506.

<sup>176</sup>The Uzbek leader is variously referred to as Šāhī Beg Uzbek; Moḥammad Šeybānī (or Šībānī) Khan; Šeybānī Khan; Khan-e Šeybānī; Šeybak Khan (Uzbek); etc.

<sup>177</sup>In 1510.

<sup>178</sup>In 1519.

siege continued unabated, sought help from Dürmîš Khan Šāmlū, who had come to Khorasan as governor-general in 926/1519-20, and who resided at Herat. Dürmîš Khan asked the Mogul emperor not to meddle in affairs at Kandahar, since relations between the emperor and the Shah were regulated by treaties of friendship and alliance, and Shah Šojā' Beg had declared he was a loyal servant of the Shah. The emperor Bābor acceded to Dürmîš Khan's request, raised the siege of Kandahar, and returned to Kabul.

Šojā' Beg left a trusted officer named Mollā Bāqī in charge at Kandahar, and went to Khorasan. During his absence, that trusted officer declared his fealty to and support of Emperor Bābor and handed Kandahar over to the latter's officers. Bābor appointed his son, Mīrzā Kāmṛān, governor of Kandahar, and from that date<sup>179</sup> Kandahar remained in the hands of Mīrzā Kāmṛān's officers.

After the accession of Shah Tahmasp, in the year 941/1534-35 (the eleventh year of his reign), when Sām Mīrzā conceived the desire to subjugate Kandahar and proceeded to invest the city, Kāja Kalān, the governor of the city on behalf of Mīrzā Kāmṛān, put the fortress in a state of defense and held out for eight months. At Lahore, Mīrzā Kāmṛān mobilized a large force and came to his relief. He fought a fierce engagement against the Safavid forces. Because he had mounted this expedition against the wishes of his spiritual director,<sup>180</sup> Sām Mīrzā achieved no success, and Aġzīvār Khan was killed in the battle. Sām Mīrzā therefore returned to Herat without having achieved his object, and Mīrzā Kāmṛān, leaving Kāja Kalān as governor at Kandahar on the same basis as before, returned to Lahore.

In 943/1536-37, when Shah Tahmasp led his sixth expedition to Khorasan against 'Obeyd Khan, he marched from Herat toward Kandahar, intending both to take the city and to wreak vengeance on the Čaġatāy forces which had acted with such temerity in the previous action against the *qezelbāš*. Kāja Kalān, as I mentioned in the section on Khorasan, did not have the ability to oppose the Shah, and retired to Sind. Ganjī Kāja, whom he had left behind at Kandahar, went out to receive the Shah, and handed over to him the keys of the castle. The province of Kandahar was thus incorporated into the Safavid empire, and Būdāq Khan Qājār was appointed governor.

<sup>179</sup>1522.

<sup>180</sup>I.e., the Shah; for an explanation of this term, see Savory, *Offices*, I.

After the Shah had left for Iraq, Mīrzā Kāmrān collected yet another army and marched in great strength from Lahore to Kandahar. The Shah by that time was fully occupied with important matters in Iraq and Azerbaijan—namely, an Ottoman invasion and the rebellion of Alqāš Mīrzā—and hence was unable to mount an expedition to Khorasan. Būdāq Khan did not act as the rules of war demanded in such a situation. Instead of shutting himself up at Kandahar to withstand a siege, he evacuated the fortress and withdrew.

In 951/1544-45, when the Emperor Moḥammad Homāyūn b. Bābor was driven out of India by the Afghans and came to Iran, where he was received by Shah Tahmasp, he felt deeply sorry about the improper behavior of Mīrzā Kāmrān. It was agreed that, when Homāyūn regained control of Kandahar, he would hand it over to the Shah's officers. Homāyūn kept his promise. At the first opportunity after Kandahar had been retaken through the efforts of Safavid troops, and Askarī Mīrzā, who was governor of Kandahar on behalf of Mīrzā Kāmrān, had been taken prisoner, he handed over the city to Būdāq Khan, who commanded the Safavid army in that campaign and had been appointed guardian to Sultan Morād Mīrzā.

Shortly afterward, however, Sultan Morād died, before the affairs of Emperor Homāyūn had been brought to a satisfactory conclusion. Homāyūn, in order to find a base for a group of Čaġatāy troops who were his supporters, took Kandahar back from Būdāq Khan and gave it to Beyrām Khan Torkmān. Since the latter was a supporter of both sides,<sup>181</sup> he was to hold the city until such time as the affairs of Homāyūn should be settled and he should gain some elbow room in the management of his kingdom.<sup>182</sup> For several years, Homāyūn was engaged in the struggle against Mīrzā Kāmrān in Kabul and Badaḡšān, and during the period Beyrām Khan continued to hold Kandahar. Shah Tahmasp turned a blind eye toward the matter of Kandahar and did not press for its restitution, partly out of consideration for Homāyūn and partly because Beyrām Khan demonstrated his loyalty and desire to serve the Shah.

<sup>181</sup>Presumably, of the Safavid shah and the Mogul emperor!

<sup>182</sup>The *Aḥsan al-Tavāriḡ*, a contemporary chronicle, states that the Safavid army under the command of Budāq Khan Qājār was under orders to proceed to Kabul after the capture of Kandahār, to expel Kamran Mīrza from Kabul and Gazna, and install Homāyūn there. The *qezelbaş* emirs did not carry out this latter part of their orders, and Homāyūn, no doubt angered by this, yielded to pressure from his nobles to seize control of Kandahar.

Finally, Homāyūn's efforts were crowned with success, and he became the independent ruler of Ġazna, Kabul, and Hindustan. But Kandahar had still not been handed back to the *qezelbaş* at the time of Homāyūn's death,<sup>183</sup> when he was succeeded by his son Jalāl al-Dīn Moḥammad Akbar. Meanwhile, Shah Moḥammad Qalāṭī governed Kandahar on behalf of Beyrām Khan. In 963/1556, Bahādor Khan Uzbek, ruler of Zamīn Dāvar,<sup>184</sup> marched against Kandahar with the object of wresting it from the hands of Shah Moḥammad. The latter sent a courier to Shah Tahmasp with the request that, since Kandahar belonged to servants of the royal court,<sup>185</sup> the Shah mobilize a *qezelbaş* army against Bahādor Khan, who had conceived the ambition of occupying Kandahar and taking possession of the province himself.

In compliance with this request, Shah Tahmasp sent to the assistance of Shah Moḥammad Qalāṭī Sultan Ḥoseyn Mīrzā b. Bahrām Mīrzā,<sup>186</sup> with 'Alī Yār Sultan Afšār, Valī Kalīfa Šāmlū, and a number of other emirs. Šāhverdī Kalīfa Šāmlū, the son of Valī Kalīfa, marched rapidly against Bahādor Khan with a detachment of Šāmlūs and fell upon him by surprise. After a sharp engagement, Bahādor Khan fled in the direction of India. Shah Moḥammad Qalāṭī, however, now showed his cunning and deceit; he denied the above-mentioned prince and the emirs access to the fortress of Kandahar and made preparations to withstand a siege. The great emirs occupied the province of Zamīn Dāvar and reported to the Shah the situation regarding Kandahar.

In 965/1557-58, Shah Tahmasp sent an army under the command of 'Alī Sultan Tāṭī-oḡlū Zu'l-Qadar to subjugate Kandahar, and placed the government and administration of that province in the hands of Sultan Ḥoseyn Mīrzā. The Safavid forces surrounded the city and commenced siege operations. Shah Moḥammad Qalāṭī fought back, and for six months arrows whistled to and fro and musket fire was exchanged. At last, Shah Moḥammad was forced to sue for quarter. After sworn documents had been exchanged, he handed over the fort and departed for India. Sultan Ḥoseyn Mīrzā now ruled with full authority in the province of Kandahar; for nearly twenty years he continued to govern the province and to enjoy power and prosperity. He died a natu-

<sup>183</sup>In 1556.

<sup>184</sup>The broad valley through which the Helmand flows down from the Hindu Kush Mountains to Bost (see Le Strange, *Lands*, p. 345).

<sup>185</sup>Rather stretching a point! The argument, however, was calculated to appeal to the Shah.

<sup>186</sup>Shah Tahmasp's nephew.

ral death during the reign of Shah Esma'il II.<sup>187</sup> The career of his sons will, I hope, be given in Book II of this history, in the course of the narration of the reign of Shah 'Abbas. I will now give an account of other related events in Khorasan, and then turn to a description of the remaining events of the reign of Shah Tahmasp.

*A Supplementary Account of Events in Khorasan after the Death of 'Obeyd Khan*

As previously recorded, 'Obeyd Kān b. Maḥmūd Solṭān b. Abu'l-Ḳeyr Kān, throughout his life, continued to encroach on Safavid territory in Khorasan, and this province suffered greatly from the constant passage of the Uzbek armies. After his death, Khorasan enjoyed peace and security for a number of years under the just government of Moḥammad Khan Šaraf al-Dīn-oḡlū Takkalū, who had Sultan Moḥammad Mīrzā under his care. Moḥammad Khan led an army to Ġarjestān<sup>188</sup> and fought several major battles there against Uzbek leaders, especially Beyrām Oḡlān, the governor of Ġarjestān. Moḥammad Khan was victorious in these campaigns, and for a long while the Uzbek sultans did not dare to enter Khorasan. In 957/1550-51, eleven years after the death of 'Obeyd Khan, his son 'Abd al-'Azīz Khan, who had succeeded his father as ruler at Bokhara, also died. Borāq Kān b. Sevīnjūk Solṭān b. Abu'l-Ḳeyr Kān, together with 'Abd al-Laṭīf Sultan and Shah Moḥammad Sultan, led armies from Tashkent and Samarkand and Ḥeṣār-e Šādmān, invaded Khorasan, and arrived before Herat in great strength.

Moḥammad Khan Šaraf al-Dīn-oḡlū had not placed his reliance solely on the strength of the citadel at Herat, but had barricaded all the streets in the outlying parts of the city. Behind every barricade he stationed seasoned officers, with gunners and musketeers. For a considerable time, battles raged at the barricades between the *qezelbāš* and the Uzbeks, but the Uzbeks failed to storm a single barricade. Shah Moḥammad Sultan, who was the most courageous of the Uzbek leaders, departed to ravage the province of Sīstān and Farāh. When he returned, he began to taunt Borāq Khan for not having at least carried the barricades. "Tomorrow," he boasted, "I shall not dismount from my horse until I have razed those barricades."

The following day, Shah Moḥammad Sultan, determined to make

<sup>187</sup>In 1576.

<sup>188</sup>The region lying east of Herat, around the headwaters of the Morḡāb River (see Le Strange, *Lands*, pp. 415-16).

good his boast, mounted with a group of renowned warriors, and made for the barricade near Mazār-e Šāh. Bravely he charged the defenders of the barricade who, unable to stand their ground, retreated behind the barricade. Shah Moḥammad Sultan and the Uzbegs had actually reached the opening in the barricade when a stone flung by fate struck the Sultan on the head, and he fell stunned from his horse. Simultaneously, one of the retainers of Moḥammad Khan reached him and struck off his head. Several Uzbek warriors of note were taken prisoner. When Borāq Khan heard the news of the death of Shah Moḥammad Sultan, he was filled with fear and consternation; he beat the retreat and withdrew to Transoxania.

After the death of Moḥammad Khan Šaraf al-Dīn-oḡlū<sup>189</sup> and the arrest of his son Qazāq,<sup>190</sup> Sultan Moḥammad Mīrzā<sup>191</sup> went to court, where his appointment as head of the Khorasan administration was renewed. Šāhqolī Sultan Yakān Ostājīlū was appointed guardian to the prince, and they left for Khorasan together. ‘Abdollāh Khan, the son of Eskandar Ḳān b. Jānī Beg Solḡān, together with Ḳosrow Sultan, who had crossed the Oxus and invaded Khorasan, fell upon the royal party as it was proceeding toward Herat. Since they were not accompanied by any large body of troops from the army of Khorasan, the prince and the Sultan were not in a position to put up a fight. They withdrew to the fort at Torbat-e Heydarīya,<sup>192</sup> to which the Uzbegs laid siege. The Khorasan emirs mobilized and hastened, each from his own station, to meet the enemy. Before these troops had joined forces, however, the approach of the army of Iraq was announced, and the Uzbek sultans began to retreat. First to leave was Ḳosrow Sultan; the following day, ‘Abdollāh Khan beat the retreat and withdrew to Bokharā.

After their departure, none of the sultans of Transoxania aspired to invade Khorasan. On one occasion, Pīr Moḥammad Ḳān b. Jānī Beg Solḡān advanced from Balḵ to the neighborhood of Mašhad, but then returned. He sent his paternal uncle, Tūlek Bahādor, to the Persian court with gifts and presents to ask the Shah's forgiveness. Tūlek Bahādor was received in a conciliatory manner by the Shah, and returned to Balḵ.

<sup>189</sup>In 1556.

<sup>190</sup>In 1564. He had been guilty of rebellion.

<sup>191</sup>Shah Tahmasp's eldest son.

<sup>192</sup>A city lying to the south of Mašhad.

On another occasion, Uzbek Kān b. Rostam Solṭān b. Jānī Beg Solṭān, in the year 967/1559–60, marched from Andekūd and Šoborgān<sup>193</sup> with eight thousand men,<sup>194</sup> reached the area of Saraḳs, Zūrābād and Jām, and returned after ravaging that area. Zeynal Khan, the son of Ebrāhīm Khan Zu'l-Qadar, the governor of Jām, summoned Mīr Ḥoseyn Solṭān Fīrūz-jang, and consulted with him about how best to deal with the Uzbeks. Mīr Ḥoseyn and the celebrated Ḥājji Sultan Kūt-vāl, who was a Čaġatāy emir, joined Zeynal Khan with their forces. Encouraged by the arrival of these reinforcements, Zeynal Khan was keen to pursue the Uzbeks, but the other two emirs considered pursuit unwise. Zeynal Khan, despite the fact that a detachment he had already sent in pursuit of the Uzbeks had not met with success, in his inexperience and arrogance set off in pursuit with two thousand five hundred *qezelbāš* and Čaġatāy troops, and caught up with the enemy at Pol-e Kātūn.

Uzbek Khan left two or three thousand men to face the *qezelbāš* and placed his main force of some seven thousand men in ambush. The smaller force was routed by the first *qezelbāš* charge, and Zeynal Khan's men turned to plunder. At that moment, Uzbek Khan emerged from ambush; his charge shattered the *qezelbāš* ranks and threw them into confusion. Nevertheless, the *qezelbāš* fought on with great courage, and about one thousand men, *qezelbāš* and Čaġatāys, were slain, together with their leaders Zeynal Khan and Mīr Ḥoseyn Sultan. Ḥājji Sultan and the remaining men fought their way out with great difficulty. This misfortune befell the *qezelbāš* because of the inexperience and arrogance of Zeynal Khan. After his victory, Uzbek Khan returned to his own territories.

### *Shah Tahmasp's Expedition to Baghdad and Kūzestān and His Subjugation of Various Rebels, by the Grace of God*

Earlier in these pages, in the course of describing the events of the reign of Shah Tahmasp, I mentioned that, at the beginning of his reign, many of the rebellious and seditious individuals who had slunk into a corner because of their fear of Shah Esma'il I renewed their rebellious activities. Shah Tahmasp, as has already been briefly recorded, was for a time kept fully extended in putting down his enemies, punishing rebels, and ordering the affairs of the kingdom. These tasks necessi-

<sup>193</sup>Two towns situated west of Balk, between Marv al-Rūd and the Oxus River.

<sup>194</sup>This appears to come to nine or ten thousand men, whereas we were told that Uzbek Khan had crossed the Oxus with eight thousand men.

tated his traveling constantly from place to place, and involved him in continual military operations.

Among the major expeditions he was forced to undertake was the expedition to Baghdad to suppress the revolts of the governors of Baghdad, Dezfūl, and 'Arabestān.<sup>195</sup> At the beginning of Tahmasp's reign, Ebrāhīm Sultan Mowṣellū, grandson of Šūfi Kālil Torkmān, was governor of Baghdad, and Zu'l-Faqār, the son of Noḡūd Sultan, his cousin, was governor of Kalhor. The latter conspired to rebel and seize control of the government and administration of Baghdad. At a time when Ebrāhīm Sultan was in his summer quarters in the plain of Māhīdašt,<sup>196</sup> Zu'l-Faqār made a rapid dash with two hundred fully-armed men and reached Ebrāhīm's camp. Zu'l-Faqār's intemperate arrival caused Ebrāhīm Sultan's retainers to smell treachery: "His arriving in such haste, unheralded and unannounced, bodes no good," they said.

Ebrāhīm paid no heed to their forebodings, and was sitting at his ease in his audience hall when Zu'l-Faqār appeared on the outskirts of the camp and rushed at him. Ebrāhīm Sultan, thrown into a panic, had no chance to gather his men together or defend himself. Fearing for his life, he dashed into the women's quarters. Zu'l-Faqār pursued him on foot with a number of his men, cut the ropes of the harem tent so that the tent enveloped him, and cut to pieces the Sultan and a few people who were inside. The camp broke into an uproar. Most of Ebrāhīm's retainers, who had assembled in the meanwhile, on seeing that the Sultan was dead, decided to enter the service of Zu'l-Faqār. Seyyed Beg Kamūna, the son of Seyyed Soleymān, who was one of the Arab emirs, arrived with four hundred men. He too was obliged to join Zu'l-Faqār.

After this incident, Zu'l-Faqār entered Baghdad with full pomp and assumed control of the city. He put to death a large number of his own relatives and kinsmen, and issued a writ of exclusive ownership embracing the whole of Arab Iraq. When Shah Tahmasp heard the news, in 935/1528-29 he sent the royal army toward Arab Iraq and soon reached Baghdad. When he arrived, the sun was in the station of Cancer and the weather excessively hot. Zu'l-Faqār, relying on the assistance of a group of evil men, closed the city gates and prepared to defend the city. The Safavid troops therefore surrounded Baghdad, and every day there was skirmishing between the two sides.

<sup>195</sup>I.e., Kūzestān.

<sup>196</sup>Near Kermānšāh.

Zu'l-Faqār's brothers, 'Alī Beg and Aḥmad Beg, looking to the future, decided to put an end to him. Awaiting their opportunity, they fell upon him and cut off his head, which they sent to the Shah. Thus, more through divine providence than anything else, the fortress at Baghdad was taken. Zu'l-Faqār's retainers, fearing the royal wrath, dived into the Tigris in the hope of reaching the other bank unharmed; but most of them drowned.

The Shah entered Baghdad with full pomp and circumstance, and the rays of his justice shone on all. He decreed that no one should suffer the harassment of being questioned about his actions during the regime of the usurper Zu'l-Faqār. The common people prayed for the continuance of the Safavid dynasty, and the chiefs of the Arab tribes sent envoys with gifts to congratulate the Shah on his capture of Baghdad. The Shah did not linger in the region because of the excessive heat and the onset of a bout of fever. He placed the government and administration of Baghdad in the hands of Moḥammad Šaraf al-Dīn-oḡlū, whom he promoted from the rank of sultan to that of khan. The Shah then returned from Arab to Persian Iraq, and reached his capital, Tabriz.

The reason for the expedition to Kūzestān was as follows: 'Alā al-Dowla Ra'nāšī, the ruler of Dezful (Ra'nāš is a village in that area), rebelled, and a punitive expedition against him became necessary. In 948/1541-42, in the eighteenth year of Tahmasp's reign, the Shah led his armies to Kūzestān. When he reached Korramābād in Lorestān, he graciously received Emir Jahāngīr 'Abbāsī of Lor-e Kuček.<sup>197</sup> The news of the Shah's approach aroused trepidation in the hearts of the rebels in the Dezful area, and 'Alā al-Dowla fled like the wind to Baghdad. When the Shah reached Dezful, Seyyed Šojā' al-Dīn Badrān Moša'sa'i, the ruler of Ḥavīza,<sup>198</sup> visited him and was received with favor and confirmed in his position as governor of that province. Ebrāhīm Khan Zu'l-Qadār, the governor of Shiraz, was dispatched with a detachment of emirs and *qezelbāš* troops on a raid against a group of rebels in the fortress of Bayāt.<sup>199</sup> When he had settled the affairs of that region to his satisfaction, the Shah returned to Iraq.

After Shah Tahmasp had been dealing successfully with the problems of state for some thirty years, he selected Qazvin as his capital

<sup>197</sup>That part of Lorestān lying north of the Kārūn River.

<sup>198</sup>The rulers of Ḥavīza were independent governors (*vālī*) in Safavid times. They belonged to the Moša'sa' dynasty, which established itself in the area about 1436.

<sup>199</sup>West of the river Karğa.

city in place of Tabriz; the latter was too close to Vān, which had recently been occupied by the Ottomans. At Qazvin, the Shah laid out the plan for the palace and the Bāġ-e 'Ālī. After some three or four years, the buildings were completed, and for the last twenty years of his life, Tahmasp did not stir far from his palace at Qazvin. The splendor of his reign daily increased, and rulers from all parts had recourse to his court.

*Visits by Foreign Princes to Tahmasp's Court, Especially That of the Mogul Emperor Moḥammad Homāyūn*

Since the genealogy of the Safavid family, which possesses both temporal and spiritual authority, is traced back to the house of 'Alī, the rulers and powerful princes of the world have had recourse to the strong support of the Safavid house. From the farthest reaches of India and Europe, rulers have demonstrated their homage and devotion by sending embassies and gifts, seeking to renew ties of friendship and alliance. All those who approached the Safavid house with sincerity of intent and purity of purpose were rewarded by the granting of their wishes, and through the material favors and spiritual support of rulers of the phenomenal and spiritual worlds, they gained success in important affairs and consequent high rank and status. But those who were influenced solely by corrupt material motives did not inspire credibility, and their hopes did not materialize.

Good examples of what I mean are to be found in the auspicious visit of the Mogul emperor, Moḥammad Homāyūn b. the Emperor Bābor b. 'Omar Šeyk Mīrzā b. Solṭān Abū Sa'īd Gūrkan, and in the calamitous visit of the faithless Solṭān Bāyazīd b. Solṭān Sūlaymān b. Solṭān Selīm the Ottoman emperor. Both these princes sought refuge from the vicissitudes of fortune at the court of the Shah. The Mogul emperor, who was a man of integrity and loyal in all his dealings, succeeded in obtaining all he desired. Sultan Bāyazīd, on the other hand, who was insincere in his negotiations with the Shah, did not receive what he sought and his affairs ended in disaster.

The emperor Homāyūn, who was the ruler of northern India, from Kandahar and Kabul and Badaḡšān to Bengal, but had to contend with the disaffection of his disloyal brothers, was severely defeated on the banks of the Ganges by Šīr Khan Afġān, who was not one of his vassals. In their confusion, the Mogul forces spurred their horses into the river. Moḥammad Zamān Mīrzā, the grandson of Sultan Ḥoseyn Mīrzā Bāy-

qarā, who was fighting at the Emperor's side, was drowned, along with a number of Čaġatāy emirs and men. The Emperor himself was swept off his horse by the current. He was saved by a water carrier who plunged into the water and dragged him out. Homāyūn retreated headlong to his capital, Āgra, where he regrouped his forces to continue the struggle. His brother, Mīrzā Kāmṛān, feigned illness and went to Lahore, and many of Homāyūn's men proved disloyal and disbanded.

Nevertheless, Homāyūn fought another engagement with Šīr Khan on the banks of the Ganges. But, because of the enemy's superiority in numbers, Homāyūn suffered a worse defeat than before, and fell back on Āgra in a parlous state. With the realm in disorder, revolts occurred on all sides, and the Emperor, unable to remain in Āgra, went to Lahore. For a variety of reasons, he could find no resting place there either and fled to the province of Sind. The sons of Emīr Zu'l-Nūn Arġūn, who had usurped the ruling authority there, gave him a hostile reception. Yād-eġār Nāṣer Mīrzā, Homāyūn's cousin, who was accompanying the Emperor, deserted him and joined forces with the Arġūnids. Homāyūn was forced to proceed toward Kandahar.

When he reached the district of Šāl (Quetta) and Mastang, Askarī Mīrzā, his younger brother, who was governor of Kandahar, hearing of the weakness of Homāyūn's position and of his friendship for Mīrzā Kāmṛān (who was the elder brother and patron of both himself and Homāyūn), also acted in a hostile manner. Moreover, he resorted to treachery and deceit and conspired to seize Homāyūn and render him powerless. With this object in view, he left Kandahar with a strong detachment of men and made for Homāyūn's camp. His plan, however, was given away by someone loyal to Homāyūn. The latter, thus buffeted by fate, had no alternative but to go to Iran and have recourse to the Safavid family.

Homāyūn left his baggage at his camp. Because of the difficulty of transporting him, he also left behind his infant son, Jalāl al-Dīn Moḥammad Akbar, in the care of nurses and servants. The boy had been born while Homāyūn was in the province of Sind and was still not weaned. But he took along with him Akbar's mother and a number of servants of the harem, together with some sixty or seventy emirs and personal retainers who had proved their loyalty to him. The most senior of the emirs was Beyrām Khan Bahādor, the grandson of Alī Šakar Beg Torkmān,<sup>200</sup> whose father and grandfather had left Iran during the

<sup>200</sup>Alī Šakar was originally a Qara Qoyūnlū name.

decline of the Turkman regime and had accompanied Bābor to Kabul. His excellent services to the Mogul dynasty had led to his rapid promotion, and it was he who at this time directed Homāyūn's affairs. Homāyūn's party arrived in Sīstān by way of Čūl, and from there he wrote a letter in his own hand to Shah Tahmasp. The text of this letter follows:

After the obligatory expressions of goodwill and devotion, which constitute an agreeable custom between intimate friends, although I regard myself as merely an insignificant mote in the sunbeams of your Majesty's splendor, I will proceed.

Although I have never enrolled myself formally among your Majesty's servants, nevertheless strong ties of love and devotion have always drawn me to you. Now, through the caprice of fate, my realm has been reduced from the broad lands of India to the narrow confines of Sind, and you are familiar with the misfortunes which have befallen me.

Now, my hopes are directed toward a meeting with Your Majesty, which in itself will fulfill many of my desires. And I trust that, when we meet, I may be able to explain my situation to you.

When Homāyūn neared Sīstān, the governor of the province, Aḥmad Sultan Šāmlū, sent his brother, with an appropriate baggage train, to welcome him. Aḥmad Sultan himself also went with his fellow nobles to meet the Emperor and placed himself at his service. Aḥmad Sultan then sent a full report concerning the circumstances of the Emperor's arrival to the governor-general of Khorasan, Moḥammad Khan Šaraf al-Dīn-oḡlū. The latter sent a swift courier to court, announcing Homāyūn's arrival and presenting his letter of friendship to the Shah. Such was Shah Tahmasp's joy at the news that he wrote a reply in his own hand. The kindness Shah Tahmasp displayed toward Emperor Homāyūn is illustrated by a *farmān* regarding that scion of the house of Tīmūr which the Shah issued to Moḥammad Khan Šaraf al-Dīn-oḡlū; this *farmān* has been preserved in its entirety by Shaikh Abu'l Faẓl, the son of Shaikh Mobārak, in the text of his *Tārīḡ-e Akbarī*.

In the course of 951/1544-45, Homāyūn proceeded by easy stages to Herat, where he indulged in hunting to drive away the melancholy

induced by his bad fortune. Moḥammad Khan Šaraf al-Dīn-oḡlū, in accordance with the Shah's *farmān*, paraded his troops and marched out of Herat with full pomp and circumstance to meet the Emperor at Pol-e Mālān. On the day the Emperor reached the Bāḡ-e Šahr, Sultan Moḥammad Mīrzā received him in the manner in which he had been instructed. When the prince neared the Emperor, he dismounted and saluted him. The Emperor then dismounted and embraced the prince warmly, and displayed gentlemanly diffidence regarding the order of precedence in the cavalcade. The prince, however, adopting a filial role, maintained his humble and courteous attitude.

The Emperor spent some time refreshing himself in the pleasant gardens of Herat, especially the Bāḡ-e Morād, the Bāḡ-e Zāḡān, and the Bāḡ-e Jahān-ārā. Moḥammad Khan made the Shah's *farmān* his daily rulebook, and presented fitting gifts to the Emperor. When he was fully rested, Homāyūn began his journey toward Iraq to meet the Shah. In every city through which he passed, the local governors and nobility offered their services and greeted him with gifts. In the capital, Qazvīn,<sup>201</sup> the residences of Kāja 'Abd al-Ġanī, the *kalāntar* of the region,<sup>202</sup> were reserved for the use of the Emperor. Once installed there, Homāyūn sent Beyrām Khan to request an audience with the Shah. The request was accompanied by a number of verses alluding to the story of the miraculous rescue of Salmān by 'Alī from the grip of the lion, and the aptness of this allusion will not be lost upon intelligent persons.

After the arrival of Beyrām Khan, the Shah moved to the summer pastures of Sūrloq, where the historic meeting between the two monarchs took place. When Homāyūn was only a *farsak*<sup>203</sup> from the royal camp, the Shah sent a party to meet him. This party consisted of the Shah's brothers, Bahrām Mīrzā and Sām Mīrzā; Qāzī Jahān the *vizier*; Sevendūk Beg Aššār the *qūrčībāšī*;<sup>204</sup> Badr Khan Ostājlu; Šah-qolī Kalīfa Zu'l-Qadar the *mohrdār*;<sup>205</sup> and other emirs and principal officers of the state. Behind them, troop after troop, came the centurions and *qūrčīs*, followed by the different categories of servants and retainers, all fully armed and equipped, to carry out the ceremony of greeting and salutation.

When Homāyūn reached the place of audience, he dismounted and

<sup>201</sup>An anachronism! Qazvin did not become the capital of Iran until 960/1552-53.

<sup>202</sup>On the functions of the *kalāntar*, see *TM*, index, *s.v.*

<sup>203</sup>About 3 1/2 miles.

<sup>204</sup>I.e., commander of the *qūrčīs* or royal bodyguard.

<sup>205</sup>I.e., the keeper of the seal.

walked between the ranks of the royal bodyguard. The Shah emerged from his private tent, entered the royal audience pavilion, and welcomed Homāyūn with all the ritual and ceremonial of the ancient kings of Iran and embraced him warmly. The Shah led the Emperor into his private tent, where the two monarchs conversed together in a friendly and frank manner. Among Homāyūn's gifts to the Shah were several rubies from Badaḡšān, and a diamond the weight of which Ḥasan Beg Rūmlū, the historian, who was in the Shah's entourage on this occasion, and Qāzī Aḥmad Ġaffārī, the author of the *Tārīḡ-e Jahān-ārā*, give as four and two-thirds *meṣqāls*.<sup>206</sup>

For several days, Shah Tahmasp held private conversations every day with Homāyūn, and royal banquets and feasts were arranged. The Shah's friendly and sympathetic attitude gradually alleviated the Emperor's melancholy. At Sūrloq, a *battue* was organized for which beaters rounded up the game from miles around. The Emperor Homāyūn, at a word from the Shah, opened fire with arrows, together with Bahrām Mīrzā and Sām Mīrzā, and each strove to the utmost to display his prowess. Then the Shah took his bow in his hand and, before the Emperor Homāyūn and those young Čaġatāy warriors who were in attendance on him, who boasted that they were unexcelled in their skill at archery, he bagged no less than thirty gazelles. When they tired of archery, they slaughtered many fat-rumped deer and other animals.

When they had had enough of hunting and target practice,<sup>207</sup> they set a day for the banquet. At the conclusion of the feast, the Shah showered the Emperor with gifts fit for such a guest and such a host, including money, jewels, crowns, and bejeweled belts; Iraqi, Turkish, European, and Chinese brocades; weapons and equipment, including armor, Dā'ūdī coats of chain mail, and muskets decorated with jewels; Arabian horses; Barda'ī riding mules; camels in abundance; numerous tents suitable for harem and audience pavilions; canopies of satin and velvet and silk, both plain and embroidered; workshops and factories complete with the appropriate tools and equipment; drums, banners, and military band equipment. Homāyūn's emirs and close companions were given splendid robes of honor and gifts of money, as was appropriate to their station. Beyrām Khan received a standard and a military band and was promoted to the rank of *ḡān-e ḡānān* in the Mogul hierarchy.

<sup>206</sup>One *meṣqāl* equals 71 grams.

<sup>207</sup>*Qabaq-andāzī*; the well-known pastime of shooting at a ring or other target placed on top of a pole.

Shah Tahmasp then detailed the following to accompany Homāyūn: Sultan Morād Mīrzā, who was younger than Sultan Moḥammad Mīrzā and Esma'il Mīrzā, but older than the other princes, and twelve thousand *qezelbāš* under the command of Būdāq Khan Qājār, who was his guardian; Šāhqolī Sultan Afšār, the governor of Kerman; Aḥmad Sultan Šamlū, the governor of Sīstān, and his brother, Ḥoseynqolī Sultan; together with other emirs, and three hundred men from the *qūrčīs* of the royal bodyguard and court retainers, under the command of Kačal Šāhverdī Ostājīlū. The Shah decreed that as long as these men were attached to Homāyūn, they should consider the latter's orders and commands second only in importance to the orders of their own spiritual director and benefactor (i.e., the Shah himself), and they should not disobey any of his orders, but discharge with their lives if necessary any task he commanded them to carry out; until they were dismissed by Homāyūn, they were not to return.

Ḥeydar Sultan, one of the Šeybānīd princes of the line of Joči, who had taken part in the battle of Jām with Kūčūm Khan and 'Obeyd Khan, had joined Tahmasp with his two sons after the Safavid victory. Ḥeydar wished to acquire high rank among the *qezelbāš*, and even take precedence over the Shah's own brothers, Bahrām Mīrzā and Sām Mīrzā. During the hunt at Sūrloq, he had forgotten his place as a servant of the Shah and had tried to take part in the *battue* with the princes, contrary to the Shah's order. Ḥoseyn Beg Ostājīlū had lashed his horse back with his whip, thus making Ḥeydar extremely angry. Consequently, when on this occasion Ḥeydar expressed the wish to accompany the Emperor Homāyūn, the Shah placed no obstacle in his way, and Ḥeydar, with his two sons 'Alīqolī and Bahādor, set off with the Emperor. Later, through the help of Beyrām Khan, they rose to high office in India. After the death of Homāyūn, however, his sons were guilty of acts of disloyalty and improper conduct toward the Mogul dynasty. But this is not the right place to go into detail about this.

Since Homāyūn had expressed the desire to visit Tabriz, and to circumambulate the tomb of Shaikh Šaftī,<sup>208</sup> he obtained permission from the Shah and set off. The inhabitants of Tabriz, in accordance with the Shah's order, decorated the city with flags and bunting, and the market buildings were decorated as gaily as a bridal chamber. They welcomed Homāyūn with due ceremony and proffered their services. For the delectation of the Emperor, they arranged polo games and other

<sup>208</sup>The first leader of the Šafavīya Order of Sufis, and the ancestor of the Safavid dynasty. Shaikh Šaftī's tomb is at Ardabil.

forms of sport in the Šāhebbābād Square, and they set up amusement and refreshment booths, as is the custom of Tabrizis. From Tabriz, Homāyūn traveled to Ardabil to visit the tombs of the ancestors of the Safavids. There the Šeykāvand<sup>209</sup> *seyyeds* offered him their services and escorted him for several stages on his return journey.

From Ardabil, Homāyūn rejoined the royal camp, which was in the meadows of Miānej.<sup>210</sup> Here, he took his leave of the Shah and departed with high hopes and firm resolve. As long as he was on Safavid territory, he was received in a fitting manner at every stage. When he reached Khorasan, he was joined by the prince<sup>211</sup> and the Safavid expeditionary force, to whom he expressed his gratitude for the friendly help given to him by the Safavid house and the military support it had provided. According to the detailed accounts of the Indian historians, within a short time Homāyūn had brought his rebellious brothers to heel, had crushed the revolts in the provinces of Kabul, Ghazna, and Badaḡsān, and had established his rule in northern India. Since his subsequent history does not properly form part of the history of Iran, I will conclude at this point.

#### **The Arrival of Sultan Bāyazīd b. Sultan Sülaymān, the Ottoman Emperor, at the Court of Shah Tahmasp**

Sultan Bāyazīd had been appointed by his father governor of Kūtāhiya.<sup>212</sup> In 961/1553-54, Sultan Sülaymān dismissed him from the governorship of this province, replacing him with his elder brother Selīm, who was at Konya, so making the latter his heir-apparent. Bāyazīd's envy (because he wanted to become emperor) caused him to forget his fraternal feelings; in his rage, he paid out large sums of gold and collected a motley army. He refused to obey his father's order dismissing him, and marched against Sultan Selīm. Selīm reported his brother's rebellion to the Emperor. The latter, angered by Sultan Bāyazīd's temerity and disobedience, sent trusted pashas with a large army against him. They were to eliminate a man who, although his son, was a source of insurrection and revolution and a threat to the security of the state.

Sultan Selīm, following his father's orders, marched against his brother with a large army, and a fierce battle raged between them for

<sup>209</sup>The Šeykāvand were descendants of a side branch of the Safavid royal house.

<sup>210</sup>Modern Miāna, southeast of Tabriz.

<sup>211</sup>Sultan Morād Mīrzā.

<sup>212</sup>Southeast of Borsā.

two days. On the first day, the fighting went on from dawn to dusk; eight thousand infantry on both sides were slain. On the second day, Sultan Bāyazīd determined to break the enemy lines. Leading a group of intrepid men in a charge, he shattered both wings of Selīm's army in such devastating fashion that the troops did not check their flight until they reached Istanbul. On that day, Sultan Bāyazīd performed such prodigies of valor that even now, fifty years after the event,<sup>213</sup> his exploits are still talked of with awe. At this point, however, Sultan Selīm, with the troops remaining to him in the center, led a counter-charge that overthrew Bāyazīd. Since Bāyazīd's position was a false one, he fled in panic to Amasya. There, he came to his senses and repented of his actions. Putting to death three of four of his retainers who had incited him to revolt, he sent their heads to Istanbul and sued for pardon.

The blood of these few men, however, was not enough to assuage the wrath of Sultan Sülaymān, and he sent another army against him, this time under the command of Eskandar Pasha. Sultan Bāyazīd, unable to confront this large force, abandoned his baggage train and retreated, taking with him his four sons and about ten thousand supporters, including pashas, Janissaries, and other retainers. The Emperor's forces pursued him for several days, and a running fight ensued at every stop. Qodūz Farhād and Aqsāq Seyf al-Dīn, together with a group of devoted retainers, got Sultan Bāyazīd and his sons safely away from the battlefield, fighting all the way, and brought them to the Persian frontier. They entered Persian territory and sent a courier to the Shah to inform him of their situation. The Shah dispatched Ḥasan Beg Ostāj-lū, an officer attached to the court,<sup>214</sup> to receive him with arms and equipment worthy of a king.

The Shah ordered Ḥasan Beg, together with the frontier emirs and the nobility of the neighboring provinces, to place himself at the service of Bāyazīd and to provide him, at every stage of his journey, with appropriate hospitality. Mirzā 'Aṭā Allāh Eṣfahānī, the *vizier* of Azerbaijan and Šīrvān, was authorized to draw government funds for his essential daily expenses as long as the court officials were with him. These two officers carried out their orders faithfully. The leading citi-

<sup>213</sup>If this is to be taken literally, it means that Eskandar Monšī was writing this portion of his history in 1011/1602-03.

<sup>214</sup>The *moqarrabs* were divided into two categories: *moqarrab al-ḥāqān* and *moqarrab al-haẓrat*. Ḥasan Beg clearly belonged to the second category, which comprised *aides-de-camp*, couriers, and officers charged with special duties of all kinds, who were attached to the court and subject to the personal orders of the Shah.

zens of Tabriz decorated the city and the markets, and organized a reception on a scale rarely seen. When the cavalcade left Tabriz and neared the royal camp, the *vakīl* Ma'šūm Beg Şafavī,<sup>215</sup> with a regal retinue, was sent to meet Bāyazīd. The Shah organized a magnificent reception in Sa'adatābād Square at Qazvīn: gaily-colored carpets, tents of brocade, and embroidered canopies, contributed to an unforgettable spectacle.

On the day when the royal cavalcade entered the city, the great emirs, various army contingents, a great throng of people from the markets, and residents from within and outside the city flocked to welcome Bāyazīd, covering the plain with people. Bāyazīd, however, was an arrogant, reticent, and cold-natured man; it has reached me from a variety of sources that, at the official receptions at Tabriz and Qazvin, despite all the special displays put on by skilled craftsmen, despite all the performances put on by entertainers, despite the festive crowds and the lavish hospitality, he looked neither to right nor to left as he rode, but gazed straight ahead between his horse's ears.

So Sultan Bāyazīd arrived at the Sa'adat Square in Qazvin, with ten thousand men—infantry, Janissaries, and cavalry—all fully armed and equipped in the Ottoman fashion. When he reached the place of audience, he dismounted; Shah Tahmasp advanced a few paces and shook hands with him, greeted him with warmth and affection, and displayed the utmost friendliness. But Bāyazīd maintained his haughty and arrogant demeanor: he spoke not a word, and did not join in that cultured dialogue which every occasion of this sort demands. After the official ceremonies were over, Bāyazīd was taken to pleasant quarters and provided with everything he needed.

A few days later, when he had rested from the fatigue of the journey, a feast was arranged in this same Sa'adat Square. The entire surface of the square was carpeted with rugs of gold and silver, and presented a scene which surpassed the gardens of paradise. Sultan Bāyazīd, his sons, his emirs, his personal staff, and his retainers, were invited to the banquet. To divert him, all sorts of astonishing entertainments were provided. Hour after hour, people demonstrated the warmth of their friendship and their desire to please him. Waiters dashed to and fro bringing drinks, preserves, fruits, and food fit for such an occasion. Gold coin, bejeweled weapons, precious stuffs, and equipment of all kinds, to the value of ten thousand royal Iraqi *tomān*, were lavished on

<sup>215</sup>On the precise status of this official, see Savory, Offices II.

him; his followers, according to their rank, were made the guests of the great emirs and governors, who were charged with seeing to their needs and acting as their hosts.

While Bāyazīd was the guest of the Shah, apart from the cost of the daily supply of fodder, the cost of the items given to him at several advance receptions accorded him before he reached Qazvin, and the cost of the gifts given to him on this occasion at Qazvin, at the various other meetings with the Shah and festive occasions which took place, another fifteen thousand *tomān* worth of coins, jewels, bejeweled weapons, gold and silver plate, and other choice gifts, such as rare books, carpets from Kerman and Jowšaqān woven with gold thread, pieces of felt in various colors, precious stuffs from many regions, were lavished on him. In short, the Shah exceeded what was appropriate in his treatment of the son of the Ottoman Sultan and was prodigal with his royal favors. Bāyazīd, however, had a deceitful and obstinate nature and was possessed of an overweening pride, and so his affairs ended in disaster.

Bāyazīd tried to persuade Shah Tahmasp to lead an army against Ottoman territory in his support, and thus to disturb the existing state of peace. The Shah was opposed to this plan on several grounds, but especially because the Safavid and Ottoman empires, after so much warfare and bloodshed and devastation of territory, were now at peace. Covenants and guarantees of peace had been exchanged. With the cessation of hostilities, the running sore of constant warfare was healed, and peace and prosperity prevailed.

Shah Tahmasp, mindful of the Koranic passage: "Those who fulfill God's covenant and break not the compact,"<sup>216</sup> did not consider it right to break his covenant. He did not wish to be responsible for breaking the peace presently enjoyed by Muslims, an action for which he would surely incur the blame for not following the Koranic injunction: "Do not break your oaths after you have made them firm."<sup>217</sup> In the second place, the Shah was of the opinion that hostility toward and rebellion against one's parents is a mark of ingratitude, and results in misfortune both in this world and the next. Bāyazīd had been guilty of disloyalty to and rebellion against his father. It would therefore ill become the Shah, who was descended from a line of shaikhs endowed with miraculous powers, and was himself the repository of spiritual guidance, to lend assistance in such a false cause.

<sup>216</sup>Koran, 13:20. Such persons are assured of entry into paradise.

<sup>217</sup>Koran, 16:93.

Since Bāyazīd had sought sanctuary with the Safavid house, however, the Shah decided to devote his efforts to effecting a reconciliation between father and son, and to placate the wrath of the Ottoman sultan by exhortation and expectations of friendship. Accordingly, he sent trusted envoys to Istanbul to ask the Sultan to pardon the sins of his son. But Sultan Sülaymān was so filled with resentment against his son that he could not be persuaded to spare his life; as long as Bāyazīd was alive, the Sultan considered him a potential danger to the fabric of the Ottoman state. Sultan Sülaymān sent a return embassy, led by Senān Beg, who had been instrumental in negotiating the peace, to speak to the Shah. Senān Beg presented the Sultan's letter, which after the exchange of mutual expressions of friendship, and confirming the binding nature of the peace treaty, went on to make a detailed statement of the charges against Bāyazīd, supported by proofs and decisive evidence.

Written legibly in the margin, in the Sultan's own hand, was the request that Bāyazīd be handed over to his officers. If the Shah hesitated to hand him over alive and unharmed, he should first deprive him of his sight. Shah Tahmasp, who considered this suggestion contrary to the laws of chivalry, put Senān Beg off. Sülaymān then sent a second embassy, which pressed the Shah strongly to yield. This time, the ambassadors suggested that the Shah allot Bāyazīd a fief somewhere or other; then, if he committed any further act of rebellion, no scruple need deter the Shah from removing him from the scene.

At this juncture, Sultan Bāyazīd revealed his secret self. With his confidants, he contemplated an act of treachery against the Shah, in violation of the bonds of friendship, and conspired to inflict injury on the Shah's person. If the conspirators were successful in this vain scheme, they would fortify themselves in Qazvin, seek reinforcements from the Ottoman Sultan, and Bāyazīd would become ruler of Iran. If matters went awry, they would go in the direction of Ağrıça, among the Şā'en-Kānī Turkmans.<sup>218</sup> From there they would take ship to Kaffa. Two of Bāyazīd's confidants, Qarā Oğūrlū and Maḥmūd Čerkes, disclosed the plot to the Shah, but the latter, in his innocence, thought it nothing but the idle chatter of mischievous persons who were trying to curry favor with him, and gave no credence to the story. Bāyazīd, hearing of the secret meeting between his confidants and the Shah, seized them both, and placed them in confinement.

<sup>218</sup>The Şā'en-Kānī Turkmans were a tribe belonging to the Čağatay group and lived in northeast Iran (see *TM*, p. 17).

The Shah, in order to allay any suspicions Bāyazīd might have, arranged a meeting with the latter in the Sa'adatābād Garden at Qazvin. The Shah himself, with a group of his personal officers, was standing in one corner of the garden. All were wearing cook's aprons, made of brocade, and before the eyes of Bāyazīd they proceeded to enjoy themselves by doing the cooking, while chatting to Bāyazīd in a friendly and informal manner. Arab Moḥammad Ṭarābozūnī, one of Bāyazīd's personal staff, went up to the Shah and, speaking in a whisper, said: "I would like to say a few words to you—words I feel I must utter in return for all the favors and benefits I have received from you. I would like to speak to you in private." Sultan Bāyazīd noticed this, and put Arab Moḥammad to death, together with the two prisoners. The Shah, alarmed by this vile act, inquired the reason for it and indicated his displeasure. The common people of Qazvin, upon learning of what had happened and of the Shah's indignation, stormed the entrance to Bāyazīd's quarters, and reviled and abused him as an ingrate. Although the Shah was not displeased at their action, he had not authorized it.

After this, the Shah placed no further trust in Bāyazīd. He began to seek ways to rid himself of this embarrassment, and on the advice of the elders of the state and those loyal to the crown, made plans to seize him. On the day arranged, the Shah summoned Bāyazīd. When he entered the audience hall, the Shah rose and left. At once the great emirs seized Bāyazīd and rendered him powerless, and put to death Lala Pasha, Farrok Beg, 'Alī Beg *Čāšnīgīr-bāšī*,<sup>219</sup> Senān Beg *Mīr-āḡor*,<sup>220</sup> and so on. Bāyazīd's sons were handed over to the emirs. The remainder of his supporters, both those at court and elsewhere, were put to the sword by the Sufis, exception for a few who, with the help of their friends, succeeded in escaping and making their way back to Turkey.

One of the principal conditions governing the peace between Iran and the Ottoman empire was that anyone from either side who might seek sanctuary with the other side should be returned and not given any support. In the year 969/1561–62<sup>221</sup> Sultan Sülaymān therefore sent 'Alī Pasha, the governor of Mar'aš, with Ḥasan Āqā, his own

<sup>219</sup>The chief taster, whose duty it was to taste the sultan's food before it went to the table to ensure that the sultan was not poisoned. The risks attendant on this office were mitigated by the existence of numbers of subordinate tasters.

<sup>220</sup>Master of the Stable.

<sup>221</sup>The *Aḥsan al-Tavārīḡ*, p. 415, gives the date of the arrival of this embassy as 22 Rajab 968/8 April 1561.

chief taster, and two hundred men drawn from the *āqās*<sup>222</sup> and *čāvošes*,<sup>223</sup> to fetch Bāyazīd. The Shah, despite the evidence of Bāyazīd's hostility toward him, did not trust the intentions of those envoys, who appeared to be tough and vengeful men, and postponed handing over Bāyazīd until a deputation of more senior and God-fearing men, possessed of greater authority, should arrive. Accordingly the Sultan sent a second embassy, consisting of Kosrow Pasha, who was an intendant<sup>224</sup> of integrity and an old servant of the Ottoman house, with a number of reliable graybeards. This embassy brought a brief message from Sultan Sülaymān, written in his own hand, in which he declared his readiness to renew the treaty of peace and make it binding on posterity, and to cement it by the most solemn oaths. He reminded the Shah in a friendly but firm manner that the surrender of Sultan Bāyazīd was a condition of this peace.

Since the alternatives open to the Shah were to break his sworn oath and destroy the peace and prosperity currently enjoyed by Muslims, or accede to the request made by the Ottoman Sultan, and thus perpetuate the peace and tranquillity of the common people and the servants of God, he decided not to depart from the conditions of the treaty. He handed over Bāyazīd and his four sons, safe and unharmed, to Kosrow Pasha. Thus, by the renewal of reciprocal covenants, a genuine treaty of peace was concluded between Shah Tahmasp and the Ottoman Emperor in this year, 969/1562. The chronogram for it, by a happy coincidence, is "Reconciliation is best."<sup>225</sup>

It never entered the Shah's head that the Ottoman envoys would do physical harm to Bāyazīd while he was on Persian territory, but as soon as he was handed over, he and his four sons were immediately put to death on instructions from Sultan Sülaymān, and their bodies were taken back to Istanbul. The chronogram of this event is "Five fewer Ottomans."<sup>226</sup> Thus the threat of further insurrection and war

<sup>222</sup>The term *āqā*, in Ottoman usage, was applied to a wide variety of both civil and military officials; (see H.A.R. Gibb and H. Bowen, *Islamic Society and the West*, London, 1950-57, I/1, index, s.v., hereinafter cited as Gibb and Bowen).

<sup>223</sup>*Čāvoš* means courier, messenger. The *čāvošes* were used by the sultan to convey his orders both in the capital and to the provinces (see Gibb and Bowen, p. 349).

<sup>224</sup>The Persian word *kaḡdā* (lit.: master of the house), corrupted by the Turks to *kahyā*, again designated a wide variety of officials in the Ottoman administration (see Gibb and Bowen, I/1 index, s.v.). The Kahyā Bey became a deputy of the grand vizier, with great authority in home and military affairs.

<sup>225</sup>Koran, 4:129. The MS. gives *solḥ keyr*, which yields 938; to get the correct date, one has to add the definite article contained in the Koranic quotation: *al-solḥo keyron*.

<sup>226</sup>This chronogram again yields 969/1562, by the ingenious device of subtracting 5 from the value of the words: *zomra-ye 'osmāntān* (974). According to the *Aḥsan al-Tavārīḡ*, p. 417, the prisoners were handed over on 23 July, and executed immediately in Qazvin.

was removed, and the common people on both sides looked forward to an even more secure peace.

### **The Visit of the Čengizid Sultans to the Safavid Court**

Among the Čengizid sultans who visited the Safavid court were Dīn Moḥammad Kān b. Olūs Kān, and his brother 'Alī Soljān, who were descendants of Šeybān b. Joči b. Čengiz Kān. In 943/1536-37, when Shah Tahmasp conducted his fourth campaign in Khorasan against 'Obeyd Khan, these two sultans visited the Shah's camp and tendered their allegiance to him. In return, Dīn Moḥammad Khan was granted as a fief the districts of Nesā and Abīvard,<sup>227</sup> with their dependencies, and he and his brother established themselves firmly in those regions by virtue of royal favor. Their power steadily increased, and 'Alī Sultan gradually brought under his sway the whole province of Ūrganj.<sup>228</sup> At first he remained loyal to the Shah, and rendered useful service to him.

In 945/1538-39, when 'Obeyd Khan took possession of the province of Kārazm, he allotted the province to his son, 'Abd al-'Azīz Khan, and to various other sultans who were kinsmen of his. 'Obeyd Khan was still at Šahr-e Vazīr<sup>229</sup> when Dīn Moḥammad Khan, with a group of Uzbegs and Yaqqa Turkmans<sup>230</sup> from the Ūrganj district, fell on 'Obeyd Khan's emirs and sultans, plundering and looting. Dīn Moḥammad made his Uzbegs wear the Safavid *tāj*,<sup>231</sup> and spread it around that *qezelbāš* reinforcements had arrived. After a number of engagements, 'Obeyd Khan's emirs were defeated. A number of his trusted emirs were taken prisoner, and many more were killed. 'Obeyd Khan was so stunned by this reverse that he mounted a camel and fled from Šahr-e Vazīr to Bokhara. He died the same year and was succeeded by his son 'Abd al-'Azīz Khan, whose seat was Bokhara. Dīn Moḥammad Khan sent the prisoners, along with the heads of the slain, to court, and was rewarded by the Shah with a sumptuous robe of honor. Moreover, every year gifts to the value of three hundred *tomān* were sent to him from Khorasan. For a number of years, both brothers remained steadfast in their allegiance to the Shah, and ambassadors were continually traveling to and fro between them and

<sup>227</sup>Both these cities lie west of Marv.

<sup>228</sup>I.e., the delta region of the Oxus.

<sup>229</sup>Formerly Jīš or Gīt; it lay on the left bank of the Oxus, some 35 miles west of Jorjānīya.

<sup>230</sup>A clan of the Čaġatāy tribe of Turkmans allied to the Safavids.

<sup>231</sup>The distinctive crimson headgear of the Safavid supporters, from which they derived the sobriquet of *qezelbāš* or "redheads."

the royal court, where they were received with kindness.

Another Čengīzid visitor to the Safavid court was Heydar Sultan, who was descended from the sultans of Kārazm, and who for a time was allied to 'Obeyd Khan. As has already been mentioned in the section on the Emperor Homāyūn, he joined the Safavid camp at Esfarā'īn in Khorasan, was received with favor by the Shah, and remained at court for a considerable time. In the year when the Emperor Homāyūn came to Iran, at a *battue* at Sūrloq, Heydar was a member of Sām Mīrzā's and Bahrām Mīrzā's party. Before the Shah had given permission for the emirs and nobles to take part in the hunt, Heydar Sultan had tried to move forward, and Hōseyn Beg Ostājīlū had forced his horse back into line with his whip.

The royal princes had ignored the incident, but Heydar Sultan had taken umbrage at what he regarded as a slight and petitioned the Shah to be allowed to accompany Homāyūn when the latter returned to India. The Shah, as a favor to the Emperor, had allowed him to go. Heydar Sultan departed, along with his two sons, 'Alīqolī and Bahādor. Heydar fought valiantly at the siege of Kandahar and died on the way to Kabul. His sons remained in the service of the Emperor, and both rose to high rank in India. An account of their subsequent revolt against the Emperor Akbar is contained in the *Tārīk-e Akbarī*, and does not merit inclusion in a history of Iran.

Other Čengīzid visitors to the Safavid court were Yūnes Khan, the ruler of Kārazm, and his brother Pahlavānqolī Sultan, who had been ousted from their territory by Dūst Khan. Yūnes Khan and his brother took refuge at the Safavid court, and were received by the Shah at Qazvin in 964/1556-57. The date is given by the chronogram: "The coming of the Kārazmians."

Ultimately, both brothers, Dīn Moḥammad Khan and 'Alī Sultan, were disloyal to their royal patron and displayed ingratitude for the favors they had received from him. In their stubborn pride, they began to ravage the borders of Khorasan and Astarābād, as opportunity afforded. On one occasion, in 950/1543-44, when Šadr al-Dīn Khan Ostājīlū was governor of Astarābād, Dīn Moḥammad Khan led an army into that province. Šadr al-Dīn Khan, deeming it unwise to commit himself to a battle in the open plain, stayed in the city and the fortress. Dīn Moḥammad Khan laid siege to these for a while, but eventually retired. On another occasion, Dīn Moḥammad Khan ad-

vanced as far as Mašhad, and again withdrew. However, he sent ambassadors to court, and begged forgiveness for his actions.

As a result, after his death, his son Abu'l-Moḥammad Khan was granted the same fief and allowances as had been enjoyed by his father. But he too on several occasions showed hostile and rebellious tendencies, and Ma'šūm Beg Šafavī and a number of other emirs, together with Sultan Ebrāhīm the son of Bahrām Mīrzā, on orders from the Shah led a punitive expedition against him, and blockaded him in the fort of Abīvard. Finally, he threw himself on the Shah's mercy, and swore solemn oaths to the effect that he would behave in the future. The prince and the emirs reported this to the Shah, and were ordered to return.

Alī Sultan, the brother of Dīn Moḥammad Khan, was a fundamentally treacherous man. Driven by his ambition and overweening pride, he made an incursion against the province of Khorasan, and on several occasions stirred up sedition and revolt in the province of Astarābād, with the help of the Sīāhpuš and the rebellious Ūklū tribe, but these insurrections were suppressed without difficulty by the Shah. Ultimately, he failed to achieve anything, as will be made clear later. At this point, I am obliged to say something about affairs in the province of Astarābād.

*Affairs at Astarābād, Moḥammad Šāleḥ Betekči, and the Revolt of the Ūklū Tribe with the Assistance of the Uzbegs of Kārazm*

In former times, the province of Astarābād was ruled by the independent governors of Jorjān and Ṭabarestān. The people of the province, although for the most part upright, God-fearing men, are not entirely immune from diabolical suggestions, original sin, and temporary derangement of the brain, and there is no doubt that the exhilarating climate of the forests and mountains of Jorjān is conducive to rebellion. A group of men, calling themselves "the black-robed ones," had allowed their minds to be corrupted by the desire for revolt. Another group of malignant men, of the Ša'en-kānī tribe, commonly known as the Yaqqa Turkmans, were subjects of the sultans of Kārazm, but because they refused to brook any sort of control, they had taken themselves off into the limitless plains of Astarābād. They lived between the Jorjān and Atrek rivers, where they molested the local inhabitants. For this reason, the province was

never free from insurrection, and its governors were constantly obliged to conduct military operations. Thanks be to God that during the reign of the present Shah ('Abbas I), the province has finally been pacified, and both groups of insurgents suppressed.

In 944/1537-38, when Shah Tahmasp was returning to Iraq after his fourth campaign in Khorasan against the Uzbeks, as a result of which a definitive end had been put to 'Obeyd Khan's invasions of that province, Moḥammad Šāleḥ, the nephew<sup>232</sup> of Kāja Moẓaffar Betek-či, in whose turbulent heart ignorance and ambition were raging, turned away from his allegiance to the Safavid house. In the vain hope of achieving a position of power, he gathered round him a group of the "black-robed ones" of Astarābād and rebelled. He made himself master of a number of small towns, and sent envoys to seek assistance from 'Omar Ġāzī Sultan, nephew of Borāq Khan, the governor of Tashkent and the region of Farḡāna, who had just seized possession of Kārazm with the help of his maternal uncle.

'Omar Ġāzī Sultan, at the request of Moḥammad Šāleḥ, marched toward Astarābād with a large force. Moḥammad Šāleḥ emerged from the forests of Jorjān with his force of "black-robed ones" and joined him. Šadr al-Dīn Khan Ostājīlū, who at that time was governor of Astarābād, received the news that the Uzbeks and the "black-robed ones" had joined forces; since he knew he could not resist such a large army, he prudently retired to Beštām and sent a report to the Shah. Moḥammad Šāleḥ, finding the countryside deserted, took possession of Astarābād and established himself as governor of the province with Uzbek support. He sent fitting presents to the governor of Kārazm and his chief officers, and 'Omar Ġāzī Sultan left him as governor of Astarābād and returned to Kārazm.

After his departure, Moḥammad Šāleḥ conceived the mad idea of extending the territory under his control and of becoming an independent ruler, but he spent his nights and days in carousing and merrymaking. When he was intoxicated by music and wine, and in a state of euphoria, he would allot the regions of the inhabited world to his drinking companions, nominating one of his retainers to every province. As each stupid fellow was appointed he would, in a manner even crazier than that of his master, prostrate himself before him and go through the whole ritual of prayers for his welfare and supplication. The story goes that one day a general altercation occurred

<sup>232</sup>*Aḥsan al-Tawārīk* says "son"; *Jahān-ārā* says "grandson."

among his retainers concerning the division of these provinces, since every man wanted to get the province he had set his heart on.

When all this was reported to the Shah, he sent Emir Sultan Rūmlū, Shah 'Alī Sultan Ostājlı, and Ḥasan Sultan Şamlū, with a detachment of *qezelbaş*, to the aid of Şadr al-Dīn Khan. Before these reinforcements reached him, however, Şadr al-Dīn Khan, learning that 'Omar Ğazī Sultan had returned to Kārazm, and hearing of Moḥammad Şāleḥ's negligence and folly, made a sudden dash to Astarābād from Beşām with a group of veteran warriors. It was the month of Ramaẓān,<sup>233</sup> and during those holy days, Moḥammad Şāleḥ and his wicked<sup>234</sup> companions, in their folly and pride, were so out of touch with what was going on that, when they heard the sound of the Khan's drums and fifes and the war cry of the *ğāzīs*, they thought the main *qezelbaş* army had arrived and fled panic-stricken into the forests.

A certain young man of the Kangarlū clan,<sup>235</sup> Şāhverdi Beg, one of Şadr al-Dīn Khan's retainers, captured Moḥammad Şāleḥ and brought him before the Khan, and was rewarded with gifts. Şadr al-Dīn Khan sent Moḥammad Şāleḥ to Tabriz, where he was taken before the Shah. At the Shah's order, he was placed in a large wine jar, carried to the top of the Başrıya minaret, and hurled down.

When he was at the height of his power, Moḥammad Şāleḥ was guilty of many crimes, and he affronted the honor and dignity of Muslims. His aspirations were extremely foolish, and he made the mistake of making all sorts of novel appointments. He showed the greatest favor toward wits and poets. Ḥeyratī Astarābādī composed an ode for him, the first verse of which goes as follows:

O thou whose wisdom is a mirror which reveals in this  
world the mysteries of the unseen world,  
What is hidden in our hearts is manifest to you.

When Ḥeyratī, who was reciting the poem, reached the following verse:

Moḥammad Şāleḥ is the lord of the kingdom of good  
fortune,  
because he is clothed from head to foot in the favor  
of God<sup>236</sup>

<sup>233</sup>945; January–February 1539.

<sup>234</sup>There is a nice word-play with Şāleḥ, meaning "man of integrity," and *şaleḥ*, "wicked."

<sup>235</sup>A clan of the Ostājlı tribe.

<sup>236</sup>Because he bore the name of the Prophet, Moḥammad, and of the Prophet's servant, Şāleḥ.

Moḥammad Šaleḥ knocked his royal hat askew<sup>237</sup> and gave Ḥeyratī seven *ḡarvār*<sup>238</sup> of silk as a reward. Unfortunately for Moḥammad Šaleḥ, however, he did not consider the significance of the following verse:

Not everyone who, in the insolence of his pride,<sup>239</sup>  
rushes to sit on the throne,  
knows how to manage an army and behave like a ruler.

The next event in the history of Astarābād which should be recorded is the coming of 'Alī Sultan Uzbeg. In 955/1548-49, he suddenly seized possession of various places in Ḳārazm and marched on Astarābād with about six thousand Uzbeg troops. Shah 'Alī Sultan Ostājīlū, who had succeeded Šadr al-Dīn Khan as governor of that city, marched out to meet him, and a fierce battle was fought within sight of Astarābād. The Ostājīlū *ḡāzīs* were victorious and pursued the enemy as far as Gonbad-e Qābūs.<sup>240</sup> Many of the enemy were slain, and their heads sent to the Shah.

The next event of note is the revolt of the Yaqqa Turkmans in 957/1550-51, when Shah 'Alī Sultan died and was succeeded as governor of Astarābād by Kačal Šāhverdī Ostājīlū. When Kačal Šāhverdī was appointed, a group of Yaqqa Turkman chiefs visited him to offer their congratulations and good wishes, and to bring presents for the Sultan. The chief of the Ūklū clan was an extremely handsome youth named Obā, and Kačal Sultan asked him to stay behind. He then declared his love for him. The story got around among the Turkmans and Obā, fearing for his reputation, slipped away one night and rode back to his tribe. In order to allay the suspicions of his peers, he put to death a certain Šāter Beg, a relative of the Sultan, who was the *dārūḡa*<sup>241</sup> of the Turkmans. This constituted an act of rebellion.

Kačal Sultan led a punitive expedition against him, and when he

<sup>237</sup>A gesture of astonishment.

<sup>238</sup>Equals 100 *man-e Tabrizī*, or about 625 pounds.

<sup>239</sup>The beauty of the word-play on the phrase *kolāh kaj nehādan*, which means (1) to set one's hat awry, and (2) to be puffed up by pride, is lost in translation.

<sup>240</sup>The tomb, still extant, of the Zīārd ruler Qābūs, who died in 403/1012.

<sup>241</sup>The *dārūḡa* was (1) a town governor (2) a police officer (3) an official whose functions overlapped those of the *mohtaseb*, particularly as superintendent of weights and measures and as guardian of public morals. As A. K. S. Lambton points out, however (*Encyclopaedia of Islam*, new edition, s.v. *Dārūḡa*), "There are several instances of the appointment of a *dārūḡa* over a tribal group, whose functions were clearly rather different from those of the *dārūḡa* of a town or the *dārūḡa* of the bazaar." Professor Lambton suggests that the *dārūḡa* of a tribal group probably assisted in the collection of taxes.

reached the territory of the Ūklū tribe, sent his men to plunder and ravage the area. The Sultan himself, with a few of his personal staff, happened to be standing on a low hill directing operations when Obā appeared from nowhere with a detachment of Turkmans, fell on the Sultan, and killed him. The Ostājlı *gāzis*, seeing their leader slain, fled back to the city. Emir Ğeyb Sultan Ostājlı, the governor of Damghan and Bešām, when he heard the news, marched rapidly to Astarābād to protect the city, and sent a report to the Shah.

In 962/1554-55, the Shah ordered Gökča Sultan Qājār, 'Alī Sultan Tāti-oğlı Zu'l-Qadar, Ćarandāb Sultan Šamlū, and Mošāfā Sultan Varsāq to lead a punitive expedition against Obā. With the approach of the emirs, Obā fled to Ķārazm and sent for help to 'Alī Sultan Uzbeg. The latter, eager for plunder, marched toward Jorjān with a large army. When he neared the camp of the great *qezelbāš* emirs and received accurate information on the size and quality of the *qezelbāš* force, he began to regret that he had come. He opened negotiations with the *qezelbāš* emirs and, after an exchange of gifts, it was agreed that Obā should return to the *status quo ante* and not commit any further acts of rebellion. It was further agreed that the emirs should take no punitive action against him.

After this agreement had been confirmed by a sworn treaty, 'Alī Sultan returned to Ķārazm. Gökča Sultan died on this expedition, but the other emirs returned to their own fiefs. Obā had acquired considerable prestige as a result of his revolt; he aspired to a position of superiority among his contemporaries and became even more ambitious. In 965/1557-58, when Ebrahim Khan Zu'l-Qadar was appointed governor of Astarābād, Obā descended again with a group of Turkmans. Ebrahim, unable to deal with the situation, reported Obā's renewed rebellion to the Shah, who was at Qazvin.

The Shah placed Šahqolī Ķalīfa the *mohrdār* in command of an army which included Badr Khan Ostājlı, Yādegār Moħammad Sultan Tarķān Torkmān, Rostām Khan Afšār, and others, and sent this force to assist Ebrahim Khan, with orders to eliminate Obā. These emirs joined forces with Ebrahim Khan in the plain of Astarābād, and together they marched against Obā. The latter abandoned his family and household belongings, and fled. The *gāzis* then ravaged his tribal territory and camped in the area. In the course of these operations, Obā appeared on the scene with his Turkmans, and prepared to give battle. The *qezelbāš* also drew up their forces for battle, but their

horses, as a result of the severe forced marches they had undergone and the extreme heat in the plain, were as lifeless as the knights in a game of chess. The battle went on until nightfall, when both sides desisted from the struggle and mounted guard. The following day, Obā returned to the attack with his Ūklū tribesmen.

After repeated attacks and counterattacks, Obā perceived his relative weakness vis-à-vis the *qezelbāš* and realized that he could achieve nothing on his own. He therefore set off for Kārazm, pursued as far as the Atrek River by the emirs. In the burning heat of the desert, Šāhqolī Kālifa, the army commander, was seized by an attack of colic and died. The remaining emirs refused to accept Badr Khan as commander of the army and proceeded to operate independently, exhausting their horses still further by aimless forays in search of plunder.

At this point, the Safavid scouts reported the approach of 'Alī Sultan Uzbek, and Badr Khan at once rode out to meet him. 'Alī Sultan, made cautious by his previous experience with the valor of the *qezelbāš*, dug a ditch around his camp. Behind the ditch he erected various fortifications, so that his camp took on the appearance of a stockade. The *gāzīs* assaulted the trench and were met with arrows and musket fire. While this was going on, Obā led two hundred Uzbeks behind the *qezelbāš*. Although the emirs warned Badr Khan about this stratagem and urged him to send a detachment to protect the rear, Badr Khan ignored the report and underestimated his enemy.

While Badr Khan continued the frontal attack on the Uzbeks, Obā worked his way around behind where the grooms and footmen were stationed and brought the camp servants under fire. The camp servants fell back in disorder upon the cavalry who were fighting along the ditch. Some had crossed the ditch and were engaged in hand-to-hand combat with the Uzbeks. The latter gained courage from this turn of events and redoubled their fire, which caused the *qezelbāš* ranks to disintegrate in disorder. Thus, because the *qezelbāš* emirs had not proceeded according to the recognized rules of warfare and had shown complete lack of caution, they suffered a heavy defeat. They were forced to retreat into the Jorjān River, which was not fordable,<sup>242</sup> and many men were drowned. The *qezelbāš* lost nearly one

<sup>242</sup>Le Strange, *Lands*, pp. 376-77, confirms this: "Throughout its course the stream was deep, almost unfordable, so that travellers were often drowned in crossing it."

thousand men killed and captured in this battle. Of the emirs, Ebrāhīm Khan and Rostam Khan were killed, and Badr Khan, Yādegār Moḥammad Khan, and others were taken prisoner; the remaining emirs returned safely to Damghan.

ʿAlī Sultan did not follow up his victory, but withdrew with enormous quantities of booty, including horses with saddles of gold and silver which had been set free by the grooms to graze on the plain. Obā, his prestige increased still further by this victory, demanded in marriage the daughter of Kāja Moḥammad, the son of Kāja Moẓaffar Betekčī. At first she refused to marry Obā, but was eventually forced against her will to acquiesce. After the marriage, a number of retainers of the Betekčī house entered Obā's service, but his wife devoted all her time to planning how she could escape from his clutches. Obā with sufficient insight to perceive she was plotting some treachery, threatened her retainers that he would put her to death. The terrified retainers informed his wife and said that if they did not do something that night, they would all be dead in the morning.

Obā's wife arranged with her retainers that they should bring a number of horses to the door of her tent at midnight and hold them ready until she gave the signal. At midnight, when Obā was fast asleep and the guards were all sheltering under their heavy felt capes because of the heavy rain, oblivious to what was going on, one of her retainers, Moḥebb ʿAlī, guided by her, entered her husband's tent and struck off his head with a single blow. His wife, holding her husband's head, reached her waiting companions, and they rode like the wind to Astarābād. Moḥebb ʿAlī took the rebel's head to court, presented it to Shah Tahmasp at Qazvin, and was handsomely rewarded. At Astarābād, the flames of revolt died down, and ʿAlī Sultan, greedy for gold, opened negotiations for the ransom of the *qezelbaş* prisoners. The Shah attached not the least importance to this, but the relatives and kinfolk of the prisoners collected the money and the men were set free. They did not, however, regain the respect of the Shah; deprived of his favor, they soon disappeared from the scene.

A few years later, in 973/1565-66, ʿAlī Sultan died. The Turkmans returned to their allegiance to the Shah, and for the remainder of Tahmasp's reign Astarābād was quiet and peaceful. Ḥajjī Moḥammad Khan, known as Ḥājem Khan, the son of ʿAṭā Sultan, assumed power in Kārazm. He sent ambassadors to the Safavid court

declaring his friendship and did not deviate from this path. In 983/1575-76, he sent his son Moḥammadqolī Sultan, who was still a minor, to the Safavid court, and at the Shah's order the Safavid princes, with the exception of Ḥeydar Mīrzā, went out with the emirs and nobles to meet him and bring him into the city. Moḥammadqolī Sultan was brought up among the *qezelbāš* and remained at court until the accession of Shah 'Abbas I. In the year of the Dragon, 1001/1592-93, he left the royal camp in the pastures of Beṣām without permission and returned to Kārazm. At the present time, his son Oloḡ Sultan is at court.

Now that I have given some account of events at Astarābād, it is time to return to events at the center, and the most important of these is the conquest of Gīlān.

*The Conquest of Gīlān, the Expedition against Sorḡāb Aḥmad, Ruler of Bīya Pīš,<sup>243</sup> and the Capture of that Miscreant*

One of the provinces annexed to the Safavid empire during the reign of Shah Tahmasp was Gīlān. Eastern Gīlān was in the hands of Kān Aḥmad b. Solṭān Ḥasan b. Kār Kīā Solṭān Moḥammad b. Nāṣer Kīā b. Mīr Seyyed Moḥammad b. Maḥdī Kīā b. Reżā Kīā b. Seyyed 'Alī Kīā. The Safavid dynasty owes its rise to this house. Western Gīlān was ruled by Emir Dobbāj, called Moẓaffar Solṭān b. Amīra Ḥosām al-Dīn, who counted himself a descendant of the prophet Eshāq (Isaac) (upon him and upon our Prophet be peace!), and for this reason this dynasty is known as the Eshāqīya. When the future Shah Esma'il took refuge in Gīlān after the death of his brother Sultan 'Alī Pādešāh, he resided in Gīlān for a number of years, where he was well served by Kār Kīā Mīrzā 'Alī, the paternal uncle of the late Khan Aḥmad, by Seyyed Hāšem, and by his brother Sultan Ḥasan. Because of its distinguished services to the Safavid family, Shah Tahmasp continued to show the members of this dynasty proper respect and consideration.

At the time of the death of his father, Sultan Ḥasan, which occurred in 943/1536-37, Khan Aḥmad was still only a year old and not yet weaned. Since he was so young, there was a possibility that some of the foes of the dynasty, or one of the ambitious emirs of Gīlān, might plot some treachery against him. So Bahrām Mīrzā<sup>244</sup> was sent,

<sup>243</sup>Eastern Gīlān, with its capital at Lahtjān.

<sup>244</sup>The Shah's brother.

at the request of KIĀ K̄or KIĀ-ye Ṭāleqānī, a Gīlānī emir and the *vakil* of Sultan Ḥasan, and for some years the province was under his protection. Eventually, acting on the basis of false witness, Bahrām Mīrzā arrested KIĀ K̄or KIĀ; as a result, the people of Gīlān shunned Bahrām Mīrzā and he left Gīlān. When Khan Aḥmad reached the age of discretion, Shah Tahmasp continued his training and education. Khan Aḥmad had a son by Tūtī, daughter of Sultan Čapak, whom the Shah named Sultan Ḥasan and called his son. Eventually he bound him to the Safavid house by a marriage alliance.

Moẓaffar Sultan, the ruler of western Gīlān, although he too was bound by marriage ties to the Safavid house, showed hostility and rebelliousness. In the year in which the Ottoman sultan, Sülaymān, invaded Iran for the first time,<sup>245</sup> Moẓaffar Sultan turned away from his allegiance to the Safavids, went to welcome Sülaymān at Owjan near Tabriz, and pledged his allegiance to him. After Sultan Sülaymān's return, Moẓaffar Sultan went back to Gīlān. But one of his retainers, Amīra Kānom Raštī, refused to allow him to enter Rašt. A battle was fought in which Moẓaffar Sultan was defeated, and he took ship to Šīrvān, since he saw no hope of remaining in Gīlān. The Šīrvānšāh, who at that time was Kālīl, gave him sanctuary and planned to intercede for him with Shah Tahmasp if he could, but if not, to do whatever was the Shah's will. However, Kālīl died, and Moẓaffar Sultan was seized by the Shah's agents and brought before the Shah at Tabriz. At the Shah's order, he was suspended between the two minarets of the Ḥasan Pādešāh Mosque and burned. His son, Sultan Maḥmūd Khan, although he was the nephew of the Shah and innocent of any complicity in his father's rebellion, was deprived of his patrimony; his territory was allotted to Sultan Ḥasan.

Thus Khan Aḥmad, with the support and patronage of the Shah, became the effective governor of the whole of Gīlān. He forcibly expelled Amīra Sāsān, the governor of Gaskar, and Mīrzā Kāmraṇ, the governor of Kūhdom,<sup>246</sup> who had encroached on his ancestral territory, and built up a kingdom of a size never dreamt of by his forefathers. Eventually, however, at the instigation of a number of shortsighted flatterers and persons who wished to curry favor with him, he committed certain acts displeasing to the Shah. In the first place, Amīra Sāsān had gone to the Safavid court, and the Shah had had compassion on him and reinstated him as governor of Gaskar.<sup>247</sup>

<sup>245</sup>940/1533-34.

<sup>246</sup>Or Kūtom; located southeast of Rašt. See *Ḥodūd al-'Ālam*, p. 390, for a lengthy discussion on its exact location.

<sup>247</sup>Apparently Khan Aḥmad's authority was not quite as great as suggested above!

But Sepāhsālār Sa'īd, Khan Aḥmad's governor of Gaskar, acting on instructions from the latter, refused to recognize the Shah's order and engaged Amīra Sāsān in battle. Amīra was victorious, and the Sepāhsālār and many of his men were killed. Khan Aḥmad, in the excessive heat of midsummer, sent his son Sultan Ḥasan to Gaskar, but he died en route as a result of the miasma prevailing in those parts. Khan Aḥmad, however, did not abandon his scheme, but continued to assert his authority over Gaskar, ignoring all communications from the Shah summoning him to return to the path of obedience.

In the end, Shah Tahmasp gave up the attempt to discipline Khan Aḥmad, and instead gave his patronage to Jamšīd Khan, the grandson of Moẓaffar Sultan, who was related to Shah Tahmasp on his grandmother's side. He took away from Khan Aḥmad the fief of western Gīlān, allotted it to Jamšīd Khan, and sent Šadr al-Dīn Khan, the son of Ma'šūm Beg, and a group of Ṭavāleš emirs to install him. On orders from Khan Aḥmad, Kīā Rostam, governor of Rašt on behalf of Khan Aḥmad, led an army against Šadr al-Dīn Khan. Kīā Rostam was taken prisoner, and Khan Aḥmad was finally obliged to relinquish western Gīlān, although he refused to surrender Kūčes-fāhān,<sup>248</sup> which is part of western Gīlān.

Jamšīd Khan, having taken possession of his ancestral lands, marched against Khan Aḥmad, and fighting broke out. The Shah sent Yolqolı Beg Zu'l-Qadar, a wise and experienced counselor, to Gīlān with letters of appointment to tell Khan Aḥmad that the Shah was prepared to confirm him, despite all his sins and insolence, as ruler of his ancestral lands in eastern Gīlān, on condition that he did not intervene in western Gīlān. These letters urged Khan Aḥmad to look upon Jamšīd Khan as his son. But Khan Aḥmad, urged on by evil counselors and trusting in the strength of his position and the impenetrability of his forests, sent one of his emirs, Shah Manšūr, who fell upon the unsuspecting Yolqolı Beg and killed him and the small number of *gāzīs* who accompanied him.

The Shah, enraged by this dastardly act, resolved on a punitive expedition. In 975/1567-68, he launched a two-pronged attack on Gīlān. His commanders had orders to encircle eastern Gīlān, find Khan Aḥmad, and take him prisoner. One prong of this force consisted of the prince Sultan Mošṭafā Mīrzā, with Emir Khan Torkmān, Qūč Qalīfa the *mohrdār*, Naẓar Sultan Ostājlı, the prince's

<sup>248</sup>More correctly, Kūčeslān or Kūčespān; see *Ḥodūd al-'Ālam*, p. 390.

guardian, and other emirs; the second prong comprised Ebrāhīm Sultan Ziād-oğlu,<sup>249</sup> the governor of Gaskar, Mirzā Kāmrān Kūhdomī, and Aḥmad Sultan Biya-Pasī, the *vakil* of Jamšīd Khan. In command of the whole expedition was Ma'šūm Beg Šafavī.

At this juncture, Khan Aḥmad was at his summer quarters in Deylamān.<sup>250</sup> Emir Khan and Naẓar Khan marched against him, and he retreated hastily to Lāhījān. From there he dispatched Emir Jahāngīr, commander of the forces at Lāhījān, and Shah Maṣṣūr, commander of the forces at Lešta Nešā, with twelve thousand men, against the royal army. The Gilānī army blocked the road through a narrow valley, in a manner called *bona-bor* in the Gilānī idiom, and behind this barricade they stationed musketeers and skilled archers. When Ma'šūm Beg and his emirs reached this spot, they stormed the barricade with one determined charge, scattering the enemy in all directions with heavy casualties. Šadr al-Dīn Khan, Bāyandor Khan, the emirs from Ẓavāleš and Gaskar, and the men from western Gilān had meanwhile engaged a force brought against them from Gaskar district by Emir Bahādor. The latter was defeated, and he and several other emirs and commanders were killed.

Khan Aḥmad now sent Mowlānā 'Abd al-Razzāq, his *šadr*, with a number of his nobles, to the Safavid court to express his remorse and contrition. But the fires of the Shah's anger were not to be extinguished by mere words. Khan Aḥmad then fled toward the Aškavar Mountains, and the nobles of Gilān each took refuge in some corner of the province, like jackals in the forest. The Safavid emirs entered Lāhījān, took possession of the province, and set about winning the confidence of the people.

When they heard that Khan Aḥmad had taken refuge in the Aškavar Mountains, the Safavid emirs led a force there by way of the Tonākābon road—a road so narrow that, if a horseman deviates from it in the least, man and horse will certainly be lost. They captured Malek Oveys Rostamdārī, the brother-in-law of Khan Aḥmad. For three or four months, Khan Aḥmad himself, moving every day to a new hiding place, eluded capture in the dense forests. Winter came, and the mountains and plains were blanketed in snow. Shah Tahmasp

<sup>249</sup>The Ziād-oğlu were a clan of the Qājār tribe; it is interesting to find a *qezelbaş* officer as governor in part of western Gilān. This is a clear indication of Jamšīd Khan's satellite status.

<sup>250</sup>See *Ḥodūd al-'Ālam*, map p. 389.

then sent Allāhqolī Sultan Enjek-oğlū Ostājlu and Mirzā 'Alī Sultan Qājār, with a company of *qūrčīs*<sup>251</sup> and other warriors, to Aškavar. They scoured the forests and inquired diligently as to Khan Aḥmad's whereabouts. In the end, Ḥosām Beg, the son of Beyrām Khan Qarāmānlū, with twenty *qūrčīs*, surprised Khan Aḥmad near daybreak. Since there was no means of escape, he hid in the privy, but the *gāzīs* found him and took him to Allāhqolī Sultan, who sent him to Ma'šūm Beg Şafavī.

Ma'šūm Beg brought before the Shah at Qazvin Khan Aḥmad and all his household and dependents, and Khan Aḥmad expressed his shame and remorse. The Shah displayed such mercy toward him that, ignoring the course of action dictated by the interests of the state, he spared his life, despite all his transgressions and disobedience, and imprisoned him in the castle of Qahqaha.<sup>252</sup> The governorship of Lāhījān was given to Allāhqolī Sultan Enjek-oğlū. Ḥosām Beg Qarāmānlū was promoted to the rank of emir and allotted the district of Aškavar. District by district, just governors who eradicated the numerous improper practices which had been carried on by the governors of Gīlān were appointed, and the peasants and common folk were shielded by the Shah's protection and justice.

Khan Aḥmad, after he had been at Qahqaha for a while, since he was unused to the hardships of prison life, sent a complaining note to the Shah, and the Shah, solicitous of his welfare, transferred him to Eştākr near Shiraz, a more spacious place with agreeable dwellings.<sup>253</sup> He was allowed to take several servants with him, and instructions were issued that suitable supplies of food, drink, and clothing should be provided. And so he lived there for some years without any of the material worries which are the normal lot of mankind. After he had been imprisoned at Qahqaha and Eştākr for a total period of ten years,<sup>254</sup> he was released at the beginning of the reign of Sultan Moḥammad Shah, in consideration of his kinship with Maḥd-e 'Olyā the Shah's wife,<sup>255</sup> reappointed governor of his ancestral lands,

<sup>251</sup>Probably from the royal bodyguard.

<sup>252</sup>The famous Safavid state prison near the river Aras.

<sup>253</sup>The *Šarafnāma* gives a much more likely reason for this transfer, namely, that there was a danger of conspiracy between Khan Aḥmad and the Shah's son, Esma'il, who had been incarcerated at Qahqaha since 1556.

<sup>254</sup>This brings us to 985/1577-78. Moḥammad Kōdābanda was proclaimed Shah on 5 Zu'l-Ḥejja 985/19 February 1578.

<sup>255</sup>She was the daughter of a local ruler in Māzandarān.

## *The Conquest of Gīlān*

and granted the signal honor of a marriage alliance with the Safavid royal house. The details of these events will be given in the appropriate place.

In 979/1571-72, a number of Gīlānī soldiers and knaves, who had crept into hiding, decided to bring things to a boil again. At a time when Allāhqolī Sultan, because of the heat, had left Lāhījān and retired to summer quarters, these seditious men nominated a certain Seyyed Hōseyn, who was related to Khan Aḥmad's family, as their governor. A certain Amīra Dobbāj was appointed army commander. Men flocked to them from all sides, and they marched to Lāhījān and laid siege to the Sufi garrison in the citadel. Since the fortifications were not strong they stormed it and slew the Sufis, even putting to death the women and children. They then fell on Bektāš Beg, the son of Allāhqolī Sultan, who managed with great difficulty to escape with his life. Most of his men, however, were killed. Amīra Sāsān marched from Gaskar to try and restore the situation, but since Dobbāj's army now numbered more than twenty thousand men, Amīra Sāsān was heavily defeated.

When Shah Tahmasp heard the news, he dispatched Qūč Kalīfa the *mohrdār* and Emir Ğeyb Beg Ostājlı, with other emirs and commanders, against the rebels. Three hundred Ostājlı and Ğarīblū *qūrčīs*<sup>256</sup> were sent with them. On the march, the *qūrčīs* fell to telling tales of the legendary prowess of their corps, and a hundred and thirty men, without permission from their officers, slipped away and went on ahead. When they reached Gūka and Kīsom, one day's march from Lāhījān, the Gīlānīs came out to meet them, thinking they could easily take such a small band prisoner and thus strike fear into the hearts of the remaining *qezelbāš*. But the *qūrčīs*, trusting in God's word: "How many a small group has triumphed over a large group by God's will!"<sup>257</sup> launched an intrepid charge at the enemy.

The Gīlānī contingents kept arriving on the battlefield, one behind the other, but the *qūrčīs*, taking no heed of the numbers of their foes, stood back to back and fought a battle the fame of which still resounds. At the height of the battle, a musket ball struck Amīra Dobbāj, the commander of the Gīlānī force, and he fell dead from his horse. His death caused a tremor of fear to run through the enemy ranks, and they were defeated, with more than one thousand dead.

<sup>256</sup>Men of the royal bodyguard; the cream of the *qezelbāš* troops.

<sup>257</sup>Koran, 2:250.

Those who escaped the sword turned and fled, and the *qūrčīs*, having collected much booty, entered Lāhījān.

This epic victory restored the prestige of the *qūrčīs*, but some of the great emirs were charged with dereliction of duty and were reprimanded. Allāhqolī Sultan was dismissed from the governorship of Gīlān and replaced by Pīra Moḥammad Khan Ostājlu, the guardian of the prince Emāmqolī Mīrzā, who continued to hold this post until the death of Shah Tahmasp. Although some of Allāhqolī's relatives and men had been killed in these incidents, his son Bektāš Beg was also judged to have been guilty of dereliction of duty, and he fell from the favor of his spiritual director (*moršed-e kāmel*). As a result, the Sufis endowed with pure faith did not allow him to cross the threshold of the palace gate.

The accused man did not go home; for three months he stayed outside the palace gates like any old beggar, in the bitter cold of winter, enduring rain and snow, imploring forgiveness for his sins. Finally, when the month of Ramaẓān<sup>258</sup> arrived, at the intercession of *seyyeds* and *ʿulamā*, the Shah forgave his sins and gave him leave to go to his house. On the feast of the Breaking of the Fast,<sup>259</sup> Bektāš Beg came, in accordance with prescribed Sufi ritual, to prostrate himself before his spiritual director. But the Shah still felt resentment against him, and he received no mark of favor. After the death of Shah Tahmasp, Bektāš Beg was put to death by the Takkalūs.

Other positive achievements of the Shah in regard to the salvation of the country include the chastisement of rebels in various outlying districts—in Kurdestān, Lorestān, Ṭāleš, and Rostamdār. If I were to describe all the local rebellions which were suppressed by officers of the Safavid state, I would become prolix. However, as a warning to others, so that no one, particularly those who owe a debt of gratitude to this dynasty, may be guilty of disloyalty to it, it will not be amiss to mention a few persons who were guilty of disloyalty and rebellion and to indicate how their affairs terminated in disaster.

### *The Rebels and Traitors Who Appeared during the Time of Shah Tahmasp, and Their Fate*

The principal traitor was the ingrate Alqās, whose story has al-

<sup>258</sup>The month of Ramaẓān 979 began on 17 January 1572.

<sup>259</sup>Id al-Fetr; 1 Šavvāl 979/16 February 1572.

ready been given in the section on the relations between the Shah and Sultan Sülaymān. Another traitor was Moẓaffar Sultan Gīlānī, whose story is included in my account of the subjugation of Gīlān. Another was Moḥammad Šāleḥ Betekčī, who is treated of in the section on events in Astarābād. There is no need to repeat these narratives. The history of Zu'l-Faqār Torkmān at Baghdad, which has also been narrated already, supports the thesis that all traitors sooner or later meet their just deserts. Then there was Emir Qobād Ṭāleš of Āstārā, the governor of that province, who rebelled in 946/1539-40. Šāhqolī Ḳālifa the *mohrdār* was ordered to lead a punitive expedition against him, with the assistance of Soleymān, the commander in chief of the artillery,<sup>260</sup> and of Emir Ašraf, the warden of the shrine at Ardābīl. These two officers marched against Emir Qobād without waiting for the arrival of Ḳālifa, and fought an engagement with him near Arjovān. The *gāzis* fought heroically, particularly Soleymān Beg, the commander in chief of artillery. Finally, Emir Qobād was defeated and fled into the forests; the *gāzis* slew some eight hundred men of Ṭavāleš and sent their heads to the Shah. Bāyandor Khan, a devoted Sufi, was appointed governor of the province of Āstārā, which is still in the hands of his descendants.

Another traitor was Ḳāja Kalān, the son of Ḳāja Malek Ḳāfi, who was a protégé of the Shah and much indebted to the Safavid house. A rash, ill-starred young man seduced by satanic temptings, he fortified the castle at Ostā near Ḳāf, the strongest in that area, and raised the standard of revolt. Shah Tahmasp sent Ğāzī Khan Zu'l-Qadar, Šāhqolī Sultan Afšār, the governor of Kerman, and 'Alī Sultan Taṭı-oğlū to lay siege to this castle. The great emirs sent Ostād-Şeykī, the master gunner, to reason with Ḳāja Kalān, to try to persuade him to acknowledge his place, but Ḳāja Kalān killed him with an arrow. The emirs besieged the fort for three months without success, but finally it fell into their hands in an amazing way.<sup>261</sup> Ḳāja Kalān was brought out of the fort and sent to the Shah. The traitor was suspended by his testicles from the Qeyşarıya minaret in Tabriz, thus suffering the cruel death that he deserved.

Another traitor was Qazāq Khan Takkalū, who destroyed himself by his folly in rebelling against the Shah. This man, in consideration of the loyal service of his father, Moḥammad Khan Šaraf al-Dīn-oğlū

<sup>260</sup>*Taprībāst*; this is the first mention of this office under the Safavids.

<sup>261</sup>According to the *Aḥsan al-Tavārīḵ*, a renegade showed the *gāzis* a secret way into the fort.

Takkalū, had been appointed, upon the latter's death, to the governorship of Herat and to the position of guardian of the prince Sultan Moḥammad Mīrzā. Qazāq, however, did not appreciate these marks of royal favor. He ruled oppressively and did not trouble to conceal his expropriation of money and property. In time, the excessive wealth he had accumulated led him to harbor ideas of independence, and he assembled large forces of men. When the Shah heard of his sedition, he gave orders that Ma'sūm Beg Šafavī, with a number of the emirs of Iraq such as Emīr Khan Mowşellū, Valī Kalīfa Šamlū, Nazar Sultan Ostājilū, Šadr al-Dīn Khan,<sup>262</sup> Šāhqolī Sultan Afšār, and Emīr Ğeyb Sultan Ostājilū, who had gone to Khorasan to recapture the fortress of Kabūshān occupied by 'Alī Sultan, should proceed to Herat, together with Sultan Ebrāhīm Mīrzā and his brother Badī' al-Zamān Mīrzā.

At this point, Qazāq's brothers Moştāfā Beg and Dūst Beg<sup>263</sup> deserted him and joined Sāfi Valī Kalīfa Rūmlū at Ğūrīān. Qazāq sent against them a force of several thousand men under the command of his brother, Ğoseynqolī, and his son, Ja'far Beg. Ma'sūm Beg marched at full speed toward Ğūrīān, which was reached first by the Safavid advance guard under Valī Kalīfa Šamlū. Reinforcements reached the rebels from Herat, and a great battle was fought at Ğūrīān.<sup>264</sup> The Takkalū rebels put up a stubborn resistance, but broke and fled when the dark mass of the army of Sultan Ebrahim Mīrzā and Ma'sūm Beg appeared on the horizon. The rebels lost one thousand eight hundred men killed, and the emirs pursued the remnants toward Herat.

At Herat, all was confusion, and Ja'far Beg deserted his father and went off in the direction of Kabul and India. Qazāq, persuading Sultan Moḥammad Mīrzā and his nephew<sup>265</sup> Sultan Ğoseyn Mīrzā to prepare for a siege, retired to the citadel of Ektār al-Dīn. When the emirs entered the city, Ma'sūm Beg went to the citadel, upbraided Qazāq Khan severely, and brought the princes out of the citadel. The following day Qazāq himself, who was seriously ill with dropsy, emerged; he died a few days later from this disease.

From these various accounts, it has become abundantly clear that

<sup>262</sup>Šadr al-Dīn Khan Šafavī, son of Ma'sūm Beg Šafavī, and a cousin of Shah Tahmasp.

<sup>263</sup>*Aḥsan al-Tavārīḥ*, p. 424, gives Moştāfā Beg.

<sup>264</sup>The former Fūšanj—one day's march west of Herat.

<sup>265</sup>The MS. says, "son," which is a mistake; Sultan Ğoseyn Mīrzā was the son of Bahrām Mīrzā, the Shah's brother.

traitors and ingrates will receive their punishment both in this world and the next. Since my object is to write a history of the reign of Shah Abbas I, the reader is referred for additional details to the *Aḥsan al-Tavāriḵ* of Ḥasan Beg Rūmlū. I will conclude this section on the reign of Shah Tahmasp by giving a few notes on various foreign ambassadors who visited his court.

*Visits by Foreign Ambassadors to the Court of Shah Tahmasp*

After Shah Tahmasp had obtained a measure of relief from essential administrative duties and from ordering the affairs of conquered territories, he remained at Qazvin for a period of twenty years. During his reign his power gradually increased, and foreign rulers sent ambassadors bearing gifts and seeking to cement both material and physical ties with him to his court.

Among those who repeatedly sent envoys to his court was the Ottoman sultan, Sülaymān. After so many years of warfare and struggle between the two powers, Moḥammad Pasha, the Ottoman grand vizier, and members of the Ottoman house wrote letters to officers of the Safavid state proposing peace, and an envoy was dispatched to the Shah. In return, the Shah sent Mīr Šams Valīkānī as ambassador, but received the following discouraging answer from Sultan Sülaymān: "From the inception of the Ottoman empire, foreign rulers have sent envoys and gifts to our court, but we have not sent them to a single foreign court, for such is not the Ottoman custom. As for my ministers, and their sending communications to the Shah, I know nothing of it." So matters rested until Senān Pasha, one of the Sultan's personal attendants, was taken prisoner at Qānlū Čaman and later released, as has already been related, and peace was concluded between the two powers.

The incident of Sultan Bāyazīd occurred after this, and Sultan Sülaymān first sent Senān Beg to Iran as an envoy. The latter was received by the Shah at Qazvin in 966/1558-59. In the course of his conversations with the envoy, the Shah remarked: "Sending ambassadors used to be contrary to Ottoman custom. How is that the Ottoman emperor has transgressed the law and sent a trusted officer like you as ambassador?" Senān Beg gave the following acceptable and witty reply: "It is true that it is against our law to send ambassadors to foreign countries. But between our two countries, peace, unity, and

concord now exist, and there is nothing in the law which prevents two friends from visiting each other." The Shah applauded him.

After the embassy of Senān Beg, 'Alī Pasha, the governor of Mar'aš, and Ḥasan Aqa, the chief taster to the Sultan, with an embassy of three hundred (which, together with servants and retainers numbered seven hundred and sixty persons), came to Qazvin. On the day after their arrival, they were received in audience in the Bāg-e Sa'adatābād, and presented letters of friendship from Sülaymān. The following day, they were again received and offered the Shah lavish presents—bejeweled weapons, dagger belts, precious stuffs from Europe, rare items from all over the world. The ambassadors were rewarded with suitable gifts by the Shah and dismissed.

In 969/1561–62, Kosrow Pasha, a senior officer of the Ottoman empire and a wise and experienced statesman, came to Qazvin with 'Alī Aqa, *qāpūčībāši* (chief doorkeeper)<sup>266</sup> of the Ottoman sultan, as has already been narrated in the section on events connected with Sultan Bāyazīd, and presented letters of friendship. Following them came Elyās Beg, a confidant of the Ottoman sultan, bearing gifts from the emperor. Among these were forty Syrian and Arabian horses, unequaled for excellence and fleetness of foot, with bejeweled saddles of gold, and Ottoman horse blankets of brocade; in cash, about five hundred thousand gold *ašrafī* and florins, the equivalent of fifty thousand royal Iraqi *tomān*; precious stuffs; and other items on the same lavish scale. The Shah distributed these gifts to the various categories of his officers: to the royal princes; to the emirs of the court; to the governors of the marches; to the royal bodyguard; and to the leaders of the *qezelbaş* tribe, according to rank. He also allotted a portion to the great Uzbek sultans Pīr Moḥammad Khan, the governor of Balḵ; 'Abdollāh Khan, ruler of Bokhara; Abu'l-Sa'īd Sultan, the governor of Samarkand; and Abu'l-Moḥammad Khan and Ḥajem Khan, the rulers of Ūrganj.

After the death of Sultan Sülaymān, his son Sultan Selim became emperor.<sup>267</sup> In 975/1567–68, he sent an envoy named Moḥammad Khan to Qazvin bearing letters of friendship, and confirming the emperor's desire to continue the peace. In 976/1568–69, when the *vakīl al-*

<sup>266</sup>Originally there was only one head doorkeeper, but ultimately they numbered some one hundred and fifty. They constituted an elite corps and were used by the sultan "for particularly important and secret missions to the provinces" (Gibb and Bowen, p. 347).

<sup>267</sup>Selim II; reigned 1566–74.

*salṭana* Ma'ṣum Beg Ṣafavī went on the pilgrimage to Mecca and was slain en route, together with a number of companions and his son Khan Mīrzā, the Ottomans attributed this foul deed to Arab brigands. Sultan Selim sent 'Alī Aqa as ambassador to the Shah to offer his apologies and to plead his innocence in this affair. The Shah, having in mind the welfare of Muslims, and the maintenance of a stable peace, accepted his apologies.

In 948/1541-42, the Uzbek sultans, Kesken Qarā Sultan, the governor of Balḡ and its dependencies, sent Jān Čehra;<sup>268</sup> and Abd al-'Azīz Khan, the son of 'Obeyd Khan, the ruler of Bokhara, sent Qodāy-bīrdī Bahādor as ambassadors to the Shah. These envoys declared the genuine friendship of their masters toward the Shah and stated their desire to see former enmities removed. Ambassadors from the sultans of Kārazm and Ūrganj were constantly going to and fro.

From India, the sultans of the Deccan, especially Nezām Shah, the ruler of Aḥmadābād, and Qoṭb Shah the ruler of Golconda and Ḥeydarābād, declared their friendship, and reckoned themselves Shi'ites. 'Alī Ādel Shah, the ruler of Bījāpūr, repeatedly sent ambassadors to assure the Shah of his loyalty, and to inform him that in his kingdom, the Eṣnā 'Aṣārī *koṭba* was pronounced in the name of the Shah. His envoys brought gifts, and received in return personal robes of honor, and such items as jeweled crowns, horses with gold saddles, and dagger belts. In 971/1563-64, Sultan Maḥmūd Khan, the ruler of Bhakkar and Sind, sent Abu'l-Makārem as an envoy to the Persian court to express the traditional loyalty of his family to the Persian crown and his gratitude for past favors.

From Europe, King John of Portugal<sup>269</sup> sent an ambassador in 958/1551. Although the Portuguese are strangers to the true faith, through their acquaintance with the Persian court, their prestige was high among the princes of the world. A second Portuguese ambassador reached Iran in 982/1574-75, with an impressive mission of fifty retainers, not counting servants. This ambassador brought a number of rare items as presents for the Shah, the like of which had rarely been seen in the lands of Islam. However, the members of this mission were guilty of various acts that were contrary to the Muslim faith and

<sup>268</sup>I cannot make out the personal name in the MS. His title is given as Jān Čehra in the MS., as Khan Čehra in the printed text, and as Jāhān Čara in *Aḥsan al-Tavārīq*. The Cambridge MS. has 'Adīna Bahādor known as Čehra."

<sup>269</sup>John III (1502-57).

of improper behavior in mosques, and consequently came to be regarded with disfavor by the Shah. He refused to allow them to depart, and they were not given permission to leave until after the accession of Sultan Moḥammad Shah.<sup>270</sup>

*Strange Happenings and Wondrous Events during the Reign of Shah Tahmasp*

In the year 956/1549-50, there was an earthquake at Qā'en in Khorasan. Five villages were affected, and three thousand people were killed. Mowlānā Bāqī, the *qāẓī* of the province, resided in one of the villages of the Kamsa. An astrologer, he warned the people of the village that the stars predicted a severe earthquake that night, and that the most sensible thing to do would be to evacuate their houses and move outside the village. But the people paid no heed. The Qāẓī with his family left the village, and camped out in the desert. About midnight, however, his children complained of the cold, and he went back to the village. At that moment the earthquake occurred, and the Qāẓī and all his family were buried.

In 980/1572-73, flames appeared in the sky in the direction of the North Pole and remained visible for nine months. It is said that during the reign of the Byzantine emperor who was a contemporary of Qobād, the father of Anūšīrvān, a similar phenomenon was observed in the direction of the North Pole and remained visible for seven months. After this, a layer of ash fell, followed by a severe pestilence in Asia Minor. Both these events were held to be connected with the flames in the sky. This is not improbable, because in 980/1572-73 there was also a heavy deposit of dust in the direction of the North Pole.

ʿAskarī Khan Tātār, conceiving an ambition to conquer Russia, invaded it with his son, Dowlat Gerāy. Feodor Ivanovich (Ivan IV, tsar of Russia, known as Oloḡ Khan), fought a great battle with him, and several thousand men were killed on both sides. Dowlat Gerāy was taken prisoner, and ʿAskarī Khan retired in disorder. This bloodshed was of the same order as the pestilence which appeared in the north.

In the district of Qā'en in Khorasan there occurred the most extraordinary event of all. Grain, like grains of wheat, rained from the heavens, and people collected it and baked bread with it.

<sup>270</sup>1578.

In 962/1554-55, a group of indigent *qalandars*<sup>271</sup> and rascals passing themselves off as *qalandars*, making use of some hashish-addicted vagabonds, presented themselves to the Shah in his summer quarters at Sūrloq near Solṭāniya. Clothing their perverted beliefs in the garments of true belief and wholesome faith, they attributed to the Shah the role of Mahdī.<sup>272</sup> However much the Shah tried to dissuade them from this corrupt belief, they refused to recant, but carried this heresy to the extreme. Ultimately the Shah, as the defender of the faith and the upholder of the canon law, was obliged to chastise these deluded men. His attendants began to knock them on the head with clubs, one by one. As fast as one man was dispatched, however, another would utter the same absurd words and would refuse to recant from his heretical beliefs, until some forty of these hashish-addicted *qalandars* had been dispatched.

Another incident which occurred toward the end of the reign of Shah Tahmasp was the chastisement of the mob at Tabriz. At that time, Allāhqolī Beg Ostājilū, the son of Šāhqolī Sultan the governor of Čokūr-e Sa'd, was *dārūga* of Tabriz. The ruffians of the Darbe-Darjūmak district seized one of his men and committed other insolent acts. The *dārūga* arrested one of their number and put him to death. His relatives, without permission from the *dārūga*, removed his body from the place of execution and, accompanied by a throng of scoundrels, bore it with due ceremony to the burial ground. The *dārūga*, furious at their action, resolved to exhume the body and suspend it again from the gibbet, as a warning to others. The mob rose up to prevent him, and drove the *dārūga* back. He persisted, and a regular battle broke out. The mob pressed him so hard that, in order to escape from their arrows and bullets, he fled for his life back to his house, which was promptly besieged. Some of his men were wounded, others killed.

The riot spread, as turbulent and seditious elements from every quarter joined in. That factionalism which had formerly existed among the citizens and had been suppressed again prevailed, as men drew their knives against one another. Trade and commerce came to a standstill in the principal bazaar of Tabriz and in the Čahār Bāzır; the gates of the markets and the doors of shops were closed, and the ordinary flow of traffic ceased. Everyone, rich and poor, syndics of

<sup>271</sup>Wandering dervishes, not attached to any Sufi order.

<sup>272</sup>The Twelfth and Hidden Imam of the Eṣnā 'Ašari Shi'ites, whose return to earth will herald the end of the world.

guilds and tradespeople, was at the mercy of the mob. Serious crimes were now committed by the mob, and the situation began to deteriorate.

When the facts were reported to Shah Tahmasp, he tried to create a situation in which the populace would not be subjected to punitive measures and slaughter. He therefore sent Yūsof Beg Čāuš-lū, the son of Bābā Soleyman, who was an intelligent and experienced man, as *dārūga* of the city, with orders to try and pacify the people and quench the fires of revolt with tact and prudent planning. Yūsof Beg mingled with the people; he reconciled sworn enemies, and took surety and sworn oaths from the guild syndics of each ward to the effect that they would cause no trouble in future.

All was quiet in the city for a month or two. Then a certain Pahlavān Bārī disturbed the peace by murdering two of Yūsof Beg's men, and rioting broke out again. Yūsof Beg sent in a report to the effect that the troublemakers did not number more than four hundred; if rapid action were not taken against these vicious men, he said, there would be a general breakdown of law and order. Accordingly, Sohrāb Beg, the son of Kalīfa-ye Anšār, was deputed to cleanse Tabriz of these elements. When Sohrāb Beg arrived with a strong force, Yūsof Beg joined him with his men, and together they went in search of the ringleaders, who immediately went into hiding. In each ward, however, the *qezelbaş* officers went straight to the guild syndics, whom they had made guarantors for their districts, and forced them to produce the wanted men, who were promptly executed. Some forty or fifty noted champions<sup>273</sup> of that group were hanged, and eventually more than two hundred persons were executed before the riot was suppressed.

To conclude, in the year 965/1557-58, a great flood occurred in Qazvin, and some two thousand houses in the Darb-e Abhar district were destroyed. The householders suffered both the loss of their homes and of their household goods, which were swept away by the floodwaters. In 981/1573-74, about thirty thousand people died of plague at Ardabil.

<sup>273</sup>I prefer the reading *pahlavānān* of the MS. to the *javānān* of the printed text. The term *pahlavān* suggests wrestlers, gymnasts, and other members of the socioreligious groups in existence in the principal cities at the time.

## *The Death of Shah Tahmasp*

Two years before his death, Shah Tahmasp was afflicted by a serious illness which lasted for two months. During the course of this illness, there were two crises during which the Shah was on the point of death, but he made a miraculous recovery.

While he was ill, the royal princes, the emirs, and the principal officers of state split into two factions; each faction aimed at securing the succession. Moḥammad Ḳodābanda, the eldest son of Tahmasp, was considered unfit to be heir-apparent, to rule the state, and to maintain unity among the turbulent *qezelbaş* tribes on account of his weak eyesight. Indeed, for the past several years, he had been completely blind. The majority of people, both military and civilians, supported Esma'il Mīrzā, who had for many years been imprisoned at Qahqaha at his father's order. They ignored the fact that the power of God is superior to what man proposes and that no one can bring low a person who is dear to God, and they were not aware that within a few years the succession would devolve upon Moḥammad Ḳodābanda and his house.

At this time, the Ostājlı emirs were the strong support of the state, and the most powerful of them at court were Morād Khan *sofraçı*,<sup>274</sup> the grandson of Mantašā Sultan; the centurion (*yüzbaşı*) Ḥoseyn Beg, the son of Ḥasan Beg; Pīrī Beg Qūčlıy, a *qūrçı* of bow and arrow; Moḥammad Beg Tovāči-oğlu, *amīr-ākorbāši* (master of the royal stables); and Allāhqolī Sultan Enjīk-oğlu. These men were afraid of Esma'il Mīrzā and consequently supported Sultan Ḥeydar Mīrzā, the eldest son of the Shah after Esma'il Mīrzā. Sultan Ḥeydar was favored by his father, and had the advantage of being present at court. Šadr al-Dīn Khan Šafavī, the son of Ma'šūm Beg the *vakīl*, who was acting as Ḥeydar Mīrzā's guardian on behalf of his father, joined the pro-Ḥeydar faction with all the Šeykāvand tribe<sup>275</sup> and a group of Georgians who were related to Ḥeydar's mother. Oaths were sworn and covenants made.

Of the other royal princes, Sultan Moštafā Mīrzā joined the pro-Ḥeydar faction because he had been brought up among the Ostājlı tribe, and the office of being his guardian rested with the emirs of

<sup>274</sup>Sewer; i.e., the officer who presided at table.

<sup>275</sup>The Šeykāvand constituted a special category of *qezelbaş*, in that members of this tribe were related to the Safavid royal house.

that tribe. There was also great friendship between him and Heydar Mīrzā, so his attachment to Heydar's cause was a genuine one. Sultan Ebrāhīm Mīrzā, the son of Bahrām Mīrzā, who was Shah Tahmasp's son-in-law, and extremely influential at court, also considered it expedient to lend his support to Heydar Mīrzā.

Supporters of Esma'īl Mīrzā included Hoseynqolī Kolafā Rūmlū, Emir Aşlān Sultan Afşār, Heydar Sultan Çabūq Torkmān, and all the Afşār, Rūmlū, and Torkmān tribes. The Shah's daughter, Parī Khan Kānom, who was more intelligent than the other royal princesses and whose opinion and counsel were valued by her father, to the envy of her peers, had no love in her heart for Heydar Mīrzā because of her dislike of and rivalry with his mother, and she was not willing to see him made heir-apparent. She therefore secretly worked to promote the succession of Esma'īl Mīrzā. Among her brothers, Sultan Soleyman Mīrzā, who had been born of the same mother;<sup>276</sup> Sultan Maḥmūd Mīrzā, who was with the Rūmlū tribe; and Sultan Aḥmad Mīrzā, who was with the Afşārs, declared their opposition to Heydar Mīrzā, together with her maternal uncle, Şamḡāl Sultan Çerkes, and a number of other Circassians who were related to her mother.

They conspired to achieve the succession of Esma'īl Mīrzā and openly charged the supporters of Heydar Mīrzā with treachery and disloyalty. They went around saying quite publicly that there was only one spiritual director (*morşed-e kāmēl*) on the path of Şufi behavior and loyalty to the Safavid family; as long as the *morşed-e kāmēl* was alive, it was a sign of disloyalty to ascribe spiritual leadership or kingship to another. After the spiritual leader was dead, that person should be deemed king who had been declared heir-apparent by the Shah's last will and testament. If the Shah should die before nominating any of his sons as heir-apparent, then the traditional practice and custom of the Şufi path should prevail: namely, the eldest son should be considered the heir-apparent. Since Sultan Moḥammad Mīrzā, the eldest son of Shah Tahmasp, was blind, after him Esma'īl Mīrzā was the eldest son. "We do not see any other course open to those who follow the Şufi path," they said. Calling themselves "those who love the Shah" (*şāhi-sevan*)<sup>277</sup> they dubbed Heydar's supporters *iki-bīrlū* ("pluralists") and poured abuse on them.

<sup>276</sup>Their mother was the sister of a Circassian chief, which explains why the Circassians supported the pro-Esma'īl faction.

<sup>277</sup>See V. Minorsky, *Şah-sevan*, in *EI*<sup>1</sup>.

The uproar and controversy increased. The great emirs and elders of the *qezelbāš* tribes who were in attendance at court were divided in their allegiance, some supporting the one faction, some the other. On several occasions, angry words were spoken in the royal palace between supporters of the rival factions. Finally, however, the efforts of the doctors were crowned with success, and the Shah made steady progress toward recovery. Parī Khan Kānom's mother, at the instigation of her daughter and her daughter's brothers, reported these matters to the Shah, revealing Ḥeydar Mīrzā to his father as a traitor. In this way, she poisoned the Shah's mind against Ḥeydar and represented the pro-Esma'il faction as single-minded, loyal Sufis.

During the Shah's convalescence, the Companions of the Bed-chamber were allowed to stand behind the lattice of the harem and to converse with the Shah. Among the *qezelbāš* nobility, Kūr Shah 'Alī Rūmlū, who was an aide-de-camp (*yasāvol-e soḥbat*), learned all these matters in detail, and he stated openly that from then on it was the duty of the Shah's servants to protect him from the plots and conspiracies of the pro-Ḥeydar group. As a result, Ḥeydar Mīrzā and his supporters were branded at court as traitors.

The Shah, however, was well aware of the ulterior motives of both parties; he kept his own counsel, repeating these stories to no one and even forbidding the pro-Esma'il faction to spread such rumors. Nevertheless, he considered it a possibility that some attempt might be made on Esma'il Mīrzā's life by the warden of the Qahqaha prison, Kālifa Anşār, who was a member of the Qaradāglū tribe. Kālifa Anşār was related to, and always followed the instructions of, Farroḡzād Beg *eşik-âqāsibāşi*,<sup>278</sup> chief of the Qaradāglū tribe and a member of the pro-Ḥeydar faction. The Shah therefore detailed twelve men of the royal bodyguard, men of the Afşār tribe, to proceed to Qahqaha and guard the prince. This action strengthened the hand of the pro-Esma'il faction.

One of the most extreme supporters of Ḥeydar Mīrzā was Zāl Beg, a Georgian nobleman, whose sister was an inmate of the royal harem and the mother of several Safavid princes. Zāl Beg's duties included attendance on the Shah when the latter took a bath. One day, when the Shah had decided to take a bath, the pro-Esma'il faction said, "Zāl Beg is one of those disloyal to the Shah, and we loyal Sufis have no confidence in him; we refuse to allow him to be in attendance on a

<sup>278</sup>See R. M. Savory, *Işhik-âkâsî*, in *EP*.

Shah who is still convalescent, because there is no security against treachery on his part." The Georgians, the Şeykāvand, and the Ostāj-lūs then discussed the situation. The Georgians said, "What have we done to be deprived of a duty which has been entrusted to us?"

On the day the Shah was due to take a bath, Hüseynqolı Kōlafā Rūmlū, Emir Aşlān Sultan, and the others who called themselves *şāhī-sevan*, took four or five thousand armed men and stationed themselves at the palace gate, with the object of preventing Zāl Beg from carrying out his duties. The opposing faction, Georgians, Şeykāvand, Ostāj-lūs, and their followers, assembled about the same number of men with the idea of supporting Zāl Beg. They proposed to enter the palace—an action that would have led to a general conflict and bloodshed.

On the night when the two factions were laying these plans, the writer of these words was in the neighborhood, at a party given by Hüseyn Beg *yūzbāştī*.<sup>279</sup> The latter was extremely disturbed by the turn of events, because he did not want the rivalry between the two factions to end in bloodshed. He pondered the matter all night long. In the morning, although there was a great throng around the palace gate, the men were not armed. They entered the palace in the customary manner, in attendance on Sultan Moşafā Mīrzā, whose guardian Nazar Sultan had died, and who, as usual, was in the midst of the Ostāj-lū contingent. Outside, although mischief-making demagogues of both factions kept making oblique references to the situation, Heydar Mīrzā's supporters paid no attention to Hüseyn Qolı Kōlafā's men, but marched up to the Čehel Sotūn portico and began to protest the conduct of the pro-Esma'il faction.

Hüseyn Beg *yūzbāştī* addressed Hüseynqolı Kōlafā as follows: "What mischief is this which you are creating among the *qezelbaş*? Why have you brought this armed band to the palace? Thanks be to God, our king and spiritual director and benefactor is saved. What business have we or you to harbor ambitions of this sort?" He concluded by branding Hüseynqolı Kōlafā as a troublemaker and took his stand on loyalty to the Shah and conduct proper to a Sufi. Hüseynqolı Kōlafā and his followers retaliated with some offensive and abusive remarks but, because Heydar Mīrzā was present, the pro-Esma'il faction did not dare to do anything more. When the Shah heard about all this, he thought it prudent to turn a blind eye; he summoned Zāl

<sup>279</sup>Mentioned earlier as one of Heydar's supporters.

Beg to the bathhouse to perform his usual duties, and the pro-Esma'il faction dispersed, feeling rather ashamed of themselves. The supporters of Sultan Ḥeydar, on the other hand, took on new life, and for a while they found some peace from their detractors.

When the Shah was restored to full health, he gave no further opening for this sort of talebearing, nor did he conduct any inquiry into the matter. On the other hand, as the opportunity came, he appointed some of the powerful Ostājlı emirs to a duty that necessitated absence from court. For instance, he charged Morād Khan with the capture of the fortress of Kojūr<sup>280</sup> and dispatched him in the direction of Rostamdār; Pīrī Beg Qūčılı was appointed governor of Rayy, and left to take up his appointment. In addition, the Shah needed an intelligent and shrewd emir to send as an ambassador to Turkey, to offer condolences on the death of the Ottoman Sultan Selim II, and to offer congratulations to his son and successor, Morād III.

The Shah charged Ḥoseyn Beg *yūzbāšī* with this duty, but the pro-Ḥeydar faction now perceived that the Shah's purpose was to disperse the Ostājlı emirs, who were strong supporters of Ḥeydar. They urged Ḥoseyn Beg to think of some reason why he could not go to Turkey, and Ḥoseyn Beg produced the excuse that, during the Shah's illness, he had made a solemn vow that he would perform the pilgrimage to Mašhad should the Shah be restored to health. Since life is uncertain, he said, he hoped the Shah would release him so that he could fulfill his vow and excuse him from going to Turkey. The Shah granted his request, but sent another Ostājlı emir to Turkey in his place—Moḥammad Khan Toḡmāq, governor of Čokūr-e Sa'd.

Ḥoseyn Beg, fearful that something might happen in his absence to ruin his plans, put off going to Mašhad, but the Shah took no notice and said nothing on the subject. Ḥoseyn Beg continued in his role as trusted counselor, and gradually the respect and esteem in which he was held increased. Ultimately he was appointed guardian to Sultan Ḥoseyn Mīrzā in place of Naẓar Sultan Ostājlı, who had recently died. At an auspicious hour, Ḥoseyn Beg brought the prince to his house for a party on a royal scale, and presented him with suitable gifts. The other royal princes, who at the Shah's command had gone

<sup>280</sup>According to Iraj Afšār's indices to the printed edition of the *TAAH*, Kojūr is identical with the fortress of Mārānkūh, which was situated in the Rāmīān district of the Fendaresk region, at the eastern extremity of the province of Astarābad (see Rabino, p. 128).

to pay their respects to Sultan Ḥoseyn Mīrzā and to congratulate Ḥoseyn Beg *yūzbāšī* on his appointment, also received fitting presents.

Gradually, the intertribal rivalry and the factionalism between the two parties at court died down, and two years passed. In the year of the Rat, equivalent to 984/1576, the Shah was afflicted by a minor indisposition. A depilatory applied to his lower limbs in the bath caused painful burns that gave rise to a fever. The doctors were called in to treat him, but without any of his intimates and close companions having the least suspicion that he might die, the Shah's condition deteriorated on the evening of Tuesday, 14 Šafar 984/13 May 1576. The Shah became very restless and began to grow weaker. The royal princes remained at their father's bedside until midnight, when he dismissed them to their homes, telling them there was no need to feel so uneasy about him. All the princes left except for Ḥeydar Mīrzā.

There are two versions of his reason for remaining behind. The first is that the Shah himself made an exception in his case and required him to remain behind. The second version is that Ḥeydar Mīrzā's mother, fearing that after the Shah's death some harm might come to him if he exposed himself outside the palace, whereas inside lay security,<sup>281</sup> therefore said to her son:

Your father's condition is critical, and he may possibly die tonight. Now you aspire to rule and to succeed your father; what do you think you are doing, going off and leaving the seat of kingship? You should stay in the palace. The moment the Shah is dead, you should place the royal crown on your head and take your seat in the Čehel Sotūn hall upon the imperial rug. When you have got your hands on the keys to the treasuries, the arsenal, and the armories, since soldiers look only for the vain things of this world, you should hand out handsome gifts to the centurions, the royal bodyguard, and the army officers. Then let your supporters crowd into the palace, that all may see you have taken your place on the imperial throne. The hands of the pro-Esma'il faction will be tied by this *fait-accompli*, and they

<sup>281</sup>Koran, 3:91.

will have no alternative but to tender their allegiance. Anyone who shows hesitation in coming forward to tender his fealty should be put to death.

Heydar found his mother's views to his taste and stayed behind.

About midnight, Shah Tahmasp went into a decline, and he died early in the morning, 15 Şafar 984/14 May 1576. The chronogram of his death is: "His tomb is full of light." The women of the harem rent their clothes and fell to wailing and lamenting, and the attendants donned mourning. Men were consumed with worry and anxiety, and understandably so.

During his reign, Shah Tahmasp spent whatever time he had free from affairs of state in seeing to the wants of the needy; in giving currency to the religious law and honoring the doctors of religion; in showing respect for ascetic and pious men; in giving luster to holy shrines, theological seminaries, and charitable institutions; and in the maintenance of mosques. Throughout his youth, he renounced sensual pleasures. In 939/1532-33, when he had been on the throne for nine years,<sup>282</sup> he paid heed to the word of God, "Turn to God in sincere repentance,"<sup>283</sup> and from the bottom of his heart, repented of all forbidden acts. This act of repentance was so firmly rooted in him that he never thought of breaking it. All revenue accruing from taverns, gambling dens, and brothels was removed from the ledgers. Gradually all the chiefs of the *qezelbaş* tribes followed his example and showed a desire to repent. In 963/1555-56, the great emirs and the court attendants made a public act of repentance; this was followed throughout the country by the population as a whole. The chronogram for this event is "Sincere repentance."

In Shah Tahmasp's time, people conducted themselves with piety and continence and attended to their devotions. The command to do what is good, and to eschew what is disapproved by God,<sup>284</sup> was observed so rigorously that professional storytellers and performers in the arena<sup>285</sup> were forbidden to indulge in anything frivolous. Five

<sup>282</sup>And was therefore in his nineteenth year.

<sup>283</sup>Koran, 66:8.

<sup>284</sup>A persistent theme in the Koran, where believers are repeatedly characterized as "those who enjoin what is good, and forbid what is objectionable to God" (*ya'morūna be'l-ma'rūfe wa yanhowna 'an al-monkare*).

<sup>285</sup>Jugglers, conjurors, and the like.

hundred *tomān* of the finest opium suspected of being illicit<sup>286</sup> was made licit by being washed in running water. On the birthday of each of the Fourteen Immaculate Ones,<sup>287</sup> a stipulated sum of money was dedicated to God; each year, the amount thus dedicated on the birthday of the Prophet was allotted to some group of eminent *seyyeds* about whose Shi'ite faith there was no doubt.

In most of the large cities, alms in the form of bread were dispensed to the poor and needy, both men and women. In those cities where Shi'ism was particularly strong (Mašhad, Sabzavār, Astarābād, Qom, Kashan, Yazd, Tabriz, Ardabil), forty orphan boys and forty orphan girls were provided with clothes and other necessities. Male and female Shi'ite teachers were appointed to instruct them, and servants to attend them, until they reached the age of puberty. Then they were married off to one another and their places taken by younger children.

The peasants and ordinary people received various forms of relief by way of remission of taxes and the giving of alms. For instance, highway taxes,<sup>288</sup> the levying of which was a practice continued from former times, were levied on merchants and wealthy travelers, and brought in about one thousand royal Iraqi *tomān* every year. As the result of a dream in which he was instructed to take this action, in 972/1564-65 the Shah remitted this tax to the merchants and travelers. Thereafter this tax was abolished and its collectors recalled from the provinces. The tax on crafts and trades,<sup>289</sup> on herds,<sup>290</sup> and on pastures, in the case of which the people had customarily been allowed some remission of tax, particularly in the Shi'ite strongholds, were now expunged from the tax registers.

Shah Tahmasp's beneficence was rewarded by a long reign of fifty-two years.<sup>291</sup> During the whole of Islamic history, the only ruler who reigned longer was the Fatemid caliph al-Mostaṣfer be'llāh.<sup>292</sup> During his reign, both civil and military arms of the administration flourished, and the affairs of the royal household were well ordered, with the result that his writ ran to an extraordinary extent throughout

<sup>286</sup>According to canon law.

<sup>287</sup>The Prophet Moḥammad, his daughter Fāṭema, and the Twelve Imams.

<sup>288</sup>*Tamgā-e šavūre*. Possibly the same as the road tolls (*rāhdārt*); see *TM*, p. 180.

<sup>289</sup>Probably the *bonī'a*, or tax on shops, etc.

<sup>290</sup>Presumably the tax known as *čopān-begī*.

<sup>291</sup>Text has 54 (lunar) years (930-984 A.H.).

<sup>292</sup>Ruler of Egypt, Syria, and North Africa 427-487/1036-1094.

the whole of Iran. Tahmasp lived for sixty-four years, one month, and twenty-five days. For eight years, during the reign of his father Shah Esma'il I, he governed the province of Khorasan; he ruled Iran for fifty-three years, six months, and twenty-six days.<sup>293</sup> His death was lamented not only by the *seyyeds*, *'olamā*, and the nobles, but by the people as a whole. During his long reign, no one had observed any weakening in his resolve to rule. Among the princes of the world who had achieved some renown, none had seen a king like Tahmasp.

After his death, representatives of the doctors of religion and the law, led by Mīr Seyyed Ḥoseyn Jabal 'Āmeli the *mojtahed*, at the request of the emirs went to the palace, washed the Shah's body according to the dictates of canon law, and buried it at Yort Šīrvānī, between the harem garden and the palace. Later, during the reign of Shah Esma'il II, as will be recorded, the body was transferred to Mašhad and buried in the grounds of the sacred shrine of the Imam Reżā.

Among his monuments and public works were the fortifications of the city of Tehran<sup>294</sup> and the city of Mašhad; the gilding of the dome of the shrine of the Imam Reżā<sup>295</sup> and of the pointed ornament on top of the dome; the construction of the palace buildings at Qazvin, together with the whole complex known as the Sa'adatābād Garden, comprising numerous bathhouses, four markets, and the Eram Gardens; and a mosque in the Şahebābād district of Tabriz. May God have mercy on his soul! By virtue of his fidelity to the family of the Prophet, may he be raised with them on the Day of Reckoning, seated among the elect in God's house, and given a place in the gardens of paradise!

It is now incumbent upon the historian to enumerate the names of the Shah's sons and the other royal princes, those of the great emirs and principal officers of state, and those of eminent men in every walk of life who at the time of the death of Shah Tahmasp played an important role in the administration of the state. Since the name of each person will be discussed along with some attendant circumstances, the student of history may find some useful material herein.

<sup>293</sup>Lunar reckoning, of course.

<sup>294</sup>Tehran, the present capital of Iran, began to come into prominence in Safavid times.

<sup>295</sup>The dome was not covered merely with gold leaf, but with plates of solid gold.

# A Record of the Names of the Royal Princes, Shah Tahmasp's Sons and Nephews

The number of Shah Tahmasp's children, grandchildren, and nephews who were alive at the time of his death totaled thirty-five: twenty-three sons and twelve daughters. Twenty-two of these were the fruit of his own loins, not counting a few children who died during his lifetime (no purpose will be served by mentioning these). Of these twenty-two natural children, nine were sons.

## *Sultan Moḥammad Mīrzā*

I have been able to discover the date of birth of only those three princes who later came to the throne;<sup>1</sup> in regard to the others, I have gone no further into the matter, but contented myself with listing their names and giving a short account of their life and times.

Sultan Moḥammad Mīrzā, then, was born in the year 938/1531-32, when Shah Tahmasp had been on the throne for eight years. His mother was Solṭānom, the daughter of Mūsā Sultan Moḡsellū Torkmān, one of the great Bāyandorī emirs.<sup>2</sup> The chronogram of his birth is: "Shah Tahmasp's first son was Moḥammad," and he was given the sobriquet of Ḳodābanda. He was forty-six years of age<sup>3</sup> at the time of his father's death. In 943/1536-37, when he was six years old, he was appointed to the governorship of Khorasan. Moḥammad Khan Šaraf al-Dīn-oḡlū Takkalū was made his guardian and *amīr al-omarā*<sup>4</sup> of Khorasan, and the prince took up residence at Herat. He remained in this office for some years<sup>5</sup> and became familiar with routine administrative matters. He developed wisdom, understanding, and a generous nature, and acquired such a lofty temperament that he despised the treasures of this world. He also developed a talent for composing

<sup>1</sup>His sons Shah Esmā'il II and Sultan Moḥammad Shah, and his grandson Shah Abbas I.

<sup>2</sup>The Bāyandorī clan were an important constituent in the Aq Qoyūnlū confederacy; they had thrown in their lot with the Safavids after the disintegration of the Aq Qoyūnlū empire. The year after the birth of Sultan Moḥammad Mīrzā, Mūsā Sultan was appointed governor of Azerbaijan (939/1532-33) (see *Šarafnāma*, ii, 181; *Javāher al-Aḡbār*, f. 304a).

<sup>3</sup>By lunar reckoning. By solar reckoning, his age was 45 or 46.

<sup>4</sup>On the function of the *amīr al-omarā* in the provinces, see Savory, *Some Notes on the Provincial Administration of the Early Safavid Empire*, BSOAS, xxvii/1, 1964, pp. 114-129.

<sup>5</sup>From 943-963/1536-37-1556, a period of twenty years.

poetry under the pen name of Fahmī. Given to jokes and witticisms, he had a happy disposition, being rarely of a melancholy turn of mind.

After some time had passed, Shah Tahmasp desired to see his son. He summoned him to court, sending Esma'īl Mīrzā to Herat in his place. Not long afterwards,<sup>6</sup> however, the Shah, having in mind the best interests of the state, sent Esma'īl Mīrzā to the prison-fortress of Qahqaha, because of certain improper actions on the part of the latter which had displeased him. Sultan Moḥammad Mīrzā was reappointed to the governorship of Khorasan. After the Qazāq Takkalū incident, when Ma'šūm Beg Šafavī was sent to Khorasan with a large army to suppress that seditious officer and Qazāq met his end in the manner already described,<sup>7</sup> Sultan Moḥammad Mīrzā visited the court with his son Sultan Ḥoseyn Mīrzā. He was appointed for the third time to the governorship of Khorasan, with Sultan Yakān Ostājlu as his guardian and *amīr al-omarā* of the province.<sup>8</sup>

During his third governorship, Sultan Moḥammad Mīrzā's eyesight deteriorated, and the prince neglected to follow the prescribed course of treatment. The ophthalmic surgeons and oculists prescribed treatment, but the prince refused to submit himself to its rigors, and his eyesight got gradually weaker until he was virtually blind. The prince, for a variety of reasons, fell out with his guardian, Šāhqolī Sultan, and each accused the other of improper conduct. Shah Tahmasp, to placate his son, transferred him to Shiraz, brought one of his sons, Sultan Ḥasan Mīrzā,<sup>9</sup> to court to gladden the eyes of the royal family,<sup>10</sup> and appointed another son, 'Abbas Mīrzā, governor-general of Khorasan. In obedience to the Shah's command, Sultan Moḥammad Mīrzā left his son 'Abbas at Herat, and moved to Shiraz with the rest of his family.

At Shiraz, the administration was placed in the hands of Valī Sultan Qolḡānčī-oḡlū Zu'l-Qadar, who became Sultan Moḥammad Mīrzā's guardian. The latter remained at Shiraz for the rest of Shah Tahmasp's reign and during the reign of Shah Esma'īl II, when his position was fraught with danger. After the death of Esma'īl II, his innate good fortune brought him to the throne, as will be related in the appropriate place.

<sup>6</sup>Esma'īl had been at Herat only a few months (June–December 1556).

<sup>7</sup>In 972/1564.

<sup>8</sup>974/1566.

<sup>9</sup>Bellán, *Chah Abbas*, p. 4, incorrectly states that Sultan Ḥasan Mīrzā was the son of Shah Tahmasp.

<sup>10</sup>Actually, as a hostage for his father's good behavior!

The sons of Sultan Moḥammad Mīrzā are as follows:

### **Sultan Ḥasan Mīrzā**

His mother was the daughter of Mīr ‘Abd al-‘Azīm Seyfī Ḥoseynī, a respected Gīlānī emir and the son-in-law of Qāzī Jahān.<sup>11</sup> The date of his birth has not been recorded; but at the time of his grandfather’s death he was eighteen years of age, which means he must have been born in 966/1558–59. After a time at court, he was appointed governor of half the province of Māzandarān, and he was living there at the time of Shah Tahmasp’s death. Sultan Ḥasan was put to death by his uncle, Shah Esma‘il II, as will be described at the proper place.

### **Sultan Ḥamza Mīrzā**

His mother was Maḥd-e ‘Olyā Keyr al-Nesā Begom, the daughter of Mīr ‘Abdollah Khan, ruler of Māzandarān. At that time,<sup>12</sup> he was ten years of age and was with his father at Shiraz. During his father’s reign, he was appointed *vakīl* and made heir-apparent; and for nearly ten years of that reign, he was constantly at his father’s side. He was the real architect of events until his untimely murder at the hands of his barber, as will be related under the events of Sultan Moḥammad Shah’s reign.

### **‘Abbas Mīrzā (the future Shah ‘Abbas I)**

His mother also was Maḥd-e ‘Olyā Keyr al-Nesā Begom. He was born at Herat on Sunday,<sup>13</sup> 1 Ramaẓān 978/27 January 1571, under the sign Virgo, at the beginning of the Year of the Horse, part of which fell within the Muslim year 978 and part within 979. One of the miraculous events associated with his birth was that the capable woman who had been appointed to nurse him discovered that her breasts were full of milk, even though she had not recently given birth to a child herself, and she was able to satisfy the needs of the infant prince. Since this was truly an extraordinary occurrence, I judged it worthy of note.

Learned men will not find it surprising that the hand of divine providence should be seen guiding the rearing of a prince destined to perform such mighty works in the realm of both religious and secular

<sup>11</sup>The powerful official who became bureaucratic *vakīl* at the accession of Shah Tahmasp (see Savory, *Offices II*).

<sup>12</sup>If “at that time” means at the time of the death of Tahmasp, then Ḥamza must have been born in 1565 or 1566.

<sup>13</sup>1 Ramaẓān 978 fell on a Saturday.

affairs. This prince was of distinguished and God-fearing stock on both his father's and his mother's side, and for this reason had a better claim to the throne than the other royal princes. His father was Sultan Moḥammad Shah, the eldest son of Shah Tahmasp, whose descent is from Shaikh Ṣaḥī al-Ḥaqq va'l-Ḥaqqīqa va'l-Dīn,<sup>14</sup> and his descent is from the Prophet and from 'Alī, as was set forth in the introduction to this history. His mother, Maḥd-e 'Olyā Keyr al-Nesā Begom, was the revered daughter of the *seyyed* Mīr 'Abdollāh Khan, the ruler of Māzandarān, who is descended from Seyyed Qavām al-Dīn, known as Mīr Bozorg, as follows: Mīr 'Abdollāh Kān b. Solṭān Maḥmūd Kān b. Mīr 'Abd al-Karīm b. Seyyed Moḥammad b. Seyyed Mortazā b. Seyyed 'Alī b. Seyyed Kamāl al-Dīn, the contemporary of Tīmūr (who, as is recorded in the chronicles, was besieged by Tīmūr in the fortress of Māhāna-sar).<sup>15</sup> Seyyed Kamāl al-Dīn was the son of the above-mentioned Mīr Bozorg, whose lineage goes back to Seyyed 'Alī al-Mar'āṣī, for which reason the *seyyeds* of this dynasty are known as Mar'āṣī *seyyeds*.<sup>16</sup> The latter as is stated in the *Tārīkh-e Jahān-ārā*, was a descendant of the Fourth Imam, Zeyn al-'Ābedīn.

In short, Mīr Bozorg was descended from the distinguished line of Mar'āṣī *seyyeds*, and embraced in his own person both spiritual and temporal authority. In his youth, he struggled to curb and discipline his carnal appetites. After his elevation to the highest mystical stations, lending his ear to the divine command, "It is We who distribute among them their livelihood in the present life,"<sup>17</sup> he undertook the ordering of affairs in Māzandarān and devoted his attention to the welfare of the people of that region. He took up residence in that province, and his convent was frequented by high and low. The ruler of Māzandarān at that time was Afrāsīāb, of the Čolāvi dynasty.

Afrāsīāb at first enrolled himself as a disciple of Mīr Bozorg, but then, made apprehensive by the extreme doctrines and the large numbers of Mīr Bozorg's disciples, he resolved to eliminate him and marched against the convent with a band of desperadoes. Mīr Bozorg considered himself justified in putting up a resistance, and an arrow chanced to inflict a mortal wound on Afrāsīāb. Mīr Bozorg conquered the rest of the province by the sword, thus adding temporal

<sup>14</sup>The first *ṣeyḥ* of the Safavid Order, and the progenitor of the Safavid family.

<sup>15</sup>Near Āmol in Māzandarān. According to Rabino, p. 142, he was taken by Tīmūr to Kašgar, where he died in 801/1398-99.

<sup>16</sup>See Rabino, pp. 142-143, for further details of this dynasty.

<sup>17</sup>Koran, 43:33.

dominion to spiritual authority.<sup>18</sup> Seyyed Ṣāḥir al-Dīn, the author of the *Tārīḫ-e Ṭabarestān*, gives full details of these events, and a summary of them is contained in the *Ḥabīb al-Sīar*. There is therefore no need for me to weary the reader with further details here, but I will return to my account of the birth of 'Abbas Mīrzā. In short, the ancestors of Maḥd-e 'Olyā, the mother of 'Abbas Mīrzā, continued to rule Māzandarān, generation after generation.

When 'Abbas Mīrzā was born at Herat, signs of his great destiny were visible upon his brow. Learned astrologers, especially Mowlānā 'Abd al-Ṣamad Haravī, worked out the horoscope of the new prince. They forecast that he would rise to a position of supreme power and would bring all men under the radiance of his justice and under the shadow of his mercy and favor. Poets devised the following chronogram for the date of his birth: Monarch of the Seven Climes (978/1571). When his mother told Sultan Moḥammad Mīrzā of the birth of their son, he wrote to Shah Tahmasp to ascertain his wishes in regard to the naming of the child. The letter reached the Shah when he chanced to be reciting a verse in which the name of 'Abbas occurred, and so this was selected as the infant prince's name. It was the Shah's custom to present every royal baby with a carpet and all the trappings of a cradle. Shah Tahmasp sent for the infant 'Abbas the carpet which was spread beneath his own royal throne in the Čehel Sotūn hall of the palace at Qazvin, together with all necessary appurtenances for his cradle.

Shah Tahmasp had a premonition that the infant prince would one day succeed him on the throne. Indeed, from 'Abbas's infancy up to the time of his accession, there were many heavenly signs pointing to his future kingship. Among these were one or two supernatural events which, since they indicate the high spiritual station of Shah Tahmasp, I make no apology for including here; these events were related on the authority of Shah Tahmasp himself, and reached my ears via a line of reliable transmitters. The first of these events is as follows: Before the news of the birth of 'Abbas had reached the Shah, the Shah summoned 'Abbas's elder brother, Sultan Ḥoseyn Mīrzā, who was at court, and said, "Today a courier will reach us from Herat, and will bring good news which will give us both great joy." Shortly after this, the courier arrived. The second event is as follows: A few years after the birth of 'Abbas, the Shah sent a member of the royal bodyguard to Herat on a mission. When he returned, the Shah questioned him about 'Abbas and asked him to describe his physical appearance. The

<sup>18</sup>This occurred in 760/1359 (Rabino, p. 142).

soldier, however, either because of lack of intelligence or because he was unobservant, did not describe the prince as fully as he ought to have done. The Shah said heatedly, "You do not seem to know much about this prince. He will be the one who increases the brilliance of the light of this dynasty." And it was not long before this happened.

Abbas Mirzā was selected for a position of responsibility and thus distinguished among the other royal princes, each of whom had the talent and ability to qualify him to govern. At the risk, therefore, of again unduly prolonging this discourse, I consider it necessary to say a few words about the way in which Abbas Mirzā came to be entrusted with the administration of Khorāsan.

Men of discrimination and learning are well aware that once God has, by virtue of His word "Thou givest sovereignty to whomsoever Thou pleasest . . . Thou exaltest whomsoever Thou pleasest,"<sup>19</sup> destined a man to power and authority, that man will, with God's assistance and protection, overcome all obstacles in a manner which will astonish even persons of sound judgment. He will emerge triumphant from any trials initially placed in his path, which the more short-sighted consider to be an indication of lack of divine favor: For in this apparent withdrawal of divine favor are contained, by God's will, many practical lessons concerning the government of a kingdom, and God's protection is sufficient to preserve such a man from all the injuries of this world and the conspiracies of foolish men.

The purpose of these preliminary remarks was to set the stage for my account of the life of Shah 'Abbas I. Many powerful monarchs have been buffeted by fate at the beginning of their careers; later, however, fortune has smiled on them, and they have reached the zenith of dominion and power and achieved great things. Nevertheless, since the time of Creation, when man was singled out from among other created beings by God's assurance, "We have shown great regard to the sons of Adam,"<sup>20</sup> and distinguished by God's declaration, "We have made you a vicegerent in the earth,"<sup>21</sup> no great king has had to suffer such vicissitudes of fate, so many attempts on his life by his enemies, such intrigues and conspiracies on the part of treacherous and disloyal men, and such countless trials and tribulations, as Shah 'Abbas I, as will be narrated in detail below.

<sup>19</sup>Koran, 3:27 (part).

<sup>20</sup>Koran, 17:71.

<sup>21</sup>Koran, 38:25. This was said to David.

The first hardship he had to endure was separation from his mother and father, which occurred when he was still an infant of eighteen months.<sup>22</sup> An estrangement had come about at Herat between his father, Sultan Moḥammad Mīrzā, and the latter's guardian, Šāhqolī Yakān Sultan, as a result of the machinations of evil men. Each repeatedly sent complaints to court about the other. Shah Tahmasp, realizing that no reconciliation between the two was possible, resolved to appoint as governor at Herat Ḥamza Mīrzā, the brother of 'Abbas Mīrzā, and to transfer his father, Sultan Moḥammad Mīrzā, to Shiraz. An order to this effect was issued by the Shah. But Sultan Moḥammad Mīrzā and his wife, although they rejoiced in public when the Shah's edict reached Herat, could not bear to part from their favorite son. They sent a petition to court declaring that Ḥamza Mīrzā was particularly fond of and close to his parents, and that he might not be able to bear the separation, and might go into a physical decline. His mother further stated that she could not live without her darling Ḥamza. 'Abbas Mīrzā, on the other hand, since he was still being breast fed by the wet-nurse, had formed no such close attachment to his mother, and she therefore entreated the Shah to let her take Ḥamza to Shiraz with her and leave 'Abbas at Herat. Since the Shah wanted Sultan Moḥammad Mīrzā to be happy, he agreed to this and issued fresh orders to this effect.

From the fact that 'Abbas Mīrzā had been appointed to the governorship of Khorasan, people deduced that he was destined to great things, because Shah Tahmasp himself, while still an infant, had been made governor-general of Khorasan by Shah Esmā'il I,<sup>23</sup> had grown up at Herat, and had eventually succeeded his father on the throne. Of Tahmasp's own sons, too, all those who held the governorship of Khorasan ultimately came to the throne.<sup>24</sup> 'Abbas Mīrzā, then, in his second year, succeeded his father as governor-general of Khorasan, with Šāhqolī Sultan Ostājlu as his guardian.<sup>25</sup> I will turn now to the other royal princes.

### **Abū Ṭaleb Mīrzā**

He was born in the year of the Shah Tahmasp's illness, 982/1574,

<sup>22</sup>This means that Sultan Moḥammad Mīrzā was transferred to Shiraz about July 1572.

<sup>23</sup>In 921/1515, when he was two years old.

<sup>24</sup>Viz., Sultan Moḥammad Shah and Shah Esmā'il II.

<sup>25</sup>The reappointment of Šāhqolī Sultan Ostājlu as *lala* (guardian) was a vote of confidence in him and, by implication, a vote of no confidence in Sultan Moḥammad Mīrzā.

his mother being Mahd-e 'Olyā, and he was thus two years of age when Shah Tahmasp died. He was brought up by his parents and, in the Year of the Dog, 994/1586, when Ḥamza Mīrzā was murdered (as will be narrated at the end of this section of my history), he was made *vakīl-e dīvān-e a'lā*, vicegerent of the Supreme Divan, and was proclaimed heir-apparent by the group of emirs who were in control at Qazvin, notably Alīqolī Khan Fath-oḡlū Ostājlu and Esma'ilqolī Khan, commander-in-chief of the artillery, who was the son of Vālī Kalīfa Šāmlū. At the end of the Year of the Pig, 995/1587, it was rumored in Iraq that 'Abbas Mīrzā was marching toward the capital from Khorasan; after the latter became Shah, Abū Ṭāleb and his younger brother Ṭahmāsp were held in detention for a time. In the Year of the Tiger (998/1589-90), they were transferred to the fortress of Ṭabarak near Isfahan. Ultimately, as the result of the intrigues of some of the emirs, both princes were blinded.

### **Tahmasp Mīrzā**

Tahmasp Mīrzā, the fifth son of Sultan Moḥammad Mīrzā, whose mother was also Mahd-e 'Olyā, was born at Shiraz after the death of Shah Tahmasp in 984/1576, and received his grandfather's name. In the Year of the Fowl, 993/1585, when the Turkman and Takkalū tribes fell out with Sultan Ḥamza Mīrzā because of his execution of Emir Khan Torkmān, as will be described in the proper place, Tahmasp Mīrzā was seized by the Turkman-Takkalū faction at Tabriz and carried off by them to Iraq, where they swore allegiance to him. This faction, however, was defeated by Ḥamza Mīrzā, who recaptured his brother Tahmasp and imprisoned him at Alamūt. He was later transferred to Ṭabarak near Isfahan and eventually blinded, as mentioned above. This completes the list of the sons of Sultan Moḥammad Shah, and I return now to listing the sons of Shah Tahmasp.

### **Esma'il Mīrzā**

The second son of Shah Tahmasp; Esma'il Mīrzā's mother too was Solṭānom, the daughter of Mūsā Sultan Moẓellū, and so he was the brother of Sultan Moḥammad Mīrzā. In 954/1547-48, when Alqāš Mīrzā rebelled against the Shah, was defeated, and fled to Ottoman territory, Esma'il Mīrzā was appointed governor of the province of Šīrvān, and Gökča Sultan Qajār was appointed his guardian. Esma'il won a great victory over Borhān Mīrzā, a descendant of the princes of Šīrvān, who had marched from Dāḡestān with the object of subjugating Šīrvān, and Borhān retreated to Dāḡestān. In 955/1548-49,

the Ottoman emperor Sülaymân, at the instance of Alqâş Mîrzâ, invaded Iran. Esma'îl Mîrzâ was recalled to court, and from time to time performed various commissions for the Shah. In 959/1551-52, he was appointed commander of a *qezelbâş* army sent to Anatolia, and won a victory over Eskandar Pasha at Erzerum.

In 962/1554-55 he married the daughter of Shah Ne'matollâh Yazdî and Kâneš Begom, a sister of Shah Tahmasp, and a splendid marriage feast was held in the Bâğ-e Delgošâ at Qazvin. Even though it was a royal occasion, the Shah's indulgence toward his son was such that he allowed him to rise to his feet and dance. All the guests scattered money among the crowds, in quantities appropriate to their station and the occasion, and the entertainers, musicians, and minstrels had all their financial worries removed by this largesse. But Esma'îl displayed ingratitude toward the Shah's beneficence and committed certain acts displeasing to his father. The Shah considered it inadvisable to allow Esma'îl Mîrzâ to remain at court and in 963/1556 summoned Sultan Moḥammad Mîrzâ from Herat. He sent Esma'îl Mîrzâ to Herat in his place, with Moḥammad Khan Šaraf al-Dîn-oġlû as his guardian. 'Alî Sultan Takkalû escorted Esma'îl to Herat and returned with Moḥammad Mîrzâ. On reaching Sâuj Bolâğ, 'Alî Sultan was dispatched by blows from the royal bodyguard. The only apparent reason for this was that, in the process of escorting Esma'îl Mîrzâ to Herat, he had entered into certain agreements and covenants with the prince incompatible with sincere devotion to the Shah and the proper conduct for a Sufi—but God alone knows the truth.

At all events, Esma'îl's behavior at Herat did not please the Shah any more than had his conduct at court; consequently, in the best interests of the realm and to preserve and protect the state, Esma'îl was dismissed from office after he had been at Herat for a few months. At the Shah's command, Sevendûk Beg Afšâr, the *qûrčî-bâšî*, went to Herat and brought the prince back to Sâva via Ṭabaş and Yazd. At Sâva, he was met by the *vakîl al-salṭana*, Ma'sûm Beg Şafavî, who conducted him to the prison at Qahqaha. Sultan Moḥammad Mîrzâ, as already mentioned, was reappointed governor of Khorasan. Esma'îl Mîrzâ spent nineteen years, six months, and one day in that prison. Finally, after the death of Shah Tahmasp and of his brother Ḥeydar Mîrzâ, he was raised to the throne, as will be described at the appropriate place.

### *Sultan Heydar Mīrzā*

The third son of Shah Tahmasp; Heydar Mīrzā's mother was a Georgian, one of the Shah's legal wives. The date of Heydar's birth is not recorded, but since he was twenty-two at the death of Shah Tahmasp, he must have been born in 962/1554-55. He was constantly at court until his father's death. His guardian (*lala*) was Ma'sūm Beg Šafavī until the latter went on the pilgrimage to Mecca, at which time he was replaced in this office by his son Šadr al-Dīn Khan, a trusted emir. Heydar Mīrzā was the object of the Shah's special regard, and in return he tried to do his father's bidding. Toward the end of his life, Tahmasp, no longer able to attend to all the affairs of state in person, made use of Heydar Mīrzā in this regard. He was singled out by the Shah from among his brothers for special favor, and his standing steadily increased in the eyes of the other royal princes and the emirs of the *qezelbaş* tribes.

With the arrogance of youth, and natural ambition, he considered himself the heir-apparent; the majority of the army officers, particularly those of the Šeykāvand and Ostājlū tribes, and of the Georgian party, supported his candidacy. During the Shah's illness in 982/1574, some of Heydar's supporters became impatient and were guilty of actions contrary to good Sufi practice and loyalty to the Shah, as I have described in detail earlier. Heydar was somewhat ashamed of these incidents, but the Shah, when he recovered his health, never gave the least sign, either through impatience or carelessness, that his regard for Heydar had weakened. He continued to show favor toward him until his own death; the day following the death of Tahmasp, on 16 Šafar 984/15 May 1576, Heydar Mīrzā met his end in the manner already described. He was a man of integrity, chaste, compassionate, kindly, and just in his dealings with men. He left a daughter—his only child.

### *Sultan Soleyman Mīrzā*

The fourth son of Shah Tahmasp; Soleyman Mīrzā's mother was the sister of Šamkāl Sultan Čerkes, and was one of the Shah's legal wives. Soleyman was twenty-one at the time of his father's death.<sup>26</sup> At an early age, the Shah sent him to Mašhad and appointed the governor of Mašhad to be his guardian. Teachers were appointed to instruct him in all branches of learning, and he was eventually given the post

<sup>26</sup>He must therefore have been born in 963/1555-56.

of comptroller of the attendants (*kādembašī*) of the shrine of the Imam Reżā at Mašhad. In 978/1570-71, when Šahvalī Sultan Taṭı-oğlū Zu'l-Qadar was dismissed from the governorship of Mašhad, Sultan Soleyman Mīrzā was recalled to court and received with great favor by his father. During the reign of Shah Esma'il II, who confined his energies to eliminating the royal princes, Soleyman Mīrzā was handed over to his uncle Šamqāl Sultan Čerkes who, to curry favor with the Shah, put him to death. Further details will be given under the events of the reign of Shah Esma'il II.

### *Sultan Moṣṭafā Mīrzā*

The fifth son of Shah Tahmasp; Moṣṭafā Mīrzā's mother was a Georgian concubine. At the time of his father's death, he was twenty years of age.<sup>27</sup> The office of guardian of this prince was the prerogative of the great Ostājlı emirs, and he was brought up with the Ostājlı tribe. Extremely capable and talented, he had a pleasant disposition. He was sent to eastern Gīlān with a punitive expedition,<sup>28</sup> after the Gīlānīs had rebelled on several occasions, and as a result of his victories in this campaign, he was raised to the rank of governor and given an army command. After the death of Naẓar Sultan, his guardian, this function was taken over by Ḥoseyn Beg *yūzbāšī*, who also received the former's rank of governor. In all matters, he agreed with Sultan Ḥeydar Mīrzā.

After the death of Shah Tahmasp, when the Ostājlı emirs conspired to put Ḥeydar Mīrzā on the throne, Sultan Moṣṭafā Mīrzā went with them to the palace. But the death of Ḥeydar Mīrzā scattered his supporters in all directions; Sultan Moṣṭafā Mīrzā left Qazvin and took refuge among the Bayāt tribe, who were his retainers. Ḥājji Oveys Sultan Bayāt arrested him and took him to Esma'il Mīrzā, who handed him over to Pīra Moḥammad Ostājlı. The Ostājlı emirs, imagining that their best interest lay in murdering the prince, put him to death in Pīra Moḥammad Ostājlı's house,<sup>29</sup> as will be described in more detail later.

<sup>27</sup>Probable date of birth therefore 964/1556-57.

<sup>28</sup>The date of this expedition was 975/1567-67.

<sup>29</sup>This was one of a number of acts by which the Ostājlıs vainly hoped to atone for their support of Ḥeydar Mīrzā after the failure of their *coup d'état*.

### *Sultan Maḥmūd Mīrzā*

The sixth son of Shah Tahmasp; Maḥmūd Mīrzā's mother was a slave girl. He was eighteen years old at the time of his father's death.<sup>30</sup> At one time, he was appointed governor of eastern Gīlān and resided at Lāhījān; because of the persistent rebelliousness of the Gīlānīs, he was instructed by the Shah to leave the province. At the end of Tahmasp's reign, he was appointed governor of Šīrvān, with Aras Sultan Rūmlū as his guardian. At the time of his father's death, however, he was still at court and had not left for Šīrvān; he remained with the Rūmlū tribe, and Aras Sultan's sons undertook the duty of being in attendance on the prince. As the Rūmlū emirs were supporters of Esma'il Mīrzā, Sultan Maḥmūd Mīrzā naturally followed their lead. Despite this, both the prince himself and his infant son Moḥammad Bāqer Mīrzā were murdered by Esma'il Mīrzā after he came to the throne.

### *Emāmqolī Mīrzā*

Seventh son of Shah Tahmasp; Emāmqolī Mīrzā's mother was the sister of the Georgian nobleman Zāl Beg, and he was fourteen years old at the time of his father's death.<sup>31</sup> He was made governor of Lāhījān, which was the capital and seat of the governor of Bīya Piš (eastern Gīlān), and resided there with Pīra Moḥammad Khan as his guardian. At the time of the accession of Shah Esma'il II, Pīra Moḥammad left Gīlān to welcome the new Shah and brought with him Emāmqolī Mīrzā. He was received by his brother in the Zanjān River pastures in Qarābāg. For a time he was apparently regarded with favor by the Shah, but eventually he was put to death at Qazvin along with his other brothers.

### *Sultan 'Alī Mīrzā*

Eighth son of Shah Tahmasp, and son of the mother of Sultan Moṣṭafā Mīrzā, 'Alī Mīrzā was fourteen years old at the time of his father's death,<sup>32</sup> and resided in the city of Ganja. His guardian was Ebrāhīm Beg Zīād-oḡlū Qajār, the governor-general of the Qarābāg province. On the orders of Shah Esma'il II, the Qajār chiefs brought him to Qazvin after the other Safavid princes had been murdered,

<sup>30</sup>Probable date of birth was therefore 966/1558-59.

<sup>31</sup>Probable date of birth was therefore 970/1562-63.

<sup>32</sup>Probable date of birth was therefore 970/1562-63.

and he was blinded. He is still alive as I write these words,<sup>33</sup> and lives quietly under the protection of Shah 'Abbas I.

### *Sultan Aḥmad Mīrzā*

The ninth son of Shah Tahmasp, Aḥmad Mīrzā, was dubbed Baġdādī Aḥmad by his father. His mother was a slave girl. At the time of his father's death, he was thirteen years old.<sup>34</sup> His guardian was Emir Aşlān Sultan Areşlū Afşār, who looked after him for a number of years at Isfahan. He was instructed by the Shah to bring the prince to court, where he was honored by his father. Since the Afşār tribe, and especially the Areşlū clan, were supporters of Esma'il, Sultan Aḥmad Mīrzā also supported Esma'il. Despite this, he was murdered by his brother along with the other Safavid princes.

The daughters of Shah Tahmasp numbered eight,<sup>35</sup> as follows:

*Gowhar Sultan Begom.* Married to Sultan Ebrāhīm Mīrzā, the son of Bahrām Mīrzā.<sup>36</sup> After her husband was murdered by his cousin, Shah Esma'il II, she went into a decline and died. There was one daughter of the marriage.

*Parī Khan Kānom.* She was betrothed to Badī' al-Zamān Mīrzā b. Bahrām Mīrzā, but the marriage was never solemnized. She was constantly in attendance on her father, who treated her with respect and esteem. People who had difficult problems asked her to intercede with the Shah, which she frequently did with success. I have already described her activities at the time of Shah Tahmasp's illness. After his death, she did everything she could to promote the cause of Esma'il Mīrzā, but her prestige declined. After the murder of Shah Esma'il II and the accession of Sultan Moḥammad Mīrzā, the latter grew suspicious of her and had her put out of the way; fuller details of this will be given later.

*Kadija Sultan Begom.* The third daughter of Shah Tahmasp. She married first Jamšīd Khan, the governor of Bīya Pas (western Gīlān), and second, after Jamšīd's death, Shah Ne'matollāh, son of

<sup>33</sup>Before 1025/1616, when the bulk of the *TAAH* was completed.

<sup>34</sup>Probable date of birth was therefore 971/1563-64.

<sup>35</sup>According to the author's earlier statement, Shah Tahmasp had thirteen surviving daughters.

<sup>36</sup>Bahrām Mīrzā was Shah Tahmasp's brother.

**Mīr-Mīrān-e Yazdī.** She is still alive. She had two sons by Jamšīd Khan, but both died in infancy.

**Zeynab Begom.** Her guardian was Shah 'Alī Beg Šamlū, a "qūrčī of the sword." Shah Tahmasp dubbed her Nām Kānom, and honored her by keeping her in attendance on him. Her mother, Hūrī Khan Kānom, was a Georgian woman of noble birth. Esma'il Mīrzā promised her to 'Alīqolī Khan, the grandson of Dürmīš Khan Šamlū, who was governor of Herat, but the marriage was never solemnized. She was a highly intelligent woman, and as a member of the harem of Shah 'Abbas I, acquired a position close to the Shah and great influence. She is still a member of his harem at the time of writing, and is known for many charitable works and benefactions. May she live out her natural span!

**Maryam Sultan Begom.** She was a sister of Zeynab Begom. During the reign of Sultan Moḥammad Shah, she married Khan Aḥmad Sultan, the ruler of eastern Gīlān, but after Khan Aḥmad (as will be related) abandoned his allegiance to the Safavids and went to Anatolia, Maryam Sultan took the daughter she had had by Khan Aḥmad and rejoined her father's household. She died during the reign of Shah 'Abbas, and her daughter lives in the harem with the other women of the royal household.

**Fāṭema Sultan Kānom.** During the reign of Sultan Moḥammad Shah, she married Emir Khan Mowšellū Torkmān, but died shortly afterward at his home.

**Šohra Bānū Kānom.** During the reign of Sultan Moḥammad Shah, she married Salmān Khan, the son of Shah 'Alī Mīrzā Ostājlu, who was the nephew of Shah Tahmasp. She too died shortly after her marriage. Her mother, the daughter of the governor of Dāğestān, was also the mother of Tahmasp's third daughter, Qadīja Begom, the wife of Jamšīd Khan.

**Kāneš Begom.** The sister of Emāmqolī Mīrzā. She married Shah Ne'matollāh Yazdī, the son of Mīr-Mīrān, in whose house she died. There was one son of the marriage, Sanjar.

Of the children of Bahrām Mīrzā, the brother of Shah Tahmasp, thirteen (counting sons and daughters) were alive at the time of the death of Tahmasp; of these, three were his natural sons.

### *Sultan Ḥoseyn Mīrzā*

During the reign of Shah Tahmasp, Ḥoseyn Mīrzā was appointed governor of Kandahar and Zamīn Dāvar, in which post he continued for a number of years at the command of his uncle. He died a natural death at Kandahar during the reign of Shah Esma'īl II. He had five sons: (1) Moḥammad Ḥoseyn Mīrzā, who was eighteen years old at the time of his father's death. Sultan Ḥoseyn Mīrzā sent him to court with his sister, Oḡlān Pāšā Begom, and Shah Tahmasp treated them like his own children. Shah Esma'īl II, however, murdered Moḥammad Ḥoseyn Mīrzā along with the other royal princes; (2) Moẓaffar Ḥoseyn Mīrzā, who was fifteen years old at the time of the accession of Sultan Moḥammad Shah. He was appointed governor of Kandahar after his father; (3) Rostam Mīrzā was twelve years old at the time of the accession of Sultan Moḥammad Shah. He was allotted the governorship of Zamīn Dāvar; (4) Sanjar Mīrzā and (5) Abū Sa'īd Mīrzā, both infants. Later we shall describe in detail the fortunes of the four surviving brothers during the reign of Shah 'Abbas I. The daughter mentioned above, Oḡlān Pāšā Begom, married Sultan Ḥamza Mīrzā and later entered the harem of Shah 'Abbas I, where she eventually died.

### *Ebrahim Mīrzā*

Ebrahim Mīrzā's mother was a noblewoman from Šīrvān. He was the son-in-law of Shah Tahmasp,<sup>37</sup> and at the time of the latter's death held the high office of *ešīk-āqāsī*. He was a most capable and talented young man, whose advice and counsel the Shah frequently sought. Ebrahim Mīrzā was murdered by Shah Esma'īl II. There was one daughter of his marriage; during the reign of Shah 'Abbas I, this girl performed the pilgrimage to Mecca, where she married Emir Našīr al-Dīn Ḥoseyn Šīrāzī, an eminent Daštakī *seyyed* and a most learned man, and she settled in that city.

### *Badī' al-Zamān Mīrzā*

Badī' al-Zamān Mīrzā was appointed by Shah Tahmasp as governor of the Nīmīrūz district of Sīstān. His guardian was Tīmūr Khan Ostājīlū. He had a young son, Bahrām; both father and son were put to death by Tīmūr Khan at the orders of Shah Esma'īl II.

<sup>37</sup>He married Tahmasp's eldest daughter, Gowhar Sultan Begom.

After this enumeration of the royal princes, I will give some details of the great *qezelbāš* emirs and principal khans who held high administrative offices and governorships in various parts of the Safavid empire at the death of Shah Tahmasp.

## Emirs of Note, both Sultans and Khans, Who Were Serving Either at Court or in the Provinces

The total number of officers holding the title of emir at the time of the death of Shah Tahmasp, according to the registers of the supreme *dīvān*, was one hundred and fourteen; this includes officers of the rank of khan and of sultan (both major and minor). The majority of these officers were "possessors of drum, banner, and retinue." There is no point in listing them all, but I will mention a few in each class and tribe.

### *Officers of the Šāmlū Tribe*

The Šāmlū tribe is the greatest of the *qezelbāš* tribes, superior to all others in length of service to the Safavid cause, and possessing an outstanding record of loyal service. During the reign of Shah Esma'il I, when the Safavid house and dynasty were established, and during the early part of the reign of Shah Tahmasp, many high-ranking emirs were drawn from this tribe. Among them were Ḥoseyn Beg, the guardian of Shah Esma'il I; 'Abdī Beg, who was honored by marriage ties with Shah Esma'il,<sup>1</sup> and his son Dürmīš Khan; Ḥoseyn Khan, who was the nephew of Shah Tahmasp; Zeynal Khan; Ağzīvār Khan. By the appointment of these and other emirs to high office, and the granting to them of excellent fiefs, the Šāmlū tribe attained pre-eminence among the *qezelbāš* tribes. Their influence has declined, however, and at the present time there are no more than five Šāmlūs who are possessors of military band and banner. The chief of these is Valī Kalīfa Evčī, the governor of Mašhad, who has held more military commands than the other emirs. Most of the sons of Šāmlū emirs are enrolled in his regiment. In addition, there are Fülād Kalīfa, the governor of Hamadan, and Soleymān Kalīfa, who was dismissed from the governorship of Astarābād, and is at court.

### *Officers of the Ostājlı Tribe*

Many members of the Ostājlı tribe were also powerful emirs during the reigns of Shah Esma'il I and Shah Tahmasp. For instance: Khan Moḥammad, the governor of Dīār Bakr, and his brother Qarā Khan; Qelič Khan; Čāyān Sultan; Köpek Sultan; Mantašā Sultan; Šadr al-Dīn Khan; Fārūq Sultan; 'Abdollaḥ Khan; Šāhqolī Sultan,

<sup>1</sup>He was married to Shah Esma'il's sister.

governor of Čökür-e Sa'd; and others. All these emirs possessed fiefs in various parts of the Safavid empire.

At the beginning of the reign of Shah Tahmasp, as a result of the struggle for the office of *vakīl* between Dīv Sultan Rūmlū and Čūha Sultan Takkalū, which I have already described,<sup>2</sup> the Shah vented his anger on the Ostāj-lū emirs, who then spent some time in exile in Gīlān. After the fall of the Takkalūs from power, the Ostāj-lūs were received back into royal favor and confidence. By the time of Shah Tahmasp's death, a large number of Ostāj-lū emirs once more held the status of emir and were possessors of drum and banner, troops and fiefs. The chief of the Ostāj-lū emirs at court was Hōseyn Beg the centurion, son of Hāsan Beg. Hōseyn Beg held the status of emir in place of his uncle, Naẓar Sultan; he was appointed guardian to Sultan Moṣṭafā Mirzā and acquired great power and political influence.

Other important Ostāj-lū emirs included Morād Khan *sofrači*, the son of Tīmūr Khan, who was one of the great emirs at court (at the time of Shah Tahmasp's death, however, he was absent on an expedition against the fortress of Kojūr); Allāhqolī Sultan Gerānpā (heavy-footed), who had been dismissed from the governorship of Gīlān and was at court; Pīrī Beg Qučlūy, another emir of the court (at the time of the Shah's death, he was absent at Varāmīn in the Rayy district, which was one of his fiefs). Of the emirs of the provinces, there were Pīra Moḥammad Khan Čāušlū, the *amīr al-omarā* of Bīya Pīš (eastern Gīlān) and guardian of the prince Emāmqolī; and Moḥammadi Khan Toḵmāq, the *amīr al-omarā* of Čökür-e Sa'd. The forces under his command were more numerous than those of his peers. At the time of the death of Shah Tahmasp, he had gone on a mission to Anatolia, from which he returned after the accession of Shah Esma'il II. Šāhqolī Sultan Yakān, governor of Herat, *amīr al-omarā* of Khorasan, and guardian of 'Abbas Mirzā, acquired greater prestige after the latter came to the throne. Naẓar Sultan Āsāyeš-oḡlū, who was the *yasāq-kaš*<sup>3</sup> at Herat, had tribal lands at Ġūrīān and Kūsūya.

There were also Ebrahim Sultan, the son of Šāhqolī Sultan Yakān and governor of Sarakhs; Valī Khan the *čarḡčībāšī* (commander

<sup>2</sup>See Savory, Offices II.

<sup>3</sup>I conjecture that this term means the officer in charge of recruiting local levies. For *yasāq*, see *TM*, p. 34.

of the skirmishers) of Khorasan, who was from the Šaraflū clan of the Ostājilū tribe and was governor of Kāf and Bākarz; Maḥmūd Khan Šūfir-oglu, one of the emirs of Khorasan and at that time governor of Toršīz; Tīmūr Khan, the father of Morād Khan, who was governor of Sīstān and the guardian of Badr' al-Zamān Mīrzā; Eygūš Sultan Čaūšlū, governor of Šūštar and Dezful and a trustworthy emir; Šāhqolī Sultan Qāranča-oglu, of the Māhi-Faqīhlū clan, governor of Tīaneti (he was charged with assisting Dā'ūd Khan at Tiflis and in promoting his affairs); Mošṭafā Sultan, the son of Kačal Šāhverdi Khan, was stationed in Khorasan. It is not worth recording the names of the rest of the Ostājilū emirs.

### *Officers of the Turkman Tribe*

The chief of the Turkman emirs was Emir Khan Mowšellū, the grandson of Golābi Khan. His ancestor, the former Emir Khan, left Dīār Bakr during the reign of Shah Esma'il I and joined Esma'il with all his troops. He fought gallantly at the battle of Marv against Šāhī Beg Uzbek, and for a number of years he was *amīr al-omarā* of Khorasan and guardian of Tahmasp Mīrzā. The present Emir Khan was also a trusted emir, and at the time of the death of Shah Tahmasp he was residing at Kār near Rayy. Under Sultan Moḥammad Shah, he became *amīr al-omarā* of Azerbaijan and, as indicated above, was honored by a marriage alliance with the Safavid royal family. His relative, Moḥammad Khan Mowšellū, was for a while governor of Sīstān but was dismissed from this post after the death of Shah Tahmasp and retired to his tribal lands at Torbat in Khorasan. After the accession of Sultan Moḥammad Shah, he became one of the principal officers of state.

Other Turkman emirs included Šāhqolī Khan Pornāk, who resided at Isfahan. During the time of Shah Esma'il II, he was governor of Mašhad and *amīr al-omarā* of half of Khorasan. There were also Soleymān Kalīfa, the son of Sohrāb Kalīfa, the governor of Tūn and Ṭabas in Khorasan; Heydar Sultan Čabūq Tarḡān, governor of Qom and one of the great emirs of the court; Abu'l-Ma'sūm Sultan, son of Yādegār Moḥammad Tarḡān, also one of the great emirs of the court.

### *Officers of the Rūmlū Tribe*

The chief of the Rūmlū emirs at that time was Aras Khan, the *amīr al-omarā* of Šīrvān. Other important emirs from this tribe in-

cluded Hoseynqolī Kolaḡā, who held the office of *kalīfat al-kolaḡā*<sup>4</sup> at court, and was an emir possessing military band and banner. He was greatly respected, and his counsel was much sought after. Men of the Sufi brotherhood who gathered at the Safavid court from Dīār Bakr and all parts of Anatolia were completely subject to his authority. Other Rūmlū emirs were Delī Būdāq, who had returned to court from the governorship of Koy; and Qorbān Sultan, also at court.

### *Officers of the Zu'l-Qadar Tribe*

The chief of the Zu'l-Qadar emirs at court was Moḡammadqolī Kalīḡa *mohrdār* (Keeper of the Seal), the son of Šāhqolī Kalīḡa Qorūḡlū, who was one of the principal officers of state and commanded large numbers of troops. Other emirs of importance included Moḡammad Kalīḡa, the cousin of Ebrahim Khan Ḥājjīlar, the governor of Astarābād; Valī Sultan Qalmānčī-oḡlū, governor of Shiraz and guardian of Sultan Moḡammad Mīrzā; Tabat Āqā, governor of Jām in Khorasan; Šāhqolī Kalīḡa, one of the great emirs, and governor of Dārābjerd in Fārs; Maṣṣūr Beg, son of Ebrahim Khan Ḥājjīlar, who was at Koy.

### *Officers of the Afšār Tribe*

The chief of the Afšār emirs at court was Emir Ašlān Sultan Arešlū, who was in command of large forces and was the guardian of Sultan Aḡmad Mīrzā. Other notable Afšār emirs included Kalīl Khan, governor of Kūh Gīlūya, who was lord of ten thousand Afšār families; Maḡmūd Sultan, known as Mīr Bozorg, governor of Sāva; Yūsufqolī Sultan, the brother of Ya'qūb Sultan, on whose behalf he governed Kerman (although he had not yet left court, and in fact never did go to Kerman; during the reign of Shah Esma'il II, he became *qūrčībāšī* and one of the principal officers of state); Eskandar Khan, a relative<sup>5</sup> of Kalīl Khan, who was stationed in Hazārjarīb (under Sultan Moḡammad Shah, he became governor of Kūh Gīlūya); Yakān Sultan, governor of Farāh and Esfezār in Khorasan—a trusty emir; Kosrow Sultan Kūroḡlū, stationed in Khorasan. There were other Afšār emirs, but there is no need to record their names.

### *Officers of the Qājār Tribe*

Yūsuf Kalīḡa, the son of Šāhverdi Sultan Zīād-oḡlū, had been ap-

<sup>4</sup>See Savory, "The Office of Khalīfat al-Khulafā under the Šafavids," *JAOS*, 85/4, 1965, pp. 497-502.

<sup>5</sup>Nephew.

pointed governor-general of Qarābāğ and guardian of Sultan 'Alī Mīrzā, but he was still at court. Other important Qājār emirs included Mīrzā 'Alī Sultan, one of the trusted emirs of the court and *dīvānbeğ*; 'Alī Kālifa Āqča-qoyūnlū,<sup>6</sup> governor of Damghan and Bešām; Soleyman Beg Zīād-oğlū, the brother of Yūsuf Kālifa; and Soleyman Sultan Šekem-oğlū, who both had the status of emir.

### *Officers of the Takkalū Tribe*

Sūlāğ Hōseyn, the chief emir of this tribe, had tribal fiefs in Gīlān. There were also Ordūgdī Kālifa and Valī Sultan Šaraf al-Dīn-oğlū, a relative of Moḥammad Khan, who had a small fief in Khorasan. In general the members of this tribe, because of the rebellion and defection of Olāma Sultan, had been out of favor with Shah Tahmasp but were reinstated by Shah Esma'il II.

### *Officers of the Ṭāleš Tribe*

Bāyandor Khan, who resided at Āstārā, was the principal emir of this tribe. Another notable emir was Ḥamza Sultan, one of the trusted emirs of the court.

### *Officers of the Bayāt Tribe*

Ḥājji Oveys Sultan and Qarā Khan, governor of Šūra-gel and Aleškert in Čokūr-e Sa'd.

### *Officers of the Alpā'ūt Tribe*

Ebrahim Kālifa, who had a fief in Čokūr-e Sa'd.

### *Officers of the Keneslū Tribe<sup>7</sup>*

Hōseyn Khan Sultan.

### *Officers of various Kurdish Tribes*

Šaraf Khan Rūzakī, a descendant of the princes of Betlīs, had been brought up under the tutelage of Shah Tahmasp and was governor of

<sup>6</sup>"Those of the off-white sheep."

<sup>7</sup>See *TM*, p. 14; according to *TAAA*, i, 54, the Keneslū were a clan of the Zu'l-Qadars.

Tonakābon in Gīlān; Kālīl Sultan Sīāh-Manşūr, governor of Sojās and Sūrloq; Oġlān Būdāġī Ćeganī, governor of Kābūşān and Khorasan; Zangana,<sup>8</sup> one of the emirs of Fārs; Qelīj Kālīfa Pāzūkī, one of the emirs of Ćokūr-e Sa'd; Tīmūr Khan Ardalān, governor of Ḥasanābād and Palangān; Shah Rostam 'Abbāsī and his brother Moḥammadī, both governors of Lor-e Kūček. Shah Tahmasp divided this region between the two brothers: Shah Rostam received Kāva and Aleştār, and Moḥammadī, Kōrramābād and the remaining regions. Moḥammadī was guilty of an act of rebellion, but Shah Rostam was a loyal vassal.

### *Officers of the Ćapnī Tribe*

Maḥmūd Kālīfa and Moḥammad Sultan Jalāl-oġlū, who were both stationed in Qarābāġ, among the Zīād-oġlū.

### *Officers of the Qazāqlū Tribe*

Zū Namer Sultan, also stationed in Qarābāġ.

### *Officers of the Ćaġatāy Tribe*

Mīrzā 'Alī Kālīfa, chief of the Gerāyli tribe, was stationed in Khorasan; Ebn Ḥoseyn, son of Mīr Ḥoseyn Sultan Fīrūz-jang, was at Rādekān near Mašhad, and was later appointed governor of Saraqs: Ḥājji Moḥammad Sultan Kūtval, governor of Zāva and Moḥavvalāt in Khorasan, was an eminent *seyyed*.

### *Officers of the Šeykāvand Tribe*

Şadr al-Dīn Khan, the son of Ma'şūm Beg Şafavī, was one of the emirs of the court and was in the service of Sultan Ḥoseyn Mīrzā. His brother Seyyed Beg was enrolled in the ranks of the great emirs and was governor of Astarābād, but was removed from office at the death of Shah Tahmasp: Seyyed Soleymān, known as Seyyed Beg Kamūna, was a *seyyed* and *naqīb* of Najaf, and a descendant of Seyyed Moḥammad Kamūna, who had rendered loyal service to Shah Esma'il I and had been enrolled in the ranks of the great emirs. He had been governor of Ḥella near Baghdad and had been killed at the battle of Ćalderān. Seyyed Soleymān was regarded with great favor by Shah

<sup>8</sup>The personal name is omitted in the text.

Tahmasp, who made him one of the trusted emirs of the court and custodian of the Great Seal.

Throughout the *mamālek*<sup>9</sup> provinces, there were governors and emirs drawn from every tribe and class, but there is no point in going into greater detail.

*Centurions, Qūrčīs, Ešīk-āqāsīs, and Yasāvols*

At the time of the death of Shah Tahmasp, the total number of centurions of senior rank, office holders, *qūrčīs*, and other officers in attendance at the court was six thousand. Of this number, four thousand five hundred were *qūrčīs* of the royal bodyguard, and one thousand five hundred other officials—namely, *qūrčīān-e dāš*,<sup>10</sup> *yasāvols* (aides-de camp), *bokāvols* (stewards), and so on. Among this group were *yasāvols*, trusted *qūrčīs*, *ešīk-āqāsīs*, *yasāvolbāšīs* of the arsenal and of the central administration, *mīr-šekārs*, (huntsmen), and *tūpčī-bāšīs* (artillery officers). In each category and lot there were many who deserved to be emirs, and though they were not honored with the rank of emir, yet in esteem they did not yield to the emirs.<sup>11</sup> Each officer had an appropriate number of efficient servants subordinate to him; this number varied from five to fifty, so that some six thousand of these servants were on the staff of the royal household. But if an accurate count were to be made of these servants and attendants, their number would probably be twenty thousand, if not more. The valor and bravery of the *qūrčīs* was so renowned that one hundred men of the household troops were a match for a thousand men drawn from other categories of soldiers.

<sup>9</sup>*Mamālek*, "state" provinces governed by *qezelbāš* tribal chiefs who held their province as a sort of fief. See *TM*, pp. 24ff.

<sup>10</sup>The precise meaning of this term is not known.

<sup>11</sup>Minorsky's translation, *TM*, p. 15.

## Eminent Seyyeds, Honored Divines, Viziers and Men of the Pen Generally, and Eloquent Poets

It occurred to the inadequate mind of the blackener of these pages that it would be a good idea to record the names of members of the exalted class of *seyyeds* and *şadrs*,<sup>1</sup> divines and wearers of the turban generally, and also of viziers, *mostowfîs*<sup>2</sup> and other capable men, together with poets of eloquent tongue, who flourished during the reign of Shah Tahmasp, either at court or in the provinces, and to give a few particulars about each.

### *Seyyeds, Shaikhs, and Divines*

Although the names of persons in these noble classes should properly have been recorded immediately after the names of the princes of the blood royal in order to accord them honor and dignity proper to their station, it is undeniable that in the history of great events, it is the names of emirs and men of valor which receive most frequent mention, and for this reason I had the temerity to give them priority.

#### Eminent Seyyeds

Shah Tahmasp, from the time of his accession, showed great respect and reverence for *seyyeds* because of their descent from the immaculate Imams. Corroboration of this is to be found in his extraordinary veneration of the Oskūya *seyyeds* of Tabriz, about whom I should say a few words. These *seyyeds* are four in number: Mîr Şadr al-Dîn Moḥammad, Emir Neẓām al-Dîn Aḥmad; Emir Qamar al-Dîn; and Emir Abu'l-Ḥāmed. Their grandfather, Mîr Abu'l-Qāsem, was an eminent *seyyed* and gained an honored position in the service of several princes. But the four mentioned above not only rose high in the service of Shah Tahmasp, but attained a degree of intimacy never before reached by anyone in the service of any prince. Any wish of theirs, whether within the realm of possibility or not, was translated into reality almost before it was uttered—they merely had to give a nod or make a sign. Although they were guilty of unlawful practices in regard to the affairs of state, and although every day of the week they received some kindness, gift, or benefaction, their insolence reached the point that, if anything took their fancy in the way of clothing or other gifts belonging to the departments concerned with

<sup>1</sup>On the office of *şadr*, see Savory, Offices I and II.

<sup>2</sup>Accountants and finance officials in general.

the administration of the royal household, they immediately issued an order for the items to be delivered to them as though they were the Shah himself. As a result, they hardly ever needed to ask the Shah for anything. The Shah frequently visited their homes, which were in the Oskūya district of Tabriz, and they provided all kinds of entertainment to divert the Shah.

These *seyyeds*, however, did not appreciate the full value of their rank and station, and were unable to maintain their good fortune. In their stupidity, they began to boast of their own importance. Because they were without experience in administrative matters and ignorant of the ways of the world, they began to have ambitions that were quite impractical and gradually their contradictory desires began to annoy the Shah. For example, they wanted to make changes of the highest importance in matters of state, such as the appointment of the *vakīl*, *viziers*, *şadrs*, and the like.

The *vizier*, Qāzī Jahān, who had started his career as one of their protégés but had changed his opinion when he realized their worthlessness, gradually undermined the Shah's confidence in them by producing incontrovertible evidence of their misdeeds. Finally, the Shah issued an order that the *seyyeds* should be confined to their homes and should not come to court unless summoned. However, the various tax immunities and other privileges that had been conferred upon them remained in force.

My object in narrating this story is to illustrate the remarkable degree of the Shah's confidence in the *seyyed* class. Under the Safavid dynasty, the office of *şadr*, whose function consists in promoting the affairs of *seyyeds* and wearers of the turban<sup>3</sup> generally, taking responsibility for their affairs, administering the *owqāf* (lands and tenements held in mortmain), and paying stipends to persons of standing among the religious classes, was never entrusted to anyone other than a *seyyed* of high repute, learning, and personal integrity.

During the reign of Shah Tahmasp, ten persons held the office of *şadr*. At his accession, Emir Qavām al-Dīn Ḥoseyn Eşfahānī held the office jointly with Mīr Jamāl al-Dīn Astarābādī. After the death of the latter, he held the office jointly with Mīr Ne'matollāh Ḥellī, one of the learned men of Ḥella. After the death of Emir Qavām al-

<sup>3</sup>The printed text has a rather amusing "Freudian slip," reading *arbāb-e ḡandayem*, possessors of loot, instead of *arbāb-e 'amayem*, possessors of turbans!

Dīn Ḥoseyn, that most learned scholar Emir Ġiāṣ al-Dīn Maṣṣūr Šīrāzī became joint *ṣadr* with Emir Ne'matollāh Ḥelli. Eventually Emir Ne'matollāh was dismissed from office because of the hostility of the Seal of the *mojtaheds*,<sup>4</sup> Shaikh 'Alī 'Abd al-'Āli, and because of his friendship with Shaikh Ebrahim Qaṭīfī, who was an enemy of Shaikh 'Alī, and he retired to Ḥella.

Emir Ġiāṣ al-Dīn Maṣṣūr then became sole *ṣadr*, but he too got off on the wrong foot with Shaikh 'Alī. The *ṣadr* called the *mojtahed* an ignoramus, and the *mojtahed* charged the *ṣadr* with lack of self-control. On one occasion, a learned debate between the two in the presence of the Shah ended in a shouting match, and their mutual antipathy gradually turned into a feud. The Shah sided with the Seal of the *mojtaheds* and dismissed Emir Ġiāṣ al-Dīn from office. Emir Ġiāṣ al-Dīn returned to Shiraz without getting permission from the Shah to leave. The office of *ṣadr*, in accordance with the wishes of the Seal of the *mojtaheds*, was then conferred on Mīr Mo'ezz al-Dīn Moḥammad Eṣfahānī, who was a paragon of scholarship and a practical man. He held the office alone for eight years, but was then dismissed through the machinations of Ḥakīm Kāzerūnī. He was succeeded by Mīr Asadollāh Mar'ašī Šūštārī, who held the office until his death. Shah Taqī al-Dīn Moḥammad Eṣfahānī was appointed next, but the Shah was displeased by certain actions of his and dismissed him, appointing in his place joint *ṣadrs*, Mīr Moḥammad Yūsuf Astarābādī and Mīr Seyyed 'Alī, the son of Mīr Asadollāh.

Mīr Ġiāṣ al-Dīn Moḥammad, known as Mīr-e Mīrān, the brother of Shah Taqī al-Dīn Moḥammad, who at that time was one of the most distinguished Ḥoseynī *seyyeds* of Isfahan and held the office of *naqīb al-noqabā*,<sup>5</sup> aspired to this hereditary office and eventually succeeded in getting himself appointed to the exalted office of *ṣadr*. By the time of the Shah's death, he had established himself firmly. Completely devoid of avarice, he was a man of great self-discipline; and as he had extensive private property and estates at Isfahan, he was able to live off his own private income. He had two sons: Mīrzā

<sup>4</sup>A *mojtahed* is a theologian distinguished from his peers by his superior learning and piety, and chosen from among his peers by acclamation. There are never more than four or five Shi'ite *mojtaheds* at any given time; some reside in Iran, others at one of the major Shi'ite places of pilgrimage in Iraq (Karbala, Najaf, Kāzemeyn). On the increasing political power of the *mojtaheds* during the reign of Tahmasp and the significance of their rivalry with the *ṣadrs*, see Savory, *Offices* II.

<sup>5</sup>The *naqīb* was the assistant of the *kalāntar*; one of his chief duties was to fix the tax assessment of the guilds (see *TM*, index, *s.v.*).

Moḥammad Maḵdūm, a most learned man, and Mīrzā Moḥammad Amīn, noted for his piety and integrity.

Another distinguished representative of the class of provincial *seyyeds* was Mīr-e Mīrān Yazdī, the son of Shah Ne'matollāh, who was honored by ties of marriage with the Safavid royal house. The disciples of the order founded by the late Shah Ne'matollāh Vālī looked to him as their spiritual director. He himself basked in royal favor and was granted many benefices (*soyūrgālāt*).<sup>6</sup> The total income of the Ne'matollāhī Order, derived from private estates, assignments, and allowances of various kinds, amounted to nearly five thousand *tomān*, and Mīr-e Mīrān continued to reside at Yazd and to prosper. Two of his sons, Shah Ne'matollāh and Shah Kalīllollāh, were also accorded the honor of a marriage alliance with the Safavid royal house. But Mīr-e Mīrān did not pay sufficient attention to what he owed to Safavid patronage; during the period when Sultan Ḥamza Mīrzā was the de facto ruler of the state, at the beginning of the reign of Shah 'Abbas I, he committed various acts incompatible with true devotion to his royal master: In particular, he lent support to the rebel Bektāš Khan Afšār, and his fortunes declined and ended in disaster. Consequently, as a loyal servant of the Shah, I am not able to describe the eminence of his position in terms that do justice to the reality.

*Shah Qāsem Nūrbakš.* Shah Qāsem is one of the descendants of Seyyed Moḥammad Nūrbakš who have for a considerable time lived in the small town of Terešt in the Rayy district. Shah Qāsem himself was a recipient of royal favor and resided at court, where he was the focal point for all the disciples of the Nūrbakšī Order. He maintained his estates and farms in the Rayy and Šahryār districts, and he also received from the Shah assignments that set him above most other *seyyeds* in the Safavid empire.

<sup>6</sup>*Soyūrgāl*, plural *soyūrgālāt*: grant of land or its revenue in lieu of salary or pension. *Soyūrgāls* awarded to members of the religious classes tended to assume the character of hereditary grants or fiefs, and usually carried with them immunity from various forms of taxation; they were not restricted to *vaqf* lands (lands held in mortmain).

*Mīr Seyyed Ḥoseyn al-Ḥoseynī Mojtaḥed Jabal 'Āmeli.* The grandson of the Seal of the *mojtaḥeds*, Shaikh 'Alī 'Abd al-'Ālī, Mīr Seyyed Ḥoseyn came from Jabal 'Āmel' during the reign of Shah Tahmasp, and for a time held the offices of *modarres* and *ṣeyḵ al-eslām*<sup>8</sup> at Ardabīl, where he was in charge of the religious institution. After that he went to court and laid claim to be considered a *mojtaḥed*. He soon attracted the attention of the Shah, since he was a man of noble soul and disposition who possessed an amazingly retentive memory. For a time he was charged with giving judgment in cases which were subject to the jurisdiction of canon law, and every day a throng of people frequented his court. At his orders, the court secretaries and assistants affixed his seal to legal documents with the following inscription: "The leader of the verifiers of the truth, the authority of those versed in the fine points of the law, the inheritor of the worlds of the Prophets and Messengers, the Seal of the *mojtaḥeds*." Although the theologians muttered among themselves at this and in his absence disregarded his orders, not one of these noble doctors of religion dared to speak out openly about it. Mīr Seyyed Ḥoseyn was an eloquent and witty man; while he was in the service of Shah Tahmasp, all the knotty problems which no one could solve, not even the royal princes, were referred to him. The requests he made of the Shah were invariably granted. He rendered great assistance to God's people, particularly those hard hit by some accident of fate. He was the author of many works on jurisprudence and of works justifying the Eṣnā 'Aṣarī faith and refuting various innovative creeds.

*Mīr Faḡr al-Dīn Sammākī.* One of the eminent *seyyeds* of Sammāk, in the Astarābād district, Mīr Faḡr was a pupil of Emir Ġiāṣ al-Dīn Maṣṣūr Šīrāzī. He spent his time at court, where he came to the notice of the Shah. Large numbers of students came daily to sit at his feet and benefited from his instruction. He wrote a gloss on the *Elāḥiyyāt-e Tajrīd*, and thus bequeathed his learning to future generations of students.

*Mīr Raḥmatollāh Pišnamāz.* Mīr Raḥmatollāh was a *seyyed* of Najaf. At the royal court, he performed the function of prayer leader

<sup>8</sup>In Syria. When the Safavids came to power in Iran and made Eṣnā 'Aṣarī Shi'ism the religion of the new state, they were faced by the problem of a shortage of Shi'ite divines and were forced to import some. Jabal 'Āmel in Syria and Baḥreyn in the Persian Gulf were the two principal sources of supply.

<sup>9</sup>A *modarres* was a theologian who lectured and taught in a *madrassa*, or theological seminary. The functions of the *ṣeyḵ al-eslām* were largely juridical, and overlapped to a considerable extent with those of *qāḏī*, or religious judge.

(*pīšnamāz*), and was much favored by the Shah. An extremely pious and chaste man, he wrote good poetry in Arabic and was an outstanding scholar in the fields of jurisprudence, interpretation of the Koran, and Muslim tradition. He was a pupil of the late *mojtahed*, Shaikh Zeyn al-Dīn, devoted most of his time to teaching and learned debate, and spared no time for anything which was without profit.

*Mīr 'Alā al-Molk.* Mīr 'Alā was a *seyyed* of Mar'aš. For a time he held the post of *qāzī-ye mo'askar* (military chaplain)<sup>9</sup> at the capital, Qazvin, and at court. After the conquest of Gīlān, he was appointed *sadr* of that province. He was an excellent traditionist, as well as a witty conversationalist and congenial companion. In royal assemblies, he was engaged in conversation by the Shah to a greater extent than were other dignitaries. He was a pious, self-controlled man, very handsome in physical appearance. The informality and frankness of his discourse charmed those who shared his company.

*Mīr Moḥammad Mo'men Astarābādī.* Mīr Moḥammad was an eminent *seyyed* of Astarābād. He was the nephew of Mīr Faḡr al-Dīn Sammākī, and a learned and religious man. He composed poetry—odes, lyrics, and quatrains—of an agreeable kind. At the command of Shah Tahmasp, he acted as tutor to Ḥeydar Mīrzā. After the death of the latter and the accession of Shah Esmā'il II, he felt it unsafe to remain in Iran and went to the Deccan in India. He entered the service of the Qoṭbšāhī ruler of the Deccan, Moḥammadqolī, choosing to serve this dynasty because of its Shi'ite proclivities. He rose to high office and was appointed *vakīl* and *pīšvā*. At the time of writing these lines, which is the year 1025/1616–17, he is still alive and deserving persons from many regions are able to derive benefit from the Qoṭbšāhī dynasty through his agency.

*Mīr Moḥammad Bāqer-e Dāmād.* Mīr Moḥammad is the son of the late Seyyed Moḥammad Dāmād Astarābādī and the grandson of the *mojtahed* Shaikh 'Abd al-'Ālī. Because his father had married Shaikh 'Abd al-'Ālī's daughter, he was known as Dāmād (son-in-law). He is distinguished by his intelligence and quickness of mind. During his childhood he lived at Mašhad, where he studied under the professors of theology and other scholars attached to the shrine of the Imam Reżā, and made rapid progress. During the reign of Sultan Moḥammad Shah he came to court, where he associated with scholars and divines and engaged in debate with Mīr Faḡr al-Dīn Sammākī

<sup>9</sup>See also *TM*, p. 112.

Astarābādī and other learned men. He became an outstanding scholar in both the traditional and rational sciences, and is still at the height of his powers. From the time of the death of Shah Tahmasp up to now, which is the year 1025/1616, he has spent every moment in study and debate. He is a first-class scholar in the philosophical sciences, in the various branches of mathematics, in jurisprudence, interpretation of the Koran, and *ḥadīṣ* (the science of Muslim tradition),<sup>10</sup> and has reached the status of *mojtahed*. Contemporary jurists consider *fatvās* (juridical opinions on matters of religious law) to be reliable if they have been verified by Mīr Dāmād.

His published works span the whole range of the sciences. Those of which I have personal knowledge include *Ṣerāt al-Mostaqīm*; *Ofoq al-Mobīn*, a work packed with profound philosophical and metaphysical insights; *Ravāṣeḥ-e Samavīya*, a work on the traditions of the Imams; *Ketāb-e Kāfi*; *Šarḥ-e Koley-nī*; a commentary on the Koran entitled *Sedrat al-Montahā*; the treatise *Kalq-e A'māl*, known as *Ette'āzāt*; *Ketāb-e Helya-e Malakūtīya*; '*Oyūn al-Masā'el*'; *Imāzāt*; *Ḥavābeṣ al-Rezā'*; *Sab' Šedād*; a gloss on the *Šarḥ-e Moḥtaṣar-e Oṣūl va Qīāsāt*; *Ḥaqq al-Yaqīn fī Ḥodūs al-'Ālam*; *Ketāb-e Taqdīsāt*, a refutation of the *Šobha* of Ebn Kamūna; a commentary on the *Šaḥīfa-e Kāmela*; and several other treatises and books which are in progress and which one hopes will eventually appear. From his early youth, Mīr Dāmād has possessed a phenomenal memory; he never forgets any fact once it has been memorized. He is an extremely devout man who spends most of his time in study, theological argument, and worship. He also writes poetry. Although this sort of occupation was rather beneath the dignity of someone in his high position, he bore in mind a verse of the well-known poet Shaikh Neẓāmī:

God ranked everyone in order of precedence;

First came the prophets, and behind them, the poets.

And so he continues to write poetry under the pen name of Ešrāq. He has achieved some distinction in the composition of lyrics, odes, and *maṣnavīs*—especially *maṣnavīs*,<sup>11</sup> a verse form used by Shaikh

<sup>10</sup>*Ḥadīṣ*, or traditions about the Prophet Moḥammad, consist of actual sayings of the Prophet or of the acts of the Prophet as reported by his companions and others. A tradition, to be "sound," must be attested to and transmitted by a chain of reliable authorities. The collections of *ḥadīṣ* formed the raw material of much Islamic law. To this vast corpus of material, Shi'ites added traditions relating to the Shi'ite Imams. The study of *ḥadīṣ* constituted an important Muslim science.

<sup>11</sup>Rhymed couplets. This poetic form was used for heroic epics, romantic epics, and long didactic and mystical poems. The rhyme form, since it imposed no artificial restriction on the length of the poem, made the *maṣnavī* an ideal vehicle for these purposes.

Neẓāmī in his *Maḡzan al-Asrār* to express the most profound mystical truths.<sup>12</sup> The following quatrain in praise of the Prophet is an example of Mīr Dāmād's verse:

O Seal of the prophets! The two worlds are your ornament!  
The heavens are your pulpit, not the first step on the  
ladder.  
If no one casts a shadow on you, it is no wonder,  
For you are Light, and the sun itself is but a shadow  
of you!

Mīr Dāmād is presently living in Isfahan where, it is to be hoped, he will be spared to bring illumination to future generations of students.

*Mīr Maḡmūd Eṣfahānī.* The son of Mīr Seyyed 'Alī, known as *Ḳalīfa* Sultan, Mīr Maḡmūd is one of the leading *seyyeds* of Isfahan, where the members of his family are known as the *Ḳalīfa sey-yeds*. Their ancestors came from Māzandarān and go back to Mīr Bozorg, the Māzandarān ruler who, buffeted by fate, came to Isfahan. *Ḳalīfa* Sultan is an outgoing, witty man who attracted the attention of Shah Tahmasp. His son, the above-mentioned Mīr Šojā' al-Dīn Maḡmūd, is an extremely learned and shrewd man, well versed in the customary sciences, especially the rational and philosophical sciences. He has never lacked for students, and the poor and needy, students and indigent relatives, have always been provided for out of his own income.

*Shah Taqī al-Dīn Moḡammad.* A Nassāba *seyyed* of Shiraz, Shah Taqī was a pupil of 'Allāmī Shah Faṭhollāh Šīrāzī and used to debate with Mowlānā Mīrzā Khan Šīrāzī. Making astonishing progress in the rational and philosophical sciences, he was given a teaching post at the Shiraz academy, where his lectures were attended by large numbers of scholars and students. He is one of the leading scholars of the age.

*Mīr Maḡmūd Šūleṣtānī.* Mīr Maḡmūd, a notable *seyyed* from Šūleṣtān,<sup>13</sup> was a pupil of Shaikh Zeyn al-Dīn. He studied the rational sciences under Sultan al-'Olamā Emir Ġīāš al-Dīn Manšūr Daštakī Šīrāzī.

<sup>12</sup>Neẓāmī of Ganja, the famous twelfth-century Persian poet, wrote the *Maḡzan al-Asrār* about 561/1165-66. It is the first of a series of five great *maḡnavī* poems known collectively as the *ḡamsa*.

<sup>13</sup>A district in northwestern Fārs.

*Emir Abu'l-Vali and Mir Abu'l-Moḥammad.* Both these *seyyeds* were sons of Mir Shah Maḥmūd Enjū-ye Širāzi. Mir Abu'l-Vali was a fanatical Shi'ite who was superior to his brother in learning, and more frequently consulted on knotty points of jurisprudence than his fellow jurists. Initially, he was appointed warden of the shrine of the Imam Reżā at Mašhad, but was dismissed from this post as the result of a quarrel between him and Shah Vali Sultan Zu'l-Qadar, the governor of Mašhad. Mir Abu'l-Vali came to court, and he and his brother were jointly placed in charge of the Ġāzānī endowments. Toward the end of the reign of Shah Tahmasp, Mir Abu'l-Vali was entrusted with the administration of the Safavid shrine at Ardabīl, and his brother was left in sole charge of the Ġāzānī endowments. During the reign of Sultan Moḥammad Shah, Mir Abu'l-Vali was appointed military chaplain (*qāzi-ye mo'askar*). Finally on the accession of Shah 'Abbas I, he was appointed *ṣadr*. The rest of his career will be given at the appropriate point.

Shah Moẓaffar al-Dīn 'Alī, another brother of these two men, held the office of *šeyḫ al-eslām* at Shiraz, and was honored by being appointed to the stewardship of the funds belonging to the royal household administration (*vekālat-e ḥalāltyāt-e sarkār-e ḡāṣṣa-ye šarīfa*). During the reign of Sultan Moḥammad Shah, he left Shiraz and went to the capital, where he was appointed military chaplain and became the object of the Shah's special favor.

*Mirzā Maḥdūm Šarīfī.* Mirzā Maḥdūm was the son of Mir Šarīf Širāzi, the grandson of Qāzi Jahān Seyfī Ḥoseynī Qazvīnī, the well-known vizier of Tahmasp. He spent his time at court. He was an excellent traditionalist and commentator on the Koran; he was also a good conversationalist and preacher. For most of his life he preached in the Ḥeydariya Mosque at Qazvin, near where he lived, and drew large crowds to listen to his sermons. Since he was accused of being a Sunni at heart, he was not regarded with much favor by Shah Tahmasp; but the princess Parī Khan Ḡānom thought well of him, and when Shah Esma'il II came to the throne, the office of *ṣadr* was divided and he received one half of it. However, since he exceeded reasonable bounds in regard to his Sunni beliefs and made no effort to conceal them, he was eventually unmasked as a Sunni and dismissed from office.

*Shah 'Enāyatollāh Eṣfahānī.* Shah 'Enāyatollāh came from a family of *seyyeds* and *naqīb*s at Isfahan. He held the position of military

chaplain at court, and discharged his duties in a fitting manner. He was also a man of great piety and orthodoxy; during the reign of Shah Esmā'il II, he was appointed to half the divided office of *ṣadr*. He was dismissed during the reign of Sultan Moḥammad Shah and returned to his native land.

*Mīr Seyyed 'Alī Šūštārī.* Mīr Seyyed 'Alī was the distinguished son of the *ṣadr* Mīr Asadollāh. Under Shah Tahmasp, Mīr Asadollāh held the office of *ṣadr* with sole and independent authority for some years. Toward the end of his life, he resigned because of his great age and declining powers and entrusted the office to his son Mīr Seyyed 'Alī, who filled it for a time as his father's deputy, and later jointly with Mīr Moḥammad Yūsuf Astarābādī. For a time too, he performed the duties of warden of the shrine of Imam Reżā at Mašhad. Seyyed 'Alī was a man of great integrity, and throughout his period of office was never guilty of greed. His ancestors in the Šūstar region were highly respected men to whom the people went in time of need. His brother, Mīr 'Abd al-Vahhāb, was rewarded for his loyal service by being raised to the rank of emir at Dezful, where he was charged with giving judgment in cases involving both canon and customary law.

*Mīr Kamāl al-Dīn Moḥammad Astarābādī and Mīr Abu'l-Qāsem Eṣfahānī.* Both these men were wardens of the shrine of Imam Reżā at Mašhad. Until the death of Shah Tahmasp, they performed the functions of *towlīyat-e sonnatī* and *towlīyat-e vājebī* as members of the staff of the shrine administration. Mīr Kamāl al-Dīn was a *seyyed* from Astarābād; Mīr Abu'l-Qāsem was one of the *Ḳalīfa seyeds* of Isfahan, who are known as the *Māzandarānī seyeds*. Both men were appointed to the administrative staff of the Mašhad shrine toward the end of the reign of Shah Tahmasp, Mīr Kamāl al-Dīn to the post of *towlīyat-e sonnatī* and Mīr Abu'l-Qāsem to the post of *towlīyat-e vājebī*. The term *sonnatī* is used to refer to benefices and all sums paid from the royal treasury for the administrative expenses of the shrine—for example, public banquets; the salaries of shrine attendants, professors, and officials of all kinds; stipends of the *seyyeds*, doctors of religion, scholars, and other meritorious persons. Since the funds for all these purposes are under the control of the Shah, they are called *sonnatī* (customary). The income from charitable endowments and votive offerings, which are allotted for a specific purpose and must be administered in accordance with the conditions laid down by the benefactor, is termed *vājebī* (mandatory).

*Mīrzā Ebrahim Hamadānī.* Mīrzā Ebrahim was a Ṭabāṭabā'ī Ḥoseynī *seyyed* whose father held the post of *qāẓī* in Hamadan and administered canon law there. Mīrzā Ebrahim was a pupil of Mīrzā Maḳdūm Eṣfahānī; at Qazvin he studied the rational sciences with Mīr Faḵr al-Dīn Sammākī and made great progress in the philosophical sciences. After the death of Shah Tahmasp, he held the hereditary position of *qāẓī* at Hamadan, but his deputies took care of most of the work in the law courts. Mīrzā Ebrahim was thus able to devote most of his time to study and research. Many students attended his lectures, and he produced a number of books and detailed glosses in the rational and philosophical sciences. For example, he wrote a treatise entitled *Eṣbāt-e vājeb-e qadīm va jadīd*, a commentary on the *Šafā* of Avicenna, a gloss on *Šarḥ-e Eṣārāt*, and other works. During the reign of Shah 'Abbas I he repeatedly came to court, where he was received with favor and allotted benefices and excellent stipends, as well as generous grants. On one occasion, he was given an outright grant from the royal treasury of seven hundred Iraq *tomān* in place of a loan, and this grant paid off his outstanding debts. His discourses on the rational sciences have been praised by theologians and other scholars of the time. He died in the Year of the Serpent (1026/1617). He had obtained permission to go on leave on his return from Georgia and had set off for Hamadan, but died en route.

*Mīr Ja'far Moḥtaseb al-Mamālek.* Mīr Ja'far was the son of Mīr Rāstī and was a Ṭabāṭabā'ī Ḥoseynī *seyyed*, closely related to the 'Abd al-Vahhābī *seyyeds*. In the service of Shah Tahmasp he rose to the position of *moḥtaseb al-mamālek*,<sup>14</sup> he held this office with distinction until his death, which occurred early in the reign of Shah 'Abbas I. He was a good-natured *seyyed*, austere in his habits, but outgoing.

*Mīrzā 'Abd al-Ḥoseyn Jahānšāhī.* Mīrzā 'Abd al-Ḥoseyn was the son of Mīr Faṣīḥ and was also a Ḥoseynī *seyyed* and a cousin of Mīr Ja'far. Because his mother was related to the Jahānšāhī dynasty, he was known as 'Abd al-Ḥoseyn Jahānšāhī. He lived in Tabriz, near the Jahānšāhīya mausoleum. The post of warden of this mausoleum, which was generally known as the Moẓaffarīya, devolved upon him by virtue of his mother's connections. During the reign of Sultan Moḥammad Shah and the governorship of Emir Khan Torkmān, he

<sup>14</sup>An official subordinate to the *nāẓer-e boyūtā*, the superintendent of the royal workshops. One of the main duties of the *moḥtaseb al-mamālek* in Safavid times was to keep the *nāẓer au fait* with market prices of goods in the bazaar (see *TM*, p. 83 and index).

was appointed to the position of *kalāntar*<sup>15</sup> of Tabriz. He came to Iraq during the Ottoman troubles, and after the death of Mīr Ja'far was appointed *mohtaseb al-mamālek*, but died shortly thereafter.

*Shah 'Abd al-'Alī Yazdī.* An eminent *seyyed* of Yazd, Shah 'Abd al-'Alī's forefathers came from Bam in the province of Kerman and later migrated to Yazd. There, Shah 'Abd al-'Alī gave judgments in lawsuits involving questions of canon law. He was an upright man, and ambitious; his sign and seal on legal documents were trusted by the people of that region. He was related to the shaikhs of the Nūr-bak̄shī Order.

*Mīr Kalān Astarābādī.* A *seyyed* of Astarābād, Mīr Kalān was a relative of Mīr Faḡr al-Dīn Sammākī and was extremely proficient in jurisprudence. He was a jocular, jovial man, but orthodox and strict in his regimen. On behalf of Shah Tahmasp, he managed the property bequeathed in mortmain to the Fourteen Immaculate Ones by Tahmasp's sister Solḡānom:<sup>16</sup> The management of this property had been vested in Shah Tahmasp and those of his descendants who came to the throne.

*Mīr Seyyed 'Alī Kaṡīb.* Also a *seyyed* of Astarābād, Mīr Seyyed 'Alī held the office of *kaṡīb*,<sup>17</sup> and also for a while the office of *mohtaseb al-mamālek*. But he went too far in enjoining believers to do what is right and forbidding them to do what is evil. The result was that he appeared to be either a hypocrite or to have some worldly motive for behaving in this way. Because of his fiery temper and imperious manner, divines and scholars were always on their guard when dealing with him; they failed to escape his heavy hand and sharp tongue.

*Mīr Ṭāher Kāshī.* A *seyyed* of Kashan, Mīr Ṭāher was the tool of Mīr Seyyed 'Alī Kaṡīb at court.

*Mīr Zeyn al-'Ābedīn Mohtaseb Kāshī.* Another *seyyed* of Kashan, Mīr Zeyn was known as Mīr Daḡla<sup>18</sup> and was the son-in-law of Mīr Yahya 'Alavī Qazvīnī. For a time he held the office of *qāẓī-ye ahdāš*<sup>19</sup> at Tabriz, and toward the end of the reign of Shah Tahmasp

<sup>15</sup>See *TM*, p. 148. The *kalāntar* was the mayor, so to speak, of a city.

<sup>16</sup>Died 969/1562.

<sup>17</sup>The official charged with giving the *koṡba*, or formal address on Fridays in the mosque.

<sup>18</sup>MS.: printed text has *Mīr Kalla*.

<sup>19</sup>The *ahdāš* were police officers under the command of the *dārūga* (see *TM*, 149). The *qāẓī-ye ahdāš* (not listed in *TM*) must have been the magistrate who adjudicated in litigation arising from the activities of the *ahdāš*.

was appointed *mohtaseb* at Qazvin. He was number three in the Mīr Seyyed 'Alī-Mīr Ṭāher group and always followed their lead. After the accession of Shah Esma'īl II, the other two fell from favor, but Mīr Zeyn al-'Ābedīn was confirmed in his office of *mohtaseb*.

*Mīr Abū Ṭāleb.* Mīr Abū Ṭāleb was one of the Imami group of *seyyeds* of Isfahan. The warden of the mausoleum of the Imam Zeyn al-'Ābedīn<sup>20</sup> there, he was, in his own opinion, a cut above his peers in knowledge of the rational and philosophical sciences.

*Mīr Moḥammad Ašraf.* Mīr Moḥammad was one of the "long-haired" *seyyeds* of Astarābād. By virtue of his great piety and integrity, he gained the confidence of the Shah. He always acted as legal deputy for the Shah on official visits to the shrine of the Imam Reżā at Mašhad and in all ceremonies connected therewith.

During Shah Tahmasp's lifetime, a number of the leading *seyyeds* of the Safavid empire died. Among them were Mīr Ġiās al-Dīn Daštakī Šīrāzī and his son Mīr Šadr al-Dīn Moḥammad, who was also one of the leading scholars of the time; Mīr Ḥojjatollāh Dast-e Ġeyb Šīrāzī, who attended court assemblies regularly; Mīr Seyyed Šarīf Šarīfī Šīrāzī, who reckoned himself to be a grandson of Mīr Šarīf Allāma-ye Jorjānī; Shah Abū Torāb Enjū, the *vakīl-e ḥalālīyāt* of the *šeyḫ al-eslām* of Fārs. From among the *seyyeds* of Khorasan, such as Mīrzā Abū Ṭāleb Reżavī; his son, Mīrzā Abu'l-Qāsem; Mīr 'Abd al-Karīm Qādem; Mīr Šams al-Dīn 'Alī Sultan, of the Banī Moktār of Sabzavār, also died. From the other categories of *seyyeds*—the *seyyeds* of Nishapur; the *seyyeds* of Bam near Kerman, the 'Abd al-Vahhābiya *seyyeds* of Tabriz, who trace their lineage through a daughter of Yūsuf Mīrzā to Ḥasan Padešāh Torkmān himself; the Golestāna *seyyeds* and the Ma'mūrīya *seyyeds* of Isfahan, and so on—I will mention one or two who were still alive at the death of Shah Tahmasp.

*Seyyeds of Mašhad.* A considerable number of Reżavī and Mūsavī *seyyeds* were employed in the service of the shrine of the Imam Reżā at Mašhad. They included Mīrzā Abū Ṭāleb Reżavī and his son Mīrzā Abu'l-Qāsem, who were generally acknowledged to be among the leading *seyyeds* of Khorasan by virtue of their exalted rank and station, and on account of the amount of their property, private estates, and workshops. The other Reżavī *seyyeds* and their relations and

<sup>20</sup>The Fourth Imam of the Eṣnā 'Ašarī Shi'ites.

kinfolk lived apart from them, and were honored by their presence only on formal occasions. Mīrzā Abū Ṭāleb had contracted a marriage alliance with Mīr Šams al-Dīn 'Alī Sultan and had married his son, Mīrzā Abu'l-Qāsem, to the daughter of Mīr Šams al-Dīn. As fate would have it, nothing but trouble and loss flowed from that marriage. After the death of both father and son, two offspring of the marriage remained. Both were in their infancy at the accession of Shah 'Abbas I, and today, in the year 1025/1616-17, they are so honored by Shah 'Abbas that they are the envy of their contemporaries. They live like lords on the income from their benefices, private estates, and inherited lands.

Other Reżavī *seyyeds* of note are Mīr Mosīb the *naqīb*, Mīr Moḥammad Ja'far b. Mīr Moḥammad Sa'id, and Mīrzā Oloḡ. Mīr Mosīb was promoted to the office of *naqīb*; Mīr Moḥammad Ja'far contented himself with his academic research and eventually became so well versed in jurisprudence and the rational sciences that he reached the status of *mojtahed*. But because of his excessive caution and natural modesty, he did not lay claim to this distinction. He was an excessively pious, venerable, and austere man, and he avoided like the plague any item of food or drink which carried the slightest suspicion of unlawfulness. Mīrzā Oloḡ was the cousin of Emir Abū Ṭāleb, and a man of simple habits and pure heart. He was the recipient of royal favor after the accession of Shah 'Abbas I. Since it would take too long to mention all the notable *seyyeds* of Mašhad and the class of Mūsavī *seyyeds*, I will make do with this brief summary.

*Seyyeds of Sabzavār.* Mīrzā Maḥmūd, the son of Mīr Šams al-Dīn 'Alī Sultan, is one of the eminent *seyyeds* of the Banū Moḡtār. His exalted grandfather, the late Mīr Šams al-Dīn 'Alī, came to Persia from the Arab lands in the time of the Tīmūrīd sultans. With his retainers, his servants, and his horses, he settled in the Sabzavār region of Khorasan. There he amassed large private estates and properties, encouraged his bailiffs and dependents in agricultural development, and became very wealthy. According to the *Ḥabīb al-Sīar*, at no period of history has a *seyyed* come to Iran from the Ḥejāz or from Arabian Iraq who was the equal of Mīr Šams al-Dīn 'Alī either in status or in wealth and number of servants. He won the favor of princes and was appointed to the office of *naqīb al-noqabā* of the whole of Iran in general and of Khorasan in particular.

When the Safavids came to power,<sup>21</sup> his family became the object of

<sup>21</sup>The Safavids conquered Khorasan, then ruled by the Šeybānī Uzbeks, in 1510.

an even greater degree of royal favor. Mīr Šams al-Dīn, the son of Mīrzā Moḥammad, served the Safavids loyally during the period of Uzbek supremacy in Khorasan, and during the period of the invasions by 'Obeyd Khan Uzbek. As a reward for these services, Shah Tahmasp raised him to the status of emir, with the style of khan. In addition to his existing offices, he was designated the Shah's deputy, given precedence over all other *seyyeds* in Khorasan, and made senior in rank to all other officials in the province. Moreover, all the revenues accruing to that family from its estates, amounting to more than fifty royal Iraqī *tomān*, were granted as an assignment, free of tax, to the Mīr and his sons. Mīr Šams al-Dīn thus acquired great prestige in the eyes of Mīrzā Maḥmūd and the other members of the family. Upon the death of Mīrzā Maḥmūd, Mīr Šams al-Dīn was firmly established in a position of power and influence in that province. Mīr Moḥammad Gaskanī, the son of Mīr Seyyed 'Alī, was a *seyyed* from Gaskan, a district of Sabzavār, and owned extensive lands and estates in that region. He used to mix informally with poets, people in society, and intellectuals, and was himself no mean poet.

*Seyyeds of Astarābād.* A number of eminent *seyyeds* from Astarābād were at court, and their names have already been given. In addition to them, a number of others, such as Mīr Ḥabībollāh Barmakī, Mīr Ġiās al-Dīn Šamsakī, and Mīr Ḥoseyn (known as Pādešāh<sup>22</sup> Mīr Ḥoseyn), entered Safavid service and were enrolled among the members of the royal bodyguard and other retainers at court. Others were appointed to the staff of the shrine administration at Mašhad. Still others remained in their native district. Among the latter were Mīr Taqī al-Dīn Moḥammad b. Emir al-Dīn Ḥoseyn, the son of the late *šadr* Mīr Jamāl al-Dīn, who resided at Astarābād, where he lived like a lord. Because of the services rendered by his father, he came to the notice of Shah Tahmasp and was granted the sum of about forty *tomān* as a tax-free assignment from the revenues of his family's estates. After the death of Shah Tahmasp, when the province of Astarābād was left for a while without a strong, independent governor, Mīr Taqī al-Dīn's power and influence increased. His descendants, however, during the incidents connected with the "black-robed ones" and the *qezelbāš* disorders, did not render the Safavid family the loyal service which, in view of the favors and benefits they had received, was their duty.

<sup>22</sup>*Pādešāh*, king, more usually in its abbreviated form Shah, was a common title of religious *shaikhs* and *seyyeds* during the Safavid period. In this context, the title denoted spiritual preeminence, and did not imply any temporal authority.

Another high-ranking *seyyed* of Astarābād was Mīr Żiā al-Dīn Fendereskī, a man of great influence in Fenderesk who owned lucrative estates in the area. At the time of the troubles in Gorgān he remained steadfast in his allegiance to the crown and did not join the leaders of the black-robed rebels: He remained quietly at Fenderesk and went to Astarābād, the center of the revolt, as little as possible. When Shah 'Abbas I led his expedition to Khorasan, Mīr Żiā al-Dīn presented himself at court. After his death his son, Mīrzā Beg, continued to serve the Shah loyally, and much of the time was in attendance on the Shah. He was honored by a place at royal assemblies, and was distinguished above his peers by the Shah's benefices and grants.

*'Abd al-Vahhābiya Seyyeds of Tabriz.* Most of the 'Abd al-Vahhābi *seyyeds* reside at Tabriz, but there are pockets of them at Yazd, Kashan, and Isfahan. Mīr 'Abd al-Vahhāb, the ancestor of these *seyyeds* from whom they all derive their descent, was highly regarded by the Aq Qoyūnlū sultans and was connected by marriage with Yūsuf Mīrzā b. Ḥasan Pādešāh. Of his sons, Seyyed Ḥasan Beg is the offspring of the daughter of Yūsuf Mīrzā. Under Shah Tahmasp, he for a long time held the office of warden of the mausoleum of Ḥasan Pādešāh, situated in the Şahebābād district of Tabriz and usually known as the Naşriya, and today this office has devolved upon his sons.

Another notable member of this branch of *seyyeds* is Mīr Ne'matollāh, who was connected with the Qara Qoyūnlū dynasty. At the time of the Ottoman troubles he came to Iraq and for a while was in charge of matters pertaining to canon law in Kashan. Ultimately, he was appointed *qāẓī* of Isfahan, in which office his reputation was not sullied by any taint of dishonesty. He lived to be more than ninety. His brother, Mīr Abu'l-Qāsem, held the office of *qāẓī* of Tabriz.

This completes my remarks on distinguished *seyyeds* and *naqībs*. I pass now to a consideration of notable shaikhs, theologians, and other scholars of the reign of Shah Tahmasp who were still alive at the time of the latter's death. I crave the indulgence of those who peruse these random remarks, and ask their forgiveness for their prolixity.

### **Shaikhs, Theologians, and Other Distinguished Scholars**

The most learned man in this category is the *Mojtahed al-Sānt* Shaikh 'Abd al-'Āl, the son of the *mojtahed* of the Age, Shaikh 'Abd

al-'Āl. He was the outstanding scholar of the age in the rational and philosophical sciences, a good conversationalist, and a man of presence. He was also the sole and undisputed *mojtahed* of his time, and most contemporary theologians deferred to him and acknowledged his supremacy. Shaikh 'Abd al-'Āl resided at Kashan, where he gave regular lectures and instruction. He deputized a number of his students to give judgments in cases of religious law and to settle people's problems. Sometimes he himself attended the court and gave judgment in person. Whenever he came to court, he was received by the Shah with great honor and respect. Whether he was at court or at Kashan, he was frequented by the leading theologians and scholars of the age, and most doctors of theology followed his precepts in the fundamentals and derivatives of Islamic law; his legal decisions were also accepted by most people.

*Shaikh 'Alī Menšār.* Shaikh 'Alī Menšār was a learned Arab, a jurist, and the pupil of the late *mojtahed* Shaikh 'Abd al-'Āl. In problems of law, his legal opinions and dicta were considered reliable and trustworthy, and he stood head and shoulders above his peers in matters pertaining to both canon and customary law. Highly favored by Shah Tahmasp, he eventually rose to the position of *šeykh al-eslām* and *vakil-e ḥalālīyāt* at Isfahan.

*Mowlānā 'Abdollah Šūštārī.* Born at Šūštār, Mowlānā 'Abdollah went to Shiraz to study the rational sciences. Since these were his principal interest, he visited the Arab lands and studied under scholars there, particularly the jurists of Jabal 'Āmel. He achieved the highest grades in the fundamentals of religious law and spiritual guidance. When he returned to Iran he was received by Shah Tahmasp and granted permission to live at Mašhad in the vicinity of the shrine of the Imam Reżā. There he devoted his time to lecturing, giving spiritual guidance to God's servants, administering the canon law, and enjoining what is good and forbidding what is evil. Sometimes he would preach a sermon, to the benefit of all who heard it. Through the blessed influence of his holy nature, he saved God's people from sin and error and guided them on the path of salvation and knowledge of God.

After the accession of Shah 'Abbas I, he was constantly advising the king, who regarded him with increasing favor. In 997/1588-89, when the Uzbeks occupied Mašhad, the Mowlānā was carried off by them to Transoxania, where he engaged in argument and debate with

the theologians of that province, as will be related in its proper place in Book II of this history. Although he pretended to be descended from the family of the Prophet and declared himself to be a Šāfe'ī, the fact that he was a stranger in Transoxania, and the bigotry of the Ḥanaḥī school, caused him to be put to death: Not satisfied with this, his enemies had his corpse burned in the public square in Bokhara. May God have mercy on his soul!

*Mowlānā Mīrā Jān Šīrāzī.* Mowlānā Mīrā had a great reputation at Shiraz, where he studied under Kāja Kamāl al-Dīn Maḥmūd Šīrāzī, who was the pupil of Mowlānā Jalāl al-Dīn Moḥammad Davānī.<sup>23</sup> In the rational and philosophical sciences he became the leading scholar of his age, but he paid less attention to the traditional sciences. During the reign of Shah Tahmasp, he established himself firmly in a teaching position at Shiraz. Large numbers of students from all parts of the country who had come to Shiraz to study flocked to his lecture rooms; most of his pupils obtained the status of *modarres*.

The Mowlānā was the author of some excellent works in the field of the philosophical sciences, and he wrote meticulous glosses on the works of the ancients. During the reign of Shah Esma'īl II he came to court, where he was accused by the theologians of having Sunni tendencies. The Mowlānā, relying on the support of Shah Esma'īl, did not bother to deny these accusations, but admitted the truth of them. The result was that, after the death of the Shah, he was forced to leave Irān; he went to Transoxania and then to India, where he died.

*Kāja Afzal al-Dīn Moḥammad Tarka.* Kāja Afzal was one of the Tarka *qāzīs* of Isfahan. After pursuing the usual courses of study in the rational and philosophical studies and making remarkable progress in them, he went to the royal court at Isfahan, where he attracted the attention of Shah Tahmasp. For a time he held the office of military chaplain jointly with Mīr 'Alā al-Molk Mar'ašī; he was also appointed *modarres* at court, where his lectures were well attended. During the reign of Shah Esma'īl II, unlike the majority of theologians, he succeeded in retaining the Shah's favor, and for most of his reign he was in regular attendance at royal assemblies. After the death of Shah Esma'īl II he went to Isfahan and performed the functions of a *qāzī*—functions that had traditionally been vested in the Tarka family. Because of the rude and uncivil behavior of the governors and the Turk-

<sup>23</sup>The famous philosopher and political theorist (d. 908/1502-03); author of the *Aḥ-lāq-e Jalālī*.

mans, however, he gave up this office and reverted to teaching and duties as an attendant at the shrine of the Imam Reẓā at Mašhad. In the Year of the Sheep (991/1583-84), when Sultan Moḥammad Shah and Ḥamza Mīrzā were on their way back from a campaign in Khorasan, the Mowlānā accompanied the royal cavalcade from Mašhad to Iraq, but died in the neighborhood of Rayy.

*‘Emād al-Dīn ‘Alī Qāderī.* ‘Emād al-Dīn, born at Astarābād, was an expert in the arts of Koran reading and chanting, and had written both detailed works and brief manuals on the subject. During the reign of Shah Tahmasp, he was one of the theologians regarded with favor by the Shah. He was always ready to press the claims of academics, the poor, and the deserving, and he was respected by high and low alike. The class of Koran readers benefited particularly by his efforts.

*Shaikh Bahā al-Dīn Moḥammad.* The son of ‘Abd al-Šamad, Shaikh Bahā was one of the shaikhs from Jabal ‘Āmel, and profoundly learned in all branches of knowledge, particularly jurisprudence, Koran commentary, *ḥadīṣ*, and the Arabic language. In his youth his father, ‘Abd al-Šamad, had studied under Shaikh Zeyn al-Dīn, with whom he worked in such areas as the verification of traditions, the authenticity of the transmitters of traditions, and the study of the fundamentals of the science of reaching legal decisions on the basis of precedents. After Shaikh Zeyn al-Dīn was put to death by the Ottomans because of his Shi’ite beliefs, ‘Abd al-Šamad left his native land and emigrated to Iran, where he was welcomed by the Shah and received many royal favors. His outstanding qualifications in jurisprudence and the formulation of legal opinions were acknowledged by his fellow theologians. One of his achievements was the revival of the Friday prayer, which had been in abeyance for a considerable time because of differences of opinion among theologians regarding the conditions pertaining to it. Ultimately, he was promoted to the office of *šeyḵ al-eslām*, in full charge of all matters concerning the religious law and empowered to act as the governor’s deputy, with authority in Khorasan in general and in the provincial capital, Herat, in particular.

He held these offices for a long period, during which he devoted himself to giving currency to the religious law and the proper management of pious foundations and to research into profound theological problems. Later, he conceived the desire to make the pilgrimage

to Mecca and to the shrines of the Imams, and successfully fulfilled this wish. On the return journey he stopped for a few days at al-Ḥasā and Baḥreyn to meet the local theologians; and while he was at Baḥreyn, he died. His son, Shaikh Bahā al-Dīn Moḥammad, then still an infant, returned to Iran with his mother. Following his father's example, when he reached the appropriate age he devoted himself to study, achieving distinction in Koran commentary, *ḥadīs*, the Arabic language, jurisprudence, and the like. He studied scholastic philosophy and some of the rational sciences under Mowlānā 'Abdol-lāh Modarres Yazdī, and mathematics under Mowlānā 'Alī-maḥḥab and Mowlānā Afzal Qā'enī, the *modarres* of the shrine at Mašhad, among others. He studied medicine and law under Ḥakīm 'Emād al-Dīn Maḥmūd, whose career will be narrated in the section on physicians.

In a short time he made great progress in both the rational and the philosophical sciences, and excelled in every branch of science. His published works include: *'Orvat al-Voṣqā*, a work on Koran commentary; *Ḥabl al-Matīn*, on the criteria for establishing whether traditions (*ḥadīs*) are sound, approved, or reliable, and containing an explanation of each *ḥadīs*; *Mašraq al-Šamseyn*; *Tafsīr-e Āyāt-e Aḥ-kām va Aḥādīs-e Šaḥīha*; a gloss on the commentary of Qāzī; a gloss on the *Qavā'id-e Šahīdī*; *Ḥadā'eq al-Šāleḥīn*, a commentary on the *Šaḥīfa-ye Kāmele*; *'Eyn al-Ḥayāt fī Tafsīr al-Āyāt*; *Ketāb-e Čehel Ḥadīs*; a commentary on the *Šarḥ-e Čaḡmīnī*, a work on astronomy; a gloss on the *Šarḥ-e Moktašar-e Oṣūl*; a gloss on the *Motavval*; *Resāla-ye Tašrīḥ al-Aflāk*, also a work on astronomy; *Resāla-ye Qolāṣat al-Ḥesāb*; *Resāla-ye Šaḥīfa*, on the astrolabe; *Eṣnā 'Ašarīyāt Arba'*, on ritual purification, fasting, prayer, and the pilgrimage; *Zobdat al-Oṣūl*; *Meftāḥ al-Felāḥ dar Tavāfoq-e Marāyeẓ va Sonan*; and a number of other pamphlets and books, some of which, at the time of writing, 1025/1616-17, have been completed. Others, like the *Jāme'-e 'Abbāsi*, which Shaikh Bahā al-Dīn is writing at royal command on the subject of the religious sciences, so that the whole population of Iran may benefit from it, if God wills he will bring to completion.

After the death of Shaikh 'Alī Menšār, Shaikh Bahā al-Dīn was appointed to the offices of *šeykh al-eslām*, *vaktl-e ḥalāṭiyāt*, and supervisor of affairs pertaining to the religious law at Isfahan, and he discharged these functions with independent authority for a considerable time. Then he relinquished these offices in order to go on the pilgrimage to Mecca and on his return adopted an austere, as-

cetic way of life. He took to traveling on his own, dressed as a dervish, in Arabian Iraq, Syria, Egypt, and the Ḥejāz. He also visited Jerusalem. Wherever he went, he conversed with theologians, scholars, Sufi leaders, and hermits. As a result, he became the foremost scholar of his age. The Shah kept him constantly at his side; both when he was in the capital and when he was making a journey somewhere, the Shah would visit his dwelling to enjoy his company.

Although poetry and the poetic art were beneath the dignity of this great shaikh, he excelled his peers in the art of poetry; the verses he composed, in both Arabic and Persian, were at once elegant and profound. Shaikh Bahā specialized in *maṣnavīs* in the style of Jalāl al-Dīn Rūmī. He also compiled a seven-volume anthology of the choicest examples of poetry, both ancient and modern, and the most elegant specimens of prose on every branch of science (called *Kaṣ-kūl* (The Beggar's Bowl). He is frequented by both students and men of learning; may he be permitted to live out his natural span, so that all mankind may benefit from his learning and wisdom!

*Shaikh Loṭfollāh Meysī*. The grandson of Shaikh Ebrāhīm Meysī, a noted scholar and jurist of his time, Shaikh Loṭfollāh was born at a place called Meys in Jabal 'Āmel. At an early age he visited the shrine of the Eighth Shi'ite Imam at Mašhad and studied there under Mowlānā 'Abdollāh Šūštārī and other theologians. He became proficient in jurisprudence and was appointed a lecturer in theology on the staff of the shrine administration. Under Shah 'Abbas I, he also took on the office of *kādem* (attendant) and received a stipend from the shrine revenues.

During the Uzbeg troubles, he sought refuge at court and lectured for a while at Qazvin. From there, at royal command, he went to Isfahan and took up residence in the neighborhood of the mosque in Naqš-e Jahān Square, opposite the royal palace, one of the great architectural monuments of Shah 'Abbas I.<sup>24</sup> There he discharged the duties of an imam (prayer leader), gave lectures on jurisprudence and *ḥadīṡ*, and occupied himself with worship and obedience to God. His expenses were paid by a stipend from the revenues of the royal household. Many people took him as their exemplar in the performance of the obligatory prayers.

<sup>24</sup>From its description, the mosque in question would appear to be the Masjed-e Šeyḵ Loṭfollāh, begun in 1603 and completed in 1618, erected by Shah 'Abbas I in honor of his father-in-law.

*Shaikh Ḥasan Da'ūd Kādem Astarābādī.* Shaikh Ḥasan is enrolled among the attendants on the staff of the Mašhad shrine. His father had held a distinguished position during the reign of Shah Tahmasp: At royal assemblies he gave advice more honestly and candidly than did the other theologians, and was never remiss in exhorting the Shah not to commit acts disapproved by God. Indeed, he was rather too zealous in this respect, but since he was entirely devoid of worldly ambition, Shah Tahmasp listened to his admonitions. During the Uzbek troubles, his son succeeded in escaping to Iraq. He then spent several years at the Shah's side and accompanied him on most of his journeys.

After the repulse of the Uzbeks and the pacification of Khorasan, he was appointed officer of the watch (*sar-kešīk*) of the attendants at the Mašhad shrine; as the deputy of the Shah, he also held the office of head attendant and keeper of the keys of the tomb of the Imam. Night and day, as the Shah's deputy, he kept watch over the other officers (*kešīk-bāšīān*). At the time of writing, he is still leading an untroubled existence at that shrine.

*Shaikh Faẓlollāh 'Arab.* Shaikh Faẓlollāh was an expert in jurisprudence from Mašhad, and drew a salary from the revenue of the shrine administration. By virtue of his extreme piety and asceticism, he considered himself to be a person of impeccable character.<sup>25</sup> He used to lead the people in prayer in the Masjed-e Jāme' at Mašhad, and many people followed his leadership. During the Uzbek troubles he was martyred, along with many other pious men and scholars. At the time of the death of Shah Tahmasp, he held the office of prayer leader.

To list more names than this would be to weary the reader; therefore I have restricted myself to these few.

*Mowlānā Moḥammad 'Alī Tabrizī.* Mowlānā Moḥammad was the son of Mowlānā 'Enayatollāh, and a man of great integrity. During the reign of Shah Tahmasp, his father held the offices of *šeyḫ al-eslām* and *vakīl-e ḥalālīyāt* of the royal household administration. After his father's death, he himself inherited all this and more. During the troubles at Tabriz, he came to Iraq and settled in the province of Rayy, where he died. May God have mercy upon him!

<sup>25</sup>*Adl* (plural *'odūl*) is a technical term in Islamic law and denotes a person of good morals and irreproachable character, whose evidence is accepted in the *šarī'a* courts and who may be used by magistrates to certify documents, etc. (see *EP*, s.v. *'ADL*).

*Viziers, Accountants, and Bureaucrats—The Class of People Universally Known as Tājiks*<sup>26</sup>

At the time of the death of Shah Tahmasp, no one from among the "men of the pen" held the office of *vazīr-e dīvān-e a'lā*.<sup>27</sup> Prior to this, twelve men (as far as I have been able to make out) held the office of vizier during the reign of Shah Tahmasp. Kāja Jalāl al-Dīn Moḥammad was vizier at the time of Tahmasp's accession. He had been appointed to this office by Shah Esma'īl I after the assassination of Mīrzā Shah Ḥoseyn, who was a kinsman. It is said that, on the day he became vizier, Kāja Jalāl al-Dīn recited a quatrain lamenting the decease of Mīrzā Shah Ḥoseyn:

O Light of my Eyes! You have gone, and my day has  
become dark as night;

You might say that you and I were two candles together.

Fate has extinguished one of us, and I am consumed by  
grief.

Many a true word is spoken in jest, as is evidenced by the fact that, after the death of Shah Esma'īl I and the accession of Shah Tahmasp, Kāja Jalāl al-Dīn was reappointed vizier. Less than a year elapsed, however, before he fell foul of Dīv Sultan Rūmlū, who had acquired great power in the state. The latter arrested him and condemned him to death by burning. They say that when they were piling reeds round him and were setting fire to them, Kāja Jalāl al-Dīn recited this verse:

I took up my abode in this place of calamity, and fire  
consumed me;

This is what happens to people who reside in this world.

*Qāzī Jahān Seyfī Ḥoseynī*. Qāzī Jahān was formerly the vizier of Mīrzā Shah Ḥoseyn. He was appointed *vazīr-e dīvān-e a'lā*, but because of the civil war between the Takkalūs and the Ostājīlūs, from which he sought to remain aloof, he went to Gīlān. After his departure, Mīr Ja'far Sāvajī, who was the vizier of Čūha Sultan, was appointed *vazīr-e dīvān* through Čūha Sultan's influence. His period

<sup>26</sup>I.e., non-Turks, Persians. This term was usually used in a derogatory sense by the *qezelbaş* military aristocracy.

<sup>27</sup>See Savory, Offices II.

in office was brief because he too was caught in intertribal rivalry and was put to death by the emirs.

*Aḥmad Beg Nūr Kamāl.* Aḥmad Beg was a distinguished member of the Nūr Kamālīya family of Isfahan. He rose to the office of *vazīr-e dīvān-e a'lā*, and held this office with full and independent authority for six years.<sup>28</sup> After that, Qāzī Jahān, who had suffered all sorts of harassment<sup>29</sup> from Moẓaffar Soltan, the ruler of Bīya Pas (western Gīlān), but had escaped safely, was recalled to office because of his ability and the special regard the Shah had for him. Qāzī Jahān was appointed vizier jointly with Mīr 'Enāyatollāh Kūzānī Eṣfahānī, a relative of Najm-e Šānī; Aḥmad Beg Nūr Kamāl was dismissed. Mīr 'Enāyatollāh, however, was accused of carrying on a love affair with a young man named Bāselīq Beg, one of the Shah's servants, and thus incurred the Shah's wrath. Together with Moẓaffar Sultan, whose rebellions against the authority of the Safavid state have been related in the section on events in Gīlān, Mīr Enāyatollāh was suspended in an iron cage slung between the minarets of the mosque of Ḥasan Pādešāh, situated in the Šāhebbābād district of Tabriz, and was burned. Some wit coined the chronogram "For love of the youth Bāselīq" to give the date of his execution (942/1535).

After this, Qāzī Jahān held office as vizier with sole authority for fifteen years. Toward the end of this period, Shah Tahmasp evinced a desire to participate personally in administrative affairs. Prior to this, the business of the *dīvān* had been carried on by the Shah in accordance with the judgment of the vizier, and what the vizier proposed was usually put into effect by the Shah. In these changed circumstances, however, Shah Tahmasp frequently did not immediately put into effect the vizier's suggestions. Qāzī Jahān, perceiving this disinclination on the part of the Shah, handed in his resignation, making his advanced age his excuse. Since he importuned the Shah to accept his resignation, the Shah acquiesced. Qāzī Jahān died in 960/1552-53. No vizier of this dynasty has equaled him in ability, talent, wisdom, and learning. Despite the eminence of his position, he always maintained a humble demeanor in his dealings with men. When he intervened in debates between theologians, his arguments were cogent and conspicuous for their excel-

<sup>28</sup>This is quite wrong; he held office for only two years, 938-940/1531-32 to 1533-34: see Savory, *Offices II*.

<sup>29</sup>Qāzī Jahān had had a spell in prison at Rašt.

lence. He was also noted for his literary style and the smoothness of his prose, and he was an excellent calligrapher. After Qāzī Jahān, the office of vizier was entrusted to four persons.<sup>30</sup>

*Ķāja Ġiāš al-Dīn 'Alī*. Known as Ġiāš Kahra, Ķāja Ġiāš was the patron of Šarīf-e Tabrīzī, and was also an excellent accountant. For a time he held the office of *mostowfī al-mamālek*.<sup>31</sup>

*Aqa Moḥammad Farāhānī*. Aqa Moḥammad was a distinguished citizen of Farāhān.

*Ķāja Emir Beg*. Ķāja Emir was known as Emir Beg *mohrdār*, and was a relative of Mīr Zakarīā Kojojī. He began his career as the vizier of Qāzī Khan Takkalū, the keeper of the seal; later, he became vizier of Khorasan. He was skilled in the arts of divination, numerology, and black magic. Because he used to try and make the sun subservient to him, he was arrested and imprisoned at Alamūt. He was released after the accession of Shah Esmā'il II, but died shortly afterward.

*Mīrzā Beg Abharī*. Mīrzā Beg came from the Sābeqīya group at Abhar. He began his career as the vizier of Sevendūk Beg Afšār the *qūrčībāšī*, and later on was for a time vizier of the central *divān*. After his death, Ma'sūm Beg Šafavī became vizier.

*Ma'sūm Beg Šafavī*. Ma'sūm Beg, an emir of the *divān*, was raised to the high office of vizier, which he held in addition to those of provincial governor and army commander. He was a great favorite of Shah Tahmasp, who used to call him cousin. After peace had been concluded between Shah Tahmasp and Sultan Selīm b. Sultan Morād, the Ottoman emperor, the pilgrim traffic to Mecca from Iran was resumed. Ma'sūm Beg Šafavī obtained permission from both monarchs to make the pilgrimage with his son Khan Mīrzā. But a group of Ottomans, disguised as Bedouins, treacherously attacked and murdered him and his son, and several of their companions, while they were actually with the pilgrim caravan and had donned the special pilgrims' robe. The Ottomans attributed this crime to Arab brigands.

<sup>30</sup>Mīrzā Beg Abharī, Ma'sūm Beg Šafavī, Mīr Seyyed Ḥoseyn Farāhānī, Ķāja Jamāl al-Dīn 'Alī. Emir Serāj al-Dīn 'Alī Qomī, who was acting vizier during Ma'sūm Beg's absence on pilgrimage, is apparently not counted.

<sup>31</sup>See *TM*, pp. 122ff, for an account of this office.

After Ma'sūm Beg had departed on the pilgrimage, his vizier, Emir Serāj al-Dīn 'Alī Qomī, acted as his substitute as vizier of the central *divān*. After the murder of Ma'sūm Beg, no vizier with independent authority was appointed for a number of years. Toward the end of Tahmasp's life, Mīr Seyyed Ḥoseyn Farāhānī and Kāja Jamāl al-Dīn 'Alī were appointed joint viziers. They held office for a year and then were dismissed by the Shah, who was dissatisfied with both of them. No one was appointed to replace them during Shah Tahmasp's lifetime.

### Chief Accountants and Other Officials of the Central Secretariat

As far as I have been able to ascertain, ten officials held the position of accountant in the central *divān* during the reign of Shah Tahmasp: seven held the rank of *mostowfī al-mamālek*, and three the rank of *mostowfī al-baqāyā*.<sup>32</sup>

Those who held the rank of *mostowfī al-mamālek* were as follows: Mīr Mas'ūd Jorbādeqānī; Kāja Ḥoseyn Sārūqī; Kāja Ġiās al-Dīn 'Alī (known as Ġiās Kahra Širāzī); Kāja Qāsem Naṭanzī; Ġiās Malek Ešfahānī; Mīr Ġiās al-Dīn Maḥmūd Šahrestānī Ešfahānī; Mīrzā Šokrollāh Ešfahānī, who is well known. These seven men stand out from among the accountants by virtue of their rank and authority, their length of service, their integrity, and their concern for the well-being of the people.

Kāja Qāsem Naṭanzī was an expert in accounting and bookkeeping, and received royal notice to a greater extent than his peers. In royal assemblies he would constantly urge the suit of some humble citizen and seek to alleviate the plight of some fellow Muslim. He would speak out without fear or favor, and since he was utterly without worldly motives, his pleas were usually heard. After his death his sons, in consideration of their father's services, were appointed to important offices.

After him, Mīr Ġiās al-Dīn Maḥmūd became *mostowfī al-mamālek*, but was dismissed within a short time. For a while, the function of chief accountant was placed in the hands of the *avāraja-nevīsān*<sup>33</sup> (keepers of the *avāraja* books) of the royal secretariat, each *avāraja-nevīs* being placed in charge of a subdepartment of the chief ac-

<sup>32</sup>*Mostowfī* of the arrears; for both these offices, see *TM*, index.

<sup>33</sup>See *TM*, esp. pp. 144-45. The *avāraja* were registers containing records of individual tax accounts.

countant's department. Part of the time, two officials called deputy accountants were placed in charge. Eventually, Emir Ġiaş al-Dīn was reappointed *mostowfī al-mamālek*. This time he held office for a long period and was dismissed only three years before the death of Shah Tahmasp.

*Mīrzā Šokrollāh*. The son of Ķāja Ḥabībollah Eşfahānī, Mīrzā Šokrollāh was appointed to some office in the central administration every few years. He had to wait several years at court before being appointed to office, but eventually he was admitted to royal assemblies and took his place among the throng of officials and scribes. When Mīr Ġiaş al-Dīn Šahrestānī was dismissed, his office was conferred on Mīrzā Šokrollāh, who held it with undivided authority until the death of Shah Tahmasp. After the accession of Shah Esma'il II, as will be recorded in due course, he became vizier and *e'temād al-dowla*.<sup>34</sup> Finally, under Sultan Moḥammad Shah, he was appointed to the offices of vizier and *momayyez* (auditor) of the province of Khorasan, and warden of the Mašhad shrine. Because of his arrogant nature, which was indeed apparent from his haughty demeanor, he was not popular. His relations with the governors of the province were bad, and as a result his affairs did not prosper as they should have done. Finally he moved to Damghan, where he died.

The *mostowfīs* of the arrears were as follows: Mīr Hedāyatollāh Ma'mūrī, one of the Ma'mūrī *seyyeds* of Isfahan, who died after a short time in office. His brother, Mīr Moḥammad Ma'mūrī, was appointed in his place, and held office for about ten years; then the Shah became dissatisfied with his work, and he was dismissed. The last official to be mentioned in this category is Mīr Shah Ġāzī Eşfahānī, also a *seyyed* from Isfahan, whose family was known as the 'Alāqa-band *seyyeds*.

For a number of years during the reign of Shah Tahmasp he worked as an auditor and performed various other administrative tasks. Since his work was satisfactory, he held the office of *mostowfī* of the arrears until the death of Shah Tahmasp. After the accession of Shah Esma'il II, when Mīrzā Šokrollāh became vizier and *e'temād al-dowla*, he appointed Mīr Shah Ġāzī *mostowfī al-mamālek*. He continued in this office under Sultan Moḥammad Shah, with full and independent authority. But when Mīrzā Salmān, who disliked Mīr Shah Ġāzī,

<sup>34</sup>*E'temād al-dowla*: lit., the trusted support of the state, was a title, not a rank. It was commonly used for viziers from this time onward.

became vizier, he was dismissed. The job then went to Kāja Moḥammad Bāqer Haravī, who had served Sultan Moḥammad Mīrzā well in the past at Herat. After his dismissal Mīr Shah Ġāzī returned to his native Isfahan, and from there went on the pilgrimage to Mecca. He died on the journey.

### **Officials Who Held the Office of Nāẓer-e Boyūtā<sup>35</sup>**

According to the information I have been able to obtain, Qāzī 'Emād was *nāẓer* with independent authority. A quarrel developed between him and Mehtar Jamāl Eṣfahānī in which the latter claimed the *nāẓer* owed certain taxes and accused him of embezzlement and misappropriation of *dīvān* funds. As a result, the *nāẓer* was dismissed and heavily fined. After securing his dismissal, however, Mehtar Jamāl acted as guarantor for the amount of the fine and dispatched the *nāẓer* to Isfahan with every mark of respect!

After him, Aqa Kamāl al-Dīn, the son of that Aqa Kamāl al-Dīn Zeyn al-'Ebād Kermānī who was vizier of Khorasan, was appointed *nāẓer*. He held office for a long time but was also undone by the accusations of his enemies and remained in prison at Alamūt until the death of Shah Tahmasp. He was released by Shah Esma'īl II and restored to favor under Sultan Moḥammad Shah, but his health had been undermined by his imprisonment, and this, combined with advanced age and the disappointment of his hopes, brought his life to an end.

At the time of Shah Tahmasp's death, three men held the position of *nāẓer*: first, Mīrzā Salmān, who after the dismissal and imprisonment of Aqa Kamāl became supervisor (*nāẓer*) of most of the royal workshops. He was the son of Aqa Mīrzā 'Alī Jāberī Eṣfahānī. His father for some years had been the vizier of Ebrahim Khan Zu'l-Qadar, the governor of Fārs, and Mīrzā Salmān was educated in Shiraz. He then went to court, and for a number of years acted as assistant to the vizier of Azerbaijan, Mīrzā 'Aṭā'ollah. After this he returned to court, having by now made his mark as a capable and efficient administrator. After the arrest and imprisonment of Aqa Kamāl Kermānī, Mīrzā Salmān, as mentioned above, was appointed *nāẓer* of most of the royal workshops and enrolled among the *moqarrabs*<sup>36</sup> at court. He held the post of *nāẓer* until the death of Shah Tahmasp.

<sup>35</sup>Superintendent of the royal workshops; see *TM*, index, s.v.

<sup>36</sup>For the various categories of officials termed *moqarrab*, see *TM*, pp. 55ff.

During the reign of Shah Esma'il II, after the dismissal of Mīrzā Šokrollāh, Mīrzā Salmān was appointed *vazīr-e dīvān-e a'lā*, and Shah Esma'il II went to great lengths to extend his patronage to him and to increase his power still further. The Shah ordered that the vizier need not rise from his place to salute any emirs, no matter how eminent in rank. After the death of Shah Esma'il II and the accession of Sultan Moḥammad Shah, Mīrzā Salmān was reappointed vizier and *e'temād al-dowla*, with independent authority. The rest of his career will be narrated under the events of the reign of Sultan Moḥammad Shah.

*Kāja Abu'l-Qāsem.* From a noble family of Farāhān, Kāja Abu'l-Qāsem held the post of vizier to the keeper of the seal of the *dīvān-e a'lā*. He was an honest, sincere soul, somewhat rustic in manner who caught the eye of the Shah and was promoted from the *vezārat-e mohr* to *nāẓer* of some of the royal workshops. He continued in this position after the death of Shah Tahmasp and the accession of Shah Esma'il II. Eventually he retired from public service and returned to his native town.

*Mīrzā Abu'l-Fotūḥ.* The brother of Mīr Faẓlollāh Šahrestānī, Mīrzā Abu'l-Fotūḥ was *nāẓer* of buildings belonging to the royal household. He was a son of Mīr Seyyed Šarīf Šahrestānī, who was *mostowf al-mamālek* in the time of Shah Esma'il I. The Šahrestānī family had a long tradition of public service, and many of its members had held high office under the Safavids. Mīr Faẓlollāh was for a period vizier of Isfahan, in charge of the administration of *dīvān* affairs there. During his period in office, he came into possession of considerable private property and estates, which he converted into a *vaqf*. He had a son, Moḥammad by name, who was a most learned jurist and whose legal opinions were considered reliable by his fellow lawyers.

*Aḥmadī Beg Laškar-Nevis.*<sup>37</sup> Aḥmadī Beg was the brother of Moḥammadī Beg, a former *laškar-nevis*. In the early part of Shah Tahmasp's reign Kāja Beg Šīrāzī, the *laškar-nevis*, was so respected by the emirs and wielded such authority that his contemporaries considered him to be vizier material and, in fact, regarded him as being in line for the *vezārat*. After his death, Moḥammadī Beg, the brother of Aḥmadī Beg, who was the *avāraja-nevis*<sup>38</sup> of Azerbaijan, was ap-

<sup>37</sup>For the functions of this official, see *TM*, index, and especially pp. 75 and 141-42. As his name implies, the *laškar-nevis* was concerned to a considerable extent with army records and administration.

<sup>38</sup>See *TM*, pp. 77-78.

pointed *laškar-nevīs*. He too became so influential and rose so high in royal favor that Shah Tahmasp used to call him "little vizier." After the death of Moḥammadi, Aḥmadi Beg was appointed *laškar-nevīs* and held this post up to the reign of Sultan Moḥammad Shah. This family are Šīrāzī in origin, and they are known at Shiraz as the Kākīya group. They left Shiraz a long time ago, and a number of the Kākīyas rose to high office in Iraq, Azerbaijan, and at court. Aḥmadi Beg died at the beginning of the reign of Shah 'Abbas I.

*ʿAlīqolī Beg*. Of the ʿArabgīrlū clan of the Šāmlū tribe, ʿAlīqolī held the office of vizier of the royal bodyguard. His father, Ḥasan ʿAlī Beg, was a noted calligrapher who modeled his work on that of Mowlānā Bahā al-Dīn Ḥoseyn, the secretary of the shrine at Mašhad. From early Safavid times, the office of vizier of the *qūrčīs* had been vested in this family, and ʿAlīqolī Beg was appointed to it in recognition of his services to the Safavid house. He too died early in the reign of Shah ʿAbbas I.

*Mīrzā Faṭḥollāh*. Mīrzā Faṭḥollāh held the office of accountant (*mostowfī*) of the household troops. He was an Isfahani, and related to the Kāja Malek who first held the office of *mostowfī-e qūrčīān* and was later appointed *mostowfī al-mamālek* (comptroller of finances). Mīrzā Faṭḥollāh was appointed to this office at an early age and actually had more influence among the household troops than the *vazīr-e qūrčīān*.

### *Staff of the Royal Secretariat*

Mīr Abū Torāb Naṭanzī, the *mostowfī-e māl*, an office which is now also called *zābet-nevīs* and *moṣṭafada-nevīs*,<sup>39</sup> was an Alūšīya *seyyed* from Naṭanz and the son-in-law of Kāja Qāsem Mostowfī. In the royal secretariat, his fellow civil servants considered him superior to the other accountants in the science of bookkeeping. Hedāyat Beg Šīrāzī held the office of *šāḥeb-towjīh*<sup>40</sup> of the *divān-e aʿlā*. He was related to Kāja Ḥabībollah, the former *šāḥeb-towjīh*. Members of this family have held a variety of offices under the Safavids and were trusted by the Shah. Hedāyat Beg was a man of substance, perspicacity, and integrity.

Of the *avāraja-nevīsān*, Kāja Moḥammad Amīn, known as Khan

<sup>39</sup>See *TM*, p. 142.

<sup>40</sup>See *TM*, p. 143.

Valad Qāsem Mostowfī, who emulated his father in his skill at book-keeping and accounting, discharged the function of *avāraja-nevīs* in the provinces of Azerbaijan and Šīrvān. Kāja Rašīd Beg, a Šīrāzī by origin, was related to Hedāyatollāh Beg and performed the duties of *avāraja-nevīs* of Iraq; he was a pious man, simple in his habits. Aqa Seyyed Naṭanzī was *avāraja-nevīs* of Khorasan and Kerman. Mir Ne'matollāh, the son of the famous Asad-e Sūḳta-e Šīrāzī, was *avāraja-nevīs* of Fārs. Aqa Seyf al-Molūk-e Ṭehrānī was the *mostowfī-ye arbāb-e taḥāvīl*.<sup>41</sup> Although he did not possess much ability, he was a colorful personality, a good conversationalist, and a congenial companion. These attributes secured him a place at royal assemblies and other marks of royal favor.

### *Viziers in the Provinces*<sup>42</sup>

Two men stand out in this category by virtue of their rank and power: Mirzā 'Aṭa'ollāh Ešfahānī, who started his career as the vizier of the seal (*vazīr-e mohr*) and was later promoted to the position of auditor-in-chief for the province of Azerbaijan and Šīrvān; and Aqa Kamāl al-Dīn Zeyn al-'Ebād Kermānī. As indicated above, he was vizier and auditor-in-chief of Khorasan, but he predeceased Shah Tahmasp; Mirzā 'Aṭa'ollāh had been overtaken by old age and removed from office. Both viziers were noted for their integrity and concern for the common people, and acquired a great reputation in Khorasan and Azerbaijan. The administrative practices they instituted are still the rule and model in those provinces.

Among those who held appointments as provincial viziers at the time of the death of Shah Tahmasp were Mirzā Hedāyatollāh, the son of Kāja Shah Ḥoseyn Sārūqī, who was formerly *vazīr-e tarḡān* and was later appointed vizier of eastern Gīlān: He did not go to Gīlān, however, but remained at court. After the accession of Sultan Moḥammad Shah he became *mostowfī al-mamālek*; and after the assassination of Mirzā Salmān, which occurred at Herat and will be described in the proper place, he became *vazīr-e dīvān-e a'lā* and *e'temād al-dowla*. But he did not intervene much in important *dīvān* affairs and had no great independence of action.

Kāja Qāsem 'Alī, formerly the vizier of Ḥoseyn Beg yūzbāšt Ostājlu,

<sup>41</sup>The official who kept the accounts of the "keepers" of the royal household (see *TM*, p. 140).

<sup>42</sup>For general background, see Savory, "Some Notes on the Provincial Administration of the Early Safavid Empire," *BSOAS*, XXXVI/1, 1964, pp. 114-129.

was raised to vizier of Azerbaijan and held this post for some years. He too remained at court, and up to the time of the death of Shah Tahmasp he had not taken up his post in Azerbaijan. He was a Tabrizi by origin, but also had connections at Isfahan. His brother, too, Kāja 'Enāyatollāh, who had succeeded him as vizier to Huseyn Beg yūzbāshī, was one of the distinguished viziers of the time.

Kāja Moḥammad Šarīf Tehrānī, who had been dismissed from his post as vizier at Yazd, was appointed vizier of Isfahan. He was related to Aqa Mollā Qazvinī, the *davātdār* (keeper of the royal inkhorn).

Mirzā Badī' al-Zamān, the son of Aqa Mollā Qazvinī, held the post of vizier of Kashan. He and his brothers acquired a reputation for just administration, and consequently were regarded with favor by the Shah. One of his brothers, Aqa Moḥammad Zamān, was appointed to various duties at Tabriz, and his other brother, Aḥmad Beg, was appointed vizier of certain districts of Khorasan.

Mirzā 'Abd al-Bāqī, known as Zāda-e Maḡdūm, was the son of Mīr Faẓlollāh Šahrestānī. After the death of Mīr Seyyed 'Alī Reẓavī Qomī, who was the vizier of Qazvin, Mirzā 'Abd al-Bāqī was appointed to that office in his place. I stated above that Mīr Faẓlollāh was the owner of extensive estates and private property, and that he constituted all his private property into a *vaqf*, and placed the management of this *vaqf* in the hands of his eldest son. Mīr 'Abd al-Bāqī, partly through his own folly, and partly as the result of losses inflicted by fate, dissipated all these endowments. He himself, after the death of Shah Tahmasp, suffered all sorts of misfortunes as a result of pursuing fruitless ambitions and making inopportune requests and inconvenient demands.

Mirzā Aḥmad. Mirzā Aḥmad was the son of Mirzā Nūrollāh Kofrānī Eṣfahānī, the vizier of the *kāšša*<sup>45</sup> administration of Fārs. Shah Tahmasp showed particular favor to both Mirzā Nūrollāh and his father. During the reign of Sultan Moḥammad Shah, as a result of the services he had rendered to the Shah at Shiraz before his accession to the throne, Mirzā Nūrollāh was appointed to the post of

<sup>45</sup>The provinces of the Safavid empire, by the time of Shah 'Abbas I, were divided into *mamālek* (state) or *kāšša* (crown) provinces (see *TM*, pp. 25-26). The latter were under the direct control of the Shah and were administered by royal intendants. The reckless conversion of *mamālek* provinces into *kāšša* became one of the major causes of the decline of the Safavid empire.

supervisor-in-chief (*neẓārat-e koll*), and discharged his duties with complete independence.

*Mīr Seyyed Huseyn Kaṭīb Qāyenī*. Mīr Seyyed Huseyn was the vizier of some districts of Herat which fell under the jurisdiction of the crown and became extremely influential in that area.

*Mīrzā Moḥammad Kermānī*. Formerly the vizier of Aḥmad Beg Afšār the *qūrčībāši*, Mīrzā Moḥammad held the post of vizier of Ardabil.

I will conclude my list of junior viziers (*vozarā-ye jozu*)<sup>44</sup> at this point. There was another group of Persian civil servants (*tājikīya*) whose appointment and dismissal were in the hands of the emirs, though they were servants of the Shah and were numbered among the officials present at royal assemblies. This group included men like Qarā Ḥasan Zīad-oḡlū the vizier, who was a Turko-Persian hybrid, an elegant conversationalist, and for this reason favored above his peers by the Shah, who singled him out to share his conversation and discourse. Other members of this group were Kāja Hedāyatollah, the vizier of Emir Ğeyb Sultan, who was distinguished among his fellow Persians by the award of a black and white aigrette, of which he was inordinately proud; Kāja Zīa al-Dīn Salmānī Eṣfahānī, who was the vizier of Abdollāh Khan Ostājīlū (after the latter's death he went to court and was enrolled among the court officials); Kāja Ḥasan Naḡčevānī, known as Āqsāq Mošref, who did not actually hold any office but was present at royal assemblies; Kāja Shah Manšūr Farāhānī, the vizier of Ḥeydar Sultan Torkmān, who had permission to enter royal assemblies; Mīr Serāj al-Dīn 'Alī Qomī, the vizier of Ma'šūm Beg, who after the murder of Ma'šūm Beg (which I narrated above), was not appointed to any office in the central *dīvān* but continued to have access to the Shah, as before.

### *Overseers of the Royal Workshops (Mošrefān-e Boyūtāt)*

A number of officials in this category also achieved distinction: Mīrzā Bābā'ī Šīrāzī, the overseer of the royal treasury, a man in whom the Shah placed full confidence; Mīrzā Qāsem Šīrāzī, the overseer of the royal stable, who spent most of his working hours in the stables or at the hippodrome; Mīrzā Moḥammad *pīškaš-nevis*,<sup>45</sup>

<sup>44</sup>This term is not listed in *TM*, index. I assume it means viziers of lower rank, as opposed to the viziers on the staff of the central *dīvān*.

<sup>45</sup>The official who made a list of all presents (*pīškaš*) given to the Shah (see *TM*, p. 47).

a relative of Mirzā Bābā'i; Mirzā Ḥasan Eṣfahānī, the overseer of the royal wardrobe (*mošref-e rekābkhāna*) and of the tailoring department (*qeyčāčīkhāna*); Mir Seyyed Seyfī, the brother of Mir Šāhmīr, formerly overseer of the treasury, overseer of the camel stables. There were other overseers, but this list is sufficient.

In addition to these officials, there were other categories of Persian civil servants at court—some employed, others waiting for employment. But whether employed or not, they were not without influence at court. I should mention particularly Mir Hāšem Qomī, a Mūsavī *seyyed* from Qom, an eloquent and droll man. He was the owner of private estates and considerable wealth, and he had the Shah's ear and was able to press the suits of plaintiffs more successfully than others. Sometimes he felt that promotion to vizier was in the wind, but nothing came of this. The Shah was always cracking jokes with him, but despite the esteem in which he was held, he was constantly being called to account and fined; although he continued to hold an honored position until the death of Shah Tahmasp, he was not immune from demands and requests for money.

Another official in this category was Kāja 'Abd al-Qāder Kermānī, the son of Kāja 'Abd al-Rašīd, who was distinguished among the provincial nobility by the size of his estates and income. At royal command, he went to court and joined the throng of officials who attended royal assemblies; he was given reason to hope that he might be appointed *vazīr-e dīvān-e a'lā*. Like Mir Hāšem, however, despite his respected position, he had no respite from the importunities of holders of drafts drawn on his revenues. Entirely voluntarily, he presented the Shah with a gift of twelve thousand *tomān* and asked permission to return to Kerman and devote himself to agricultural pursuits and the management of his estates. This request was not granted, and he was forced to remain at court.

Not until the reign of Sultan Moḥammad Shah did he obtain permission to return to Kerman, and even then he found himself unable to stay. Bektāš Khan Afšār had been guilty of improper conduct and was displaying an arrogantly independent attitude, and Bektāš Khan, unfortunately, was the official collector of the taxes<sup>46</sup> Kāja 'Abd al-Qāder Kermānī had contracted to remit to the government. Kāja 'Abd al-Qāder Kermānī therefore decided to visit the holy places; he spent the rest of his life in the Baghdad region, reluctant to return to Kerman for fear of being demoted and discredited.

<sup>46</sup>*Taqabbolāt*; see *TM*, p. 176.

In addition, there was always a large number of civic officials (*kalāntarān*),<sup>47</sup> landowners, and other citizens at court who had gained access to the Shah and had been appointed to some job or other, but it would be tedious to enumerate these people.

From among the secretaries (*monšīān*), I might mention Moḥammadī Beg Kojojī Tabrīzī, a relation of Mīr Zakarīā the *monšī al-mamālek* (state scribe),<sup>48</sup> who had had an excellent record of public service. After his death, no one was appointed to the office of *monšī al-mamālek*. There were also Mīrzā Moḥammad, the son of Ḳāja 'Alī Beg Sorḡ Kermānī, who was related to the above-mentioned Moḥammadī Beg; Qāzī 'Abdollāh Joveynī and Ḳāja 'Alā al-Dīn Karahrūdī, who both held the office of *monšī al-mamālek* and were officials in attendance at court; Mīrzā Moḥammad, who held the office of *monšī al-mamālek* under Shah Esma'īl II and was reappointed to that office under Sultan Moḥammad Shah after the assassination of Mīrzā Salmān and was finally appointed vizier during the time of Abū Ṭāleb Mīrzā. Fuller details of Mīrzā Moḥammad's career will be given in the history of the events of the reign of Shah 'Abbas I. All three men were extremely talented, but Qāzī 'Abdollāh's secretarial style was superior.

### Physicians

The physician class was a numerous one in Iran, and I have already mentioned some of the physicians who treated the Shah, who were the more eminent members of the profession. Others worthy of note include the following.

*Ḥakīm Ġiās al-Dīn 'Alī Kāšī.* Ḥakīm Ġiās was an outstanding physician. After his death, his brother Ḥakīm Nūr al-Dīn was in attendance on the Shah and was enrolled among the court physicians. As a result of the successful treatment of one of the Shah's illnesses, he acquired great prestige and the Shah had great faith in him.

*Ḥakīm Kamāl al-Dīn Ḥoseyn Šīrāzī.* Ḥakīm Kamāl began his career as physician to Shah Ne'matollāh Yazdī. After the latter's death he was enrolled as a court physician. More often than not, he managed to avoid error in his diagnoses, and his treatments were extremely successful. He acquired a reputation as a heavy drinker

<sup>47</sup>See *TM*, pp. 81, 148.

<sup>48</sup>See *TM*, p. 132.

and, unlike some hypocrites, he refused to pretend that he was abstemious. Because of the virtual certainty that he drank wine he fell out of favor with Shah Tahmasp, although physicians generally permit the drinking of wine for medicinal purposes.<sup>49</sup> In the reign of Sultan Moḥammad Shah, he decided to enter the service of Khan Aḥmad, the ruler of Gīlān. Ḥakīm Kamāl al-Dīn spent the rest of his life in Gīlān, and Khan Aḥmad used to discuss medicine with him.

*Ḥakīm Abū Naṣr Gīlānī.* Ḥakīm Abū Naṣr was a handsome man, of great presence and geniality. Most of the treatments he prescribed at court were appropriate to the malady, and consequently he acquired a great reputation. During Shah Tahmasp's illness he was in attendance on him night and day; as a result of this great mark of royal esteem, he unwisely sought recognition of his superior status vis-à-vis the other doctors. As a result, when Shah Tahmasp died he was accused of treachery in the treatment he had prescribed, and he was put to death within the palace by members of the royal bodyguard.

*Mīrzā Moḥammad Šīrāzī.* Mīrzā Moḥammad was a relative of Ḥakīm Kamāl al-Dīn Ḥoseyn. He had a great reputation among doctors, who were impressed by his medical knowledge, and a number of physicians elected to study under him. Ultimately, like Ḥakīm Kamāl al-Dīn, he too acquired a reputation for drinking and was deprived of royal favor. He spent part of his life at court, and part at Yazd.

*Ḥakīm 'Emād al-Dīn Maḥmūd.* Ḥakīm 'Emād was related to both the physicians listed above. He was the author of reliable articles and books on medicine, on the preparation of electuaries, on the treatment of chronic illnesses, on hot humors, and especially on the lesser and greater pox, generally known as gonorrhea. He began his career as the physician to 'Abdollāh Khan Ostājlu, the governor of Šīrvān, but for some reason they quarreled, and one night, in a blind rage, the Khan forced him to remain outside in the cold and snow. The physician kept himself alive by consuming excessive quantities of opium, but although his life was saved, for the rest of his days he was afflicted by a palsy. Since he himself was an opium addict, he naturally had great faith in the powers of this drug. Shah Tahmasp was passionately devoted to the shrine of the Imam Reżā at Mašhad and appointed the best available men to its administrative staff, and so he made Ḥakīm 'Emād al-Dīn Maḥmūd staff physician to the shrine.

<sup>49</sup>The author does not disguise where his sympathies lie!

*Ḥakīm Abu'l-Faṭḥ Tabrizī.* Since he was slight of frame Ḥakīm Abu'l-Faṭḥ was known as Ḥakīm-e Kūček (the Little Physician), but he had the reputation of being the best doctor in Tabriz. If a patient suffering from apoplexy was brought before him, he would diagnose the trouble merely by feeling the patient's pulse. He would not need to ask any questions, and he would assert that this affliction was caused by eating so-and-so or drinking such-and-such; if the patient suffered a relapse, he could explain why. Most of the time he was right; in fact, he was right so often that it was miraculous. During the reign of Shah Esma'il II he became very close to the Shah, who made him one of his confidants, with the right to enter the harem. Under Sultan Moḥammad Shah, when Emir Khan Mowṣellū was governor of Tabriz and *amīr al-omarā* of Azerbaijan, Ḥakīm-e Kūček entered the service of the Khan, who held him in great favor.

After the fall of Emir Khan,<sup>50</sup> Ḥakīm-e Kūček was regarded with disfavor by Ḥamza Mīrzā, since the physician had been one of the Khan's men. Under Shah 'Abbas I, however, he returned to favor and became a confidant of the harem until his death.

*Ḥakīm Yār 'Alī Tehrānī.* Known as Ḥakīm Keyrī, Ḥakīm Yār was a genial, jovial extrovert, and a great favorite of Shah Tahmasp. He devoted himself to the treatment of the poor and indigent, and was in charge of the welfare dispensary—hence his nickname of Ḥakīm Keyrī (Welfare Physician). He had two sons: Ḥakīm Nūr al-Dīn 'Alī and Ḥakīm Šaraf, who both assisted him in cases which were referred to him. He was a generous and hospitable man, and until the end of their days, he and his two sons used to provide, out of their own income, free refreshments for the poor and anyone else who happened to pass by.

*Mīr Rūḥollāh Qāzī Jahānī.* Mīr Rūḥollāh was a Seyfī Ḥoseynī *seyyed* of Qazvin. The wonderful qualities of his father and grandfather are too celebrated to require description. After studying the usual subjects, he became interested in medicine, in which science he acquired great skill. He did not devote much time to medical practice, but he had an unrivaled knowledge of the treatments required for various illnesses. Doctors' sons at Qazvin, even though they had engaged in medical debates with him, were proud to call themselves his assistants. He had a fine hand in the *šekasta* form of script.<sup>51</sup> Dur-

<sup>50</sup>Emir Khan Mowṣellū Torkmān dismissed by Ḥamza Mīrzā in 991/1583-84, imprisoned at Qahqaha, and later executed.

<sup>51</sup>*Lit.*, broken script, a cursive form of the traditional Persian *nasta'liq* script.

ing the reign of Sultan Moḥammad Shah, he became indisposed and died at Qazvin.

Other skillful physicians who practiced in the provinces included Ḥakīm Nūr al-Dīn<sup>52</sup> 'Alī Yazdī; Mīr Abu'l-Qāsem Šīrāzī; Ḥakīm 'Alā Tabrīzī;<sup>53</sup> and the doctors at Isfahan. But since my primary object was to list the physicians who were in attendance on the Shah or attached to the court, I will terminate this section at this point.

### *Calligraphers of the Time of Shah Tahmasp*

Among the outstanding calligraphers of the *nasta'liq* script—now all dead—were Mowlānā 'Abdī Nīšāpūrī; Mowlānā Shah Maḥmūd (the golden-penned); Mowlānā Dūst Harātī; Mowlānā Rostam 'Alī, the nephew of Ostād Behzād Maṣṣūr; Ḥāfeẓ Babā Jān Torbatī; and Mowlānā Malek Deylamī Qazvīnī.

Of these calligraphers who were still alive at the death of Shah Tahmasp, pride of place, in the opinion of the people not only of Herat but also of the whole of Khorāsan and Iraq, goes to Mowlānā Maḥmūd Eshāq Siāvošanī. Second in popular estimation is Mīr Seyyed Aḥmad Mašhadī. Both men were pupils of Mowlānā Mīr 'Alī. At that time, no one wrote *nasta'liq* with such elegant proportions as Mowlānā Maḥmūd, and the people of Herat consider his hand superior to that of Mīr Seyyed Aḥmad, and they are of the opinion that Mowlānā Mīr 'Alī, the teacher of both these calligraphers, concurs in their evaluation. They base this opinion on the following verse written by Mowlānā Mīr 'Alī:

Kāja Maḥmūd was a pupil of mine for a while, so  
No slight is inflicted on him,  
Even though he himself is guilty of no shortcoming, if  
I say that  
Everything he writes, both good and bad,  
Is written in my name.

When Kāja Maḥmūd heard this verse, he commented: "Mowlānā Mīr 'Alī was wrong to say that everything I write is written in his name, even if it is true. Even though he made the remark in jest, and in the form of a literary conceit, it is in extremely bad taste." The people of

<sup>52</sup>BM MS. has Zeyn al-Dīn.

<sup>53</sup>BM MS. has Ḥakīm Rašīdī Šā'er Qomī, and omits the two preceding names.

Mašhad, on the other hand, consider Mīr Seyyed Aḥmad the better calligrapher. Indeed, he has a great reputation in Khorasan, Iraq, and beyond not only as a calligrapher, but as a writer of occasional verse, the fame of which has spread to India and Transoxania. He had numerous pupils, but toward the end of his life his style changed, and he acquired characteristics frowned on by men of discernment.

Another calligrapher of note is Mowlānā Moḥammad Ḥoseyn Tabrīzī. He is the son of Mowlānā 'Enāyatollāh and the brother of Mowlānā Moḥammad 'Alī, who has already been mentioned in the list of theologians. Although the *nasta'liq* style of the calligraphers of Iraq and Azerbaijan is scorned by the people of Khorasan, who keep to their own style, Mowlānā Moḥammad Ḥoseyn made great progress in penmanship and wrote flawless *nasta'liq* in his exercise books. Had he lived longer, he would have taken precedence over some of our masters in this art. Even now, if one shows a page from one of his exercise books to students, they pass it from hand to hand, and even steal it from one another.

*Mīr Mo'ezzī Kāšī.* Mīr Mo'ezzī claimed to be a calligrapher, but he was not a professional copyist and only wrote short pieces. In short, the great esteem in which he was held by the people of Kashan and Iraq was unjustified, and he cannot be compared with the calligraphers of Khorasan whom I have mentioned.

*Mowlānā Bābā Shah Eṣfahānī.* Mowlānā Bābā was a specialist in *nasta'liq*, and the best copyist in Iraq—and even in Khorasan at that time there was no one who was his equal. He made his living from his profession as copyist and had distinguished men among his clientele. Examples of his calligraphy used to be readily available in Iraq but are now much less common because of the practice of exporting his work to other parts, where it fetches a high price.

*Mīr Šadr al-Dīn Moḥammad.* Mīr Šadr was the son of Mīrzā Šaraf Qāzī Jahānī and a Seyfī Ḥoseynī *seyyed* of Qazvin. He and his brother Mīr Rūḥollāh were both eminent *seyyeds* of their day, and his father and grandfather are so celebrated that they need no introduction. The highly allegorical love lyrics of Mīrzā Šaraf, which were written in an individual style and caused a sensation among the poets of the day, are sufficient testimony to the accuracy of this claim. Both his sons were outstanding scholars in the customary sciences, and I ought really to have included them in my list of eminent *seyyeds*.

Mir Šadr al-Dīn was an excellent calligrapher, and the pupil of Mowlānā Malek Deylamī Qazvinī, a calligrapher of Iraq with an unassailable reputation. Mir Šadr al-Dīn was also a master of oblique calligraphy; in his youth he did much elegant and tasteful work of this type, but failing eyesight eventually forced him to give it up. As regards his *nasta'liq* script, he followed closely the style of Mowlānā Sultan 'Alī, whose style he preferred to that of Mowlānā Mir 'Alī.

A story is told about the rivalry between Mowlānā Sultan 'Alī and Mir 'Alī. At the time when Mir 'Alī had made great progress in the art of calligraphy and had acquired quite a reputation, he repeatedly asserted his equality with Sultan 'Alī, but the professional judges always took the side of the latter. One day, Mir 'Alī went to Mowlānā Sultan 'Alī and asked him for a specimen of his hand to copy. Mir 'Alī made two beautiful copies, brought back all three sheets, and challenged Mowlānā Sultan 'Alī to pick out his own. After much deliberation, Mowlānā Sultan 'Alī selected one of Mir 'Alī's copies as being his own work.

Mir Šadr al-Dīn was not just a calligrapher; he studied history for many years, as well as poetry. He compiled an anthology of rare excellence. If a person anywhere in the world produced a hemistich in metrical form, the Mir would do diligent research on its author with a view to incorporating it into his anthology. The result was that the work was never finished. He also did a lot of work on music and rounds, and with his skill at writing lyrics and composing unusual airs to set them to, he was the life and soul of any convivial gathering. During the reign of Sultan Moḥammad Shah, he was in attendance at royal assemblies and became the close companion of Sultan Ḥamza Mirzā. After the accession of Shah 'Abbas I, he remained high in royal favor, accompanying the Shah on his journeys. In the course of one of them, to Khorasan, he died.

*Mirzā Ebrahim Eṣṣahānī.* Mirzā Ebrahim was the son of a vizier and a talented calligrapher who, like Mir Šadr al-Dīn, specialized in an oblique hand, but he was not in the same class as the latter. He was a man of generous nature, but simple habits. Whatever he had he placed at the disposal of his friends, and his house was always full of wits, poets, and cultivated persons. One week he would live like a lord, enjoying every luxury; the next he would make do with a crust of barley bread and, placing his trust in God, would be looked after adequately by men of rank and quality. He was a jocular man who loved

company, and anyone was free in his presence to grind his own axe, make any malicious remark he liked, and speak of anyone, high or low. In his knowledge of poetry and in his research into the etymology of Persian words he was unrivaled, and he wrote a treatise on the latter which is still used in Iraq.

There were other calligraphers, in every class, men like 'Isā Beg, the son of Šāter Moḥammad and the grandson of Šāter 'Alī, who was an unrivaled penman; and Pīr Būdāq Beg Qaplān-oḡlū Šāmlū, who had made great progress in *nasta'liq* and was highly thought of by the Turks.<sup>54</sup> The sons of Beglū Valī 'Arabḡīrlū<sup>55</sup> were also calligraphers. If I were to list them all, it would take too long, but I must mention the man who stands head and shoulders above other calligraphers at that time—namely, Kāja 'Alā al-Dīn Maṣṣūr Monšī Karahrūdī, one of the Shah's private secretaries. Since he was a master calligrapher, I have no hesitation in mentioning him; he is descended from a family of *kalāntars* of Karahrūd. He followed the calligraphy of Mowlānā Darvīš extremely well, and his reputation was firmly established at that period. Some people got so excited by the beauty of his hand that they termed it perfection. But he has a large hand, and his circles are huge. Apparently this style looks better in books, official letters, and letters of appointment. He also wrote the *šekasta* type of *nasta'liq* very tastefully.

*Mīrzā Aḥmad.* The son of Mīrzā 'Aṭa'ollāh, Mīrzā Aḥmad was another calligrapher of note. To begin with, he was the pupil of Kāja 'Alā al-Dīn Maṣṣūr; later, when he had made more progress, he followed the *šekasta* style of Mowlānā Darvīš, who developed a very nice style using a blunt pen. His circles, unlike those of Kāja 'Alā al-Dīn Maṣṣūr and others, are not filled in, but have no great charm. He was the son of a vizier of the time of Shah Tahmasp. When his father was vizier of Azerbaijan and Šīrvān and stood high in the Shah's favor, exciting the envy of the other *tājiks* by the gifts he received from the Shah, Mīrzā Aḥmad was at court. There he was put in charge of the Shah's ink holder and ink, and was responsible for keeping his pens sharp. Ultimately, he suffered loss of royal favor as a result of slander. Nevertheless, he was always called in when there were official dispatches to go to the Ottomans, and he participated in the drafting of these dispatches.

<sup>54</sup>I.e., the *qezelbaş*, who were not expected to show proficiency in the cultivated arts.

<sup>55</sup>A clan of the Šāmlū tribe.

After Shah Tahmasp's illness, he was appointed vizier of Šūstar and Kūzestān. In the time of Sultan Moḥammad Shah, he went to Khorasan to take up an appointment as vizier to Moršedqolī Khan. Since he was both well-known and ambitious, he was the instigator of certain events in Khorasan,<sup>56</sup> and he was put to death by his nephew in the castle of Torbat.

*Mīrzā Moḥammad Ḥoseyn.* Mīrzā Moḥammad was the son of Mīrzā Šokrollāh, who was *mostowfī al-mamālek* under Shah Tahmasp and later became vizier. After Mīrzā Aḥmad, Mīrzā Moḥammad Ḥoseyn made rapid progress and perfected his *nasta'liq*. He too followed the style of Mowlānā Darvīš, but in the view of this writer, although both he and Mīrzā Aḥmad were of the school of Mowlānā Darvīš, they each developed their own individual style—a style not inferior to that of Mowlānā Darvīš himself. Of the two, the style of Mīrzā Moḥammad Ḥoseyn Šīrāzī has the greater freshness and charm. During the reign of Shah 'Abbas I, he went to India and joined the ranks of the secretaries at the Mogul court. He died in India.

*Mīrzā Ḥoseyn Monšī.* Mīrzā Ḥoseyn was a good practitioner of *nasta'liq* and a pupil of Kāja 'Alā al-Dīn Maṣṣūr. He was on the staff of the royal secretariat and was an extremely rapid copyist. Following the style of his master's school, he did not fill in the circles in his script.

Among other calligraphers who deserve only brief mention is Mowlānā Moḥammad Amīn Monšī Qazvīnī; with his name I will end this list.

### *Outstanding Artists of the Period*

It is reported that Shah Tahmasp himself was an excellent artist, presumptuous though it is of me to include his name in the list of the artists of the period. The Shah was the pupil of the celebrated artist Sultan Moḥammad. From his youth, he had shown great interest in painting, and artists like Behzād and Sultan Moḥammad, who were at the top of their profession, used to work in the royal library. Aqa Mīrak Ešfahānī, an eminent *seyyed* and an outstanding artist, became the Shah's personal friend and intimate companion. Whenever the Shah could relax from the affairs of state, he spent his time

<sup>56</sup>I.e., those connected with the rise of 'Abbas I.

painting. Toward the end of his life he devoted less time to it, partly because the preoccupations of state gave him no opportunity, and partly because the artists mentioned above were no longer alive. Those of the staff of the royal library who were still alive were released so that they could work on their own. At the very end of his life, Shah Tahmasp appointed as librarian Mowlānā Yūsuf, a *golām-e kāssa*<sup>57</sup> and protégé of the Shah who wrote a very fair *solṣ*<sup>58</sup> hand, and committed to his charge the books contained in the royal library.

Of artists of note who flourished after the death of Shah Tahmasp, I should mention the following.

*Mowlānā Moẓaffar 'Alī.* A relative of Behzād, with whom he did his training, Mowlānā Moẓaffar became a master of both line and form. The paintings of the royal palace, and of a royal assembly in the Čehel Sotūn hall, were drawn by him, and most of the painting was also his work.<sup>59</sup> He died not long after the Shah.

*Mīr Zeyn al-'Ābedīn.* Mīr Zeyn al-'Ābedīn was the nephew of Ostād Sultan Moḥammad Maṇšūr, one of the teachers of Shah Tahmasp. He was a fine, upstanding man, beloved by all. His pupils formed a school of painting. He himself painted only for royal princes, emirs and the nobility. During the reign of Shah Esma'il II, when the royal library was reopened, he joined its staff.

*Šādeqī Beg Afšār.* Šādeqī Beg was a *qezelbaş* of the Afšār tribe, and a colorful personality. He had chosen the sobriquet Šādeqī, and in his early youth had studied painting night and day under the great master Moẓaffar 'Alī. Moẓaffar 'Alī, noticing that he had signs of real talent, took great trouble with his training. Šādeqī Beg proved an apt pupil. However, he had ambitions beyond what was proper in a painter; when things did not turn out the way he wanted them, he gave up painting and went around as a wandering dervish. Emir Khan Mowṣellū, when he was governor of Hamadan, heard about Šādeqī Beg. He made him leave aside his dervish robes and become one of his retainers. In this capacity, Šādeqī Beg discharged his

<sup>57</sup>This term almost certainly indicates that Mowlānā Yūsuf was a convert to Islam from Christianity, and was either a Georgian, Circassian, or Armenian. Under Shah 'Abbas I, the *golāmān-e kāssa* (lit., personal slaves of the Shah), became a powerful "third force" in the state, designed to offset the influence of the *qezelbaş*.

<sup>58</sup>Large handwriting of the *nask* type.

<sup>59</sup>It was (and is) common practice in Iran for the master to sketch the drawing, and perhaps do some of the painting, leaving the rest to be finished by his pupils.

duties manfully. Because he had the character of a Turk and the background of a *qezelbaş*, he made much of his valor and bravery, and in his conceit poured scorn on the champions of the day. After the accession of Sultan Moḥammad Shah, he entered the service of Badr Khan and Eskandar Khan Afšār. In the battle with the Turkmans at Astarābād, he performed prodigies of insane valor. But he never forgot his early training in painting, and eventually became a fine draftsman and painter. He also dabbled in poetry, and wrote some agreeable odes, lyrics, and *maṣnavīs*. However, since he was primarily a painter, I did not include him in the list of poets.

In the reign of Shah Esma'il II, he was on the staff of the royal library; under Shah 'Abbas I, he was appointed librarian. However, his bad temper, arrogance, and impatience would not leave him in peace, and he used to treat friends and peers roughly. They tolerated his ill-bred behavior, but eventually he made himself so offensive to people that they shunned him, and he lost favor with the Shah. But he continued to hold office until his death, and went on drawing his librarian's salary from the central *dīvān*.

*Mowlānā 'Abd al-Jabbār Astarābādī.* Mowlānā 'Abd al-Jabbār was a calligrapher and a copyist of *nasta'liq*, but at an early age he became interested in art and developed this skill along with his professional skill as a copyist. He had personality, and his talents as a conversationalist and wit made him much sought after by high society,—so much so that he had no time left for his work. For a while, he went to Gilān, where he attended the court of Khan Aḥmad, the ruler of Gilān. When Khan Aḥmad rebelled and was imprisoned, Mowlānā 'Abd al-Jabbār came to Qazvin. Although he ran an artists' workshop there, he spent most of his time at parties given by emirs and other members of the upper classes. His son, Kāja Naṣīr, used to look after the students. One of the people with whom the Mowlānā associated most frequently was Hōseyn Beg *yūzbāši*, an officer in the service of the faction supporting Sultan Ḥeydar. As a result of this, the Mowlānā was dismissed from his post in the royal library by Shah Esma'il II, but his son was given a position there instead. During the reign of Sultan Moḥammad Shah, when Khan Aḥmad was appointed governor of Gilān, the Mowlānā returned there with him and spent the rest of his days in that province.

*Siāvoš Beg.* Dubbed Naqqāši because of his skill as a painter, Siāvoš Beg was the pupil of Ostād 'Alī Maṣṣūr. The elegance of his

pen attracted the attention of the Shah, who personally took a hand in teaching him. He developed into an excellent miniaturist, and was unequalled in pen and ink sketches (*stāh-qalam*)<sup>60</sup> and in mountain scenes; the composition (*majles-sāzi*) of his paintings was flawless. In the reign of Shah Esma'il II he was appointed to the staff of the royal library; after the accession of Sultan Moḥammad Shah, both he and his brother, Farroḡ Beg, became the trusted companions of Sultan Ḥamza Mīrzā. Under Shah Abbas I, he was constantly in attendance on the Shah, and died in his service.

*Mowlānā Shaikh Moḥammad Sabzavāri.* Mowlānā Shaikh Moḥammad was a handsome man and a witty speaker. In the painting of individual portraits, he claimed to be supreme—and with justification, since all his fellow artists agreed with him. He also wrote a fine *nasta'liq*; he used to copy the shorter pieces of the masters so well that his copies were virtually indistinguishable from the originals. It was he who introduced the European style of painting in Iran and popularized it, and no one equaled him in the delineation of faces and figures. In Sabzavār, he elected to enter the service of Sultan Ebrahim Mīrzā, and accompanied the latter to Iraq. In the reign of Shah Esma'il II, the Mowlānā joined the staff of the royal library, but he later returned to Khorasan. Later still, he entered the service of Shah Abbas I, and used to work in the new palace building.

*Mowlānā 'Alī Asḡar Kāfi.* Mowlānā Alī was very good on color, and unrivaled in painting mountain scenes and trees. He too was in the service of Sultan Ebrahim Mīrzā, and joined the staff of the royal library during the reign of Shah Esma'il II. His son, Aqa Reżā, was a skilled portrait painter, but it is well known that, in recent times, he stupidly abandoned this art in which he had so much skill and took up wrestling, forsaking his talented artist friends. Fortunately, he has now given up this nonsense, but he does not do much painting. Like Şādeqī Beg, he has a foul temper, is impatient and disagreeable, and has a very independent character. He was greatly favored by Shah Abbas I, but because of his temperament, he has never been fully trusted, and so he has remained poor.

*Mīrzā Moḥammad Esfahāni.* Mīrzā Moḥammad, a painter with a fine touch, was the pupil of Kāja 'Abd al-'Azīz Kākā. The composition and finish of his pictures was unrivaled, and he was also a master of detail. Under Shah Esma'il II, he joined the staff of the royal library.

<sup>60</sup>A drawing entirely in black—a pen-and-ink sketch.

*Mowlānā Ḥasan Baġdādī.* Mowlānā Ḥasan was an expert on the illumination of manuscripts; the work of the illuminator Mowlānā Yārī, who raised this art to a high pitch of perfection, cannot compare with that of Mowlānā Ḥasan in its fineness and detail. Toward the end of the reign of Shah Tahmasp he was accused of having made a copy of the royal seal, and indeed he had shown himself to be extremely proficient in that art. Shah Tahmasp arrested him and threatened to have his hands cut off; but in the end the Shah forgave him because he had worked on the decorations of the shrine of Abū 'Abd-ollāh al-Ḥoseyn. The Shah sent him away with a warning not to do it again. During the reign of Shah Esma'il II he joined the staff of the royal library, and his son followed in his footsteps as a manuscript illuminator and portrait painter.

*Mowlānā 'Abdollāh Šīrāzī.* Mowlānā 'Abdollāh was another excellent manuscript illuminator, but not in the same class as Mowlānā Ḥasan. A jovial, witty man, he was in the service of Sultan Ebrahim Mīrzā. After the murder of that prince, he joined the staff of the royal library under Shah Esma'il II.

There were other artists and portrait painters, such as Moḥammad Haravī, Našrī Beg Kūsa, and others, but I have mentioned the leading men in each category.

### *Poets Still Writing at the Death of Shah Tahmasp*

The number of poets who flourished at that time, either at court or in the provinces, was legion. Early in his reign, Shah Tahmasp gave special consideration to the class of poets, and for a time Mīrzā Šaraf Jahān and Mowlānā Ḥeyratī were companions at the Shah's table and other social gatherings. During the latter part of his life, however, when the Shah took more seriously the Koranic prescription to "do what is right and eschew evil," he no longer counted poets pious and upright men because of the known addiction of many of them to the bottle. He ceased to regard them with favor, and refused to allow them to present him with occasional pieces and eulogistic odes.

On one occasion, Mowlānā Moḥtašam Kašī had written an ode in praise of the Shah, and another eulogizing Parī Khan Ḳānom, and had sent them from Kashan. Parī Khan Ḳānom had presented the former to Tahmasp, who remarked: "I am not willing to allow poets

to pollute their tongues with praises of me; let them write eulogies of 'Alī and the other infallible Imams. Tell him to look first for his reward to the holy spirits of the Imams, and after that to hope for a reward from me. He has used far-fetched metaphors and profound images and attributed them, most inappropriately, to kings; whereas, had he applied these metaphors and images to the holy Imams, it would have been impossible to use expressions too extravagant to describe their exalted rank." In short, Mowlānā Moḥtašam did not receive any reward for his ode. When the Mowlānā received the Shah's reply, he sent him a work by the late Mowlānā Ḥasan Kāšī on the Imam 'Alī, which he had put into verse in the form of a *haft-band*<sup>61</sup>—a really inspired piece of work—and in reward for this he received a fitting present. At once all the poets at court set to work madly writing *haft-bands*; fifty or sixty such poems rained down on the Shah, and their authors were all rewarded. Of the other poets of note, some were at court, and some in the provinces.

*Mowlānā Ẓamīrī Eṣfahānī.* In the top rank of poets, Mowlānā Ẓamīrī was also an expert in geomancy, which is how he acquired his pen name of Ẓamīrī, indicating that he had knowledge of the occult. He was an extremely fast worker, and every day produced at least ten lyrics. He spent a lot of time answering the collected works of the poets of antiquity; he also threw off individual verses of limpid beauty. A selection of them may be found in the anthology of Mīr Taqī Kāšī.

*Mowlānā Moḥtašam.* The Mowlānā was a celebrated poet from the Kashan district. He wrote an ode in praise of Shah Esmā'il II, one hemistich of which contained the chronogram of his accession. He wrote a large number of carefully crafted odes, and also lyrics, "composite-tie" strophe poems (*tarkīb*) and "return-tie" strophe poems (*tarjī'*).<sup>62</sup> His most famous poem, however, which will perpetuate his memory until the day of judgment, is his threnody on the Prince of Martyrs, Ḥoseyn. It superseded the threnody of Shaikh Āzarī, which no poet had succeeded in emulating up to that time. Mowlānā Moḥ-

<sup>61</sup>A *haft-band* is a poem of seven-verse strophes. Moḥtašam's *haft-band* in praise of the Imams consisted of twelve strophes each of seven verses, each strophe ending with an additional verse in a different rhyme—making 96 verses in all (see E. G. Browne, *History of Persian Literature*, Vol. IV, pp. 172-73).

<sup>62</sup>Both the *tarjī'-band* and the *tarkīb-band* consisted of a series of stanzas containing an equal, or roughly equal, number of couplets, with a monorhyme. These stanzas are separated by isolated verses which may be in the form of a refrain (*tarjī'-band*), or different at the end of each stanza (*tarkīb-band*) (see Browne, Vol. II, pp. 39-40).

tašam also wrote some powerful love lyrics, but space does not permit me to quote from these.

*Mowlānā Valī.* The most elegant of poets, Mowlānā Valī came from the Dašt-e Beyāz<sup>63</sup> region of the Qāyen district of Khorasan. During the reign of Shah Tahmasp, he came to court with Kāja-zāda Maṭlūb, an eminent *seyyed* from that area, and resided for a while at Qazvin. He was on familiar terms with Mowlānā Zāmīnī and other court poets. During the reign of Sultan Moḥammad Shah he returned to Khorasan, but was arraigned by Yatīm Sultan Uzbek on a charge of being a Rāfeẓī<sup>64</sup> and put to death. As an excuse for this act, the latter used to say that "all poets have scurrilous tongues." "Since I knew that the Mowlānā had been vexed by me, I kept an eye on him in case he should satirize me in such a way that the stigma would remain for all time."

On one occasion, a distinguished Kōrāsānī made the following rejoinder: "What satire could possibly leave a worse stigma than your action in putting to death a man who was unique in his time? There is a perpetual record of this shameful crime in the pages of history." Yatīm Sultan admitted the justice of this remark, but later put to death the man who uttered it because of his insolence. The Mowlānā also composed love poetry.

*Mowlānā Vahṣī Yazdī.* Mowlānā Vahṣī spent his whole life at Yazd. He was unequaled in the composition of lyrics and *maṣnavīs*; his *maṣnavī* on the theme of Farhād and Šīrīn is particularly celebrated, and his love poetry is well known by everyone.

*Kāja Ḥoseyn Sanā'ī Kōrāsānī.* Kāja Ḥoseyn is from Mašhad, where he was in the service of Sultan Ebrahim Mīrzā, who favored him highly. He composed mostly odes, but his language is so involved and abstruse that the majority of contemporary poets are defeated in their attempts to understand it.

*Mīr Ḥeydar "Mo'ammā"-ye Kāšān.* Mīr Ḥeydar was a Ṭabāṭabā'ī *seyyed*, and the possessor of benefices at Kashan. He was a master of acrostics, and unrivaled in the composition of chronograms. He lived to be more than ninety, but the murmurings of his libido were never stilled. In the time of Shah Tahmasp, he was the intimate friend of

<sup>63</sup>Dašt-e Beyāz, the White Plain, lay northwest of Qāyen in the district of Qohestān.

<sup>64</sup>A heretical Shi'ite sect.

Mīrzā Ja'far, the son of Mīrzā Badī' al-Zamān, the vizier of Kashan. Mīrzā Ja'far was noted for his beauty, and was a paragon of physical and spiritual virtue. He went to India, where he rose to the rank of vizier.

About the time of the accession of Shah 'Abbas I, Mīr Ḥeydar conceived the desire to go and see Mīrzā Ja'far, and visited India. Through the favor of Mīrzā Ja'far, he obtained an audience with the Mogul emperor Jalāl al-Dīn Moḥammad Akbar, and was granted the privilege of appearing at royal assemblies. Although Mīrzā Ja'far was not noted for his generosity, he gave Mīr Ḥeydar 30,000 Akbarī rupees, the equivalent of 1,000 royal Iraqi *tomān*, and Mīr Ḥeydar also received favors from the emperor. After he had spent some time in India, Mīr Ḥeydar decided to go on a pilgrimage to Mecca. He stayed in Mecca for two years, and then his love of his native land drew him back to Kashan, where he was loaded with gifts and granted benefices by Shah 'Abbas I. Mīr Ḥeydar was a prolific poet, composing occasional verse, odes, lyrics, and chronograms.

*Mowlānā Malek Ṭeyfūr Anjodānī* and *Mowlānā Dā'ī*. These brothers are both men of substance and profound learning. Malek Ṭeyfūr, during the reign of Shah Tahmasp, was at the Zar-Menārīya seminary in Qazvin. He had a roving habit and an amatory disposition, and in spite of his piety and probity, had his share of handsome youths. His carnal desires dominated his nature. In the time of Shah 'Abbas I, he moved from Qazvin to Kashan in hope of getting a post. He had a curious idiosyncrasy; despite his penurious circumstances, he made do with barley bread and never resorted to mendicancy.

His brother, Mowlānā Dā'ī, lives at Anjodān. Sometimes he comes into Kashan and mixes with the poets and people of that city. Like his brother, he is a man of ascetic temperament. He is the author of agreeable odes and lyrics.

*Mīr Vālehī Qomī*. Mīr Vālehī is a *seyyed* of Qom, and the author of elegant verse; his love poetry contains themes worthy of a master. He has a colorful personality, and his conversation is spiced with wit. He is also an accomplished musician.

*Mowlānā Malek Qomī*. From the outset, Mowlānā Malek's poetry had a distinctive flavor which was lacking in the poetry of others. As he progressed, his writing acquired maturity. He left Iran and emi-

grated to the Deccan in India, where he entered the service of the 'Ādelšāh. In collaboration with Mowlānā Żahūrī, he has just completed a book of poetry containing nine thousand verses, dedicated to the 'Ādelšāh. Each poet has contributed four to five thousand verses. As a reward for this, the two poets received a gift of nine thousand *hūn*,<sup>65</sup> which they divided equally.

*Mowlānā Fahmī.* A veteran poet, after Mowlānā Moḥtašam, Mowlānā Fahmī claimed supremacy at Kashan. He was held in greater respect than the other poets, and his utterances were taken for gospel.

*Mowlānā Ḥātem Kāšī.* Mowlānā Ḥātem was an extremely mellifluous poet. He had a very swarthy complexion, and the wags of Kashan used to assert that he was an Indian. They would talk about India in his presence, and the Mowlānā used to be incensed. On one occasion, the Mowlānā was wearing black hose, and one of the wits exclaimed, "Mowlānā, have you rolled up your breeches?" He was constantly being made the butt of jokes like this.

*Mīr Ḥozūrī Qomī.* Mīr Ḥozūrī was a *seyyed* of integrity and ascetic habit who spent most of his life in the practice of religion at the holy shrines. After the death of Shah Tahmasp and the accession of Shah Esmā'il II, when Qazvin became the rallying point for members of the religious classes, Mīr Ḥozūrī took up residence there too. Since he was then advanced in years, and furthermore was a *seyyed*, he was accorded great respect by the other members of the religious classes there. Although his output of poetry was small, he possessed considerable skill in the composition of lyrics.

*Mīr Šabrī Rūzbehān Ešfahānī.* Mīr Šabrī resided in the Isfahan district, and his ancestors were *seyyeds* of Ardestān.<sup>66</sup> He wrote lyrics.

*Mīrzā Ḥesābī Naṭanzī.* Mīrzā Ḥesābī came from Naṭanz and was a relative of Moḥammad Qāsem the *mostowfī*. He was a talented and capable young man who wrote excellent poetry, was a skilled musician and composer, and produced unusual paintings that were the talk of Iraq. At Qazvin he spent his time in the company of members of the fair sex.

*Qāzī Nūr Ešfahānī.* Qāzī Nūr Ešfahānī was from Andelān in the

<sup>65</sup>A gold coin.

<sup>66</sup>Northeast of Isfahan.

Barā'ān district of Isfahan. He studied under Kāja Afzal Tarka at Qazvin, and also under Mīr Faqr al-Dīn Sammākī. At that time he had not acquired his reputation as a poet; indeed, he composed very little poetry, but his work was mellifluous and he spoke from the heart.

*Mowlānā Hoznī.* The Mowlānā was a learned and witty man who not only wrote good poetry but understood it well, unraveling with ease any knotty problems submitted to him in regard to the interpretation of particular verses. He was a complete extrovert, and since he was skilled in the understanding of poetry and unequaled in the art of idle gossip and witty off-the-cuff remarks—all necessary attributes of a poet—he acquired a reputation for being a poet.

*Mowlānā Halākī Hamadānī.* A man of ascetic habit, the Mowlānā was an illiterate; he had literally never read anything. He used to ask people he met in the street or in the bazaar to write down his poetry for him, but for a long while people did not realize this. He composed lyrics; he also composed a congratulatory ode on the accession of Shah Esmā'il II, for which he received twelve thousand *tomān* as a reward. This produced a spate of odes from other poets, but they failed to find favor.

*Mazharī Kašmīrī.* Mazharī was an agreeably handsome youth whose good looks made a great impression on women. His poetry created an equal sensation among contemporary poets. While still a young man he left Kashmir and came to Iran, where he traveled widely with the object of meeting Persian poets. Eventually he returned to Kashmir.

### *Poets of the Capital, Qazvin*

In Qazvin, there was a considerable number of poets of note, and brief mention has already been made of the most celebrated of these. However, just as the people of this realm in general bear without complaint the greatest financial hardships, in the same way there are those among the ranks of the poets who are not without talent, but who are not accustomed to beg. They rarely dispatch occasional verses and odes to high officers of state in the hope of getting rewards and favors. The poets whom I am now going to mention eked out their livelihood by engaging in trade on a modest scale.

*Mowlānā Forūḡī Aṭṭār.* The Mowlānā made his living as a drug-

gist, and poets used to congregate in front of his shop. While he dealt with the needs of his customers, the conversation turned on the subject of poetry.

*Mowlānā Tabkī Qazvīnī.* The Mowlānā was a man of short stature, simple habits, and pleasant countenance. He loved good company, and was a man with a social conscience, so that many penniless poets and indigents down on their luck received lunch and dinner from his restaurant.

*Soltān-e Foqarā.* Initially, Soltān-e Foqarā made his living as a moneychanger, and he went around dressed in the style of a dervish. He modeled his poetic style on that of Ḥāfeẓ; he wrote a rejoinder to the *dīvān* of Ḥāfeẓ and claimed equality with him. Intelligent men used to distinguish between the two by means of the greater esoteric meaning of Ḥāfeẓ's verse. Soltān-e Foqarā spent some time in India and then returned to Iran, where he attracted the notice of Shah 'Abbas I. He expressed the desire to live at Mašhad, and was granted a stipend from the revenues of the shrine administration there. However, death intervened before he reached Mašhad.

*Kākā-ye Qazvīnī.* Kākā-ye Qazvīnī was a man of swarthy complexion, but pleasant visage. He made his living as a barrow-boy and greengrocer.

*Mowlānā Šarmī.* The son of a tailor, the Mowlānā made his living as a tailor in the bazaar. He was exceedingly modest and unassuming—qualities not usually found in poets—and for this reason was given the pen name of Šarmī (bashful). He composed verse in the Rāmandī dialect, after the fashion of Ḥāfeẓ Šabūnī, and eventually made considerable progress in the composition of lyrics.

### *Minstrels and Musicians*

Since Shah Tahmasp always eschewed all practices forbidden by religious law, musicians found little favor with him. He fired most of those who already had employment at court, and retained only the singer Ostād Ḥoseyn Šūštārī Balānī and Ostād Asad, who was the haut-bois player in the royal military band. Toward the end of his life, the Shah expelled from court various celebrated minstrels, such as Ḥāfeẓ Aḥmad Qazvīnī, who was renowned for his superb tremolo singing and for his graceful style; Ḥāfeẓ Lala Tabrīzī; and others. The

Shah had the idea that perhaps the royal princes, by associating with them, might begin to pay too much attention to music, and that they might corrupt the emirs who were their moral tutors and guardians and thus generate a general demand at court for such forbidden pleasures. Even Ostād Ḥoseyn the haut-bois player was arrested as he entered the royal assembly, and spent some time in prison. Finally, he swore a solemn oath that he would not play his haut-bois at any other place than the one appointed for performances by the royal military band.

After the accession of Shah Esma'il II, however, musicians began to gather again at court. They included such singers as Ḥāfeẓ Aḥmad Qazvīnī and Ḥāfeẓ Jalājel (the bells) Bākarzī, who excelled at both singing and chanting. He was appointed master of the musicians (*Čāleji-bāšī*) under Shah Esma'il II and continued in favor under Shah 'Abbas I until his eventual death at Qazvin. There was also Ḥāfeẓ Moẓaffar Qomī. Chanting is the special forte of Korāsānīs, and singing is the forte of the people of Iraq. Although Ḥāfeẓ Moẓaffar came from Iraq, he used to chant in the Korāsānī style, in which art he was supreme in Iraq. Ḥāfeẓ Ḥāšem Qazvīnī, although at the period we are speaking of was not in the same class as the others, later came into his own and was raised to the heights by Sultan Ḥamza Mīrzā. Moḥammad Kamānča'ī (the violinist) was an unrivaled performer on the violin, and he also played the lute. In the time of Shah Esma'il II, he performed at court. Moḥammad Mo'men was an unrivaled lute player, his playing being distinguished by the precision of his bowing, his technical skill, and his sweetness of tone. Eventually he decided to enter the service of Khan Aḥmad Gīlānī, and he died in Gīlān while still a young man. Ostād Šāhsavār Čahār-tārī played the four-stringed guitar (*ṭonbūr*). His playing was technically excellent, but lacked sweetness and character.

Ostād Šamsī Šeypūrgū'ī was a master musician who was also a composer. He served at court during the time of Sultan Ḥamza Mīrzā and continued in favor after the accession of Shah 'Abbas I. Ostād Ma'šūm Kamānča'ī, his brother, was an unrivaled performer on the *qačak* (a type of ten-stringed violin). In the Varāmīn district, a group of talented brothers became accomplished players, and the quality of musical entertainment there reached a high level through their efforts. Ostād Sultan Maḥmūd Ṭonbūra'ī was a skilled performer on the *ṭonbūr*. He remained at Mašhad in the service of Sultan Ebrahim Mīrzā, and did not travel elsewhere. Mīrzā Ḥoseyn Ṭonbūra'ī

was the champion *tonbūr* player in Iraq; Ostād Sultan Moḥammad Čangī was a skilled harpist. Skilled musicians existed in other places too, but this brief list is sufficient.

Of the class of professional storytellers, *Šāh-nāma* reciters, and the like, there was a considerable number, but I will just mention two or three: Mowlānā Ḥeydar Qešša-kān (the storyteller), who was unequalled in his art; Mowlānā Moḥammad Kūršīd Ešfahānī, also a good storyteller but not better than Mowlānā Ḥeydar; Mowlānā Fathī, the brother of the preceding, unrivaled *Shāh-nāma* reciter whose peerless voice carried—without exaggeration—for several miles, without any loss of quality.

## Martyrdom of Prince Sultan Ḥeydar Mīrzā and the Accession of Esma'il Mīrzā as Shah Esma'il II

As I have previously stated, on the night of Shah Tahmasp's death Sultan Ḥeydar Mīrzā, who was the heir-apparent and the aspirant to the throne, remained in the palace at the wish of his father, or on the advice of his mother, or of his own free will. By remaining in the palace, he thought, he would be closer to the attainment of his objective, but through an evil destiny, he not only failed in his purpose but lost his life in the attempt.

To begin with, on the advice of foolish women he dismissed his supporters and retainers and sent them outside the palace, while he himself remained within. The second factor in the tragedy was that, by a coincidence, the guard that night was composed of supporters of Esma'il Mīrzā. Ḥeydar Mīrzā was unaware of the fact that the guard consisted of his enemies, who would in all probability bar the doors of the palace and prevent any of his own supporters from entering. By remaining inside the palace, he had made himself the prisoner of his opponents. A third factor was that Parī Khan Kānom, who was an extremely clever woman, was hostile to him and a member of the pro-Esma'il faction. On this fatal night, Parī Kānom was actually held prisoner by Ḥeydar Mīrzā, but by dint of a little flattery she managed to gull him.

It happened this way. On the night in question, Parī Khan Kānom, who was in the harem, realized she was a virtual prisoner of Ḥeydar Mīrzā. She decided that her only course lay in being tractable and submissive. Approaching Ḥeydar Mīrzā with an air of helplessness and perturbation, she said: "Women are foolish creatures. If, in my stupidity and short-sightedness, I have been guilty of any misdemeanor, I beg you to pardon me and spare my life. In that event, I will follow the path of obedience to you, and will not deviate by so much as a hair's breadth from the course of conduct which is pleasing to Your Royal Highness." Then she kissed her brother's feet and, turning to the prince's mother, said: "Be my witness that no one has taken precedence over me in the formal act of kissing the king's feet and congratulating him on his accession." The prince, being extremely ingenuous, was deceived by this flattery. Looking fondly at his sister, he said, "I have always loved you. Make your brother, Sultan Soleymān Mīrzā, and your mother's brother, Šamkāl Sultan, my allies, and

I shall hold you even dearer than I did during our father's lifetime." The princess made her brother swear to this, and Heydar Mirzā produced a copy of the Koran and swore a solemn oath on it. Parī Khan Kānom then requested permission to leave the palace so that she might go and bring her brother and uncle to Heydar Mirzā. The latter let her go, and she slipped out of the palace by a path which led from the harem garden to the Meydān-e Asp.

When she reached her house, Parī Khan Kānom summoned her uncle, Šamkāl Sultan, and gave him the keys of the palace. With three hundred Circassians, all enemies of Heydar Mirzā, he made himself master of the harem. Other enemies of Heydar then entered the harem garden by this route, and Heydar Mirzā was slain, as will be related. Parī Khan Kānom, who had betrayed her simple-minded brother, did not live long to enjoy the fruits of her crime, as will be described in its proper place.

The next day, Heydar Mirzā placed the royal crown on his head, buckled on Shah Tahmasp's personal sword, and produced the late Shah's will. This will, he claimed, was in the late Shah's own handwriting from beginning to end; in it he was named heir-apparent, and all the royal princes, emirs, Sufis and supporters of the Safavid house were enjoined to tender their allegiance to him. Then, putting the letter in a fold in his turban, he went to the Čehel Sotūn hall. His enemies muttered that the will was not in Tahmasp's handwriting, but in that of one of the women of the harem whose hand resembled Tahmasp's. The document, they alleged, had been written after Tahmasp's death, and his signet ring removed from his finger and the will sealed with it. God alone knows the truth!

Heydar then spoke warmly to the centurions, *qūrčīs*, *ešik-āqāsīs*, guards, and other officers who were assembled in the hall, distributed gifts among them, and uttered fair promises. Several times he gave the order that the main gates of the palace should be opened so that his retainers might enter. But the group which was inside from morning till noon continued to pay its respects to him in the customary manner and kept on postponing the opening of the gates, soothing him with evasive replies. It is reliably related on the authority of Valī Beg, centurion of the harem and a relative of Qolī Beg Afšār, the governor of Kerman, that Heydar summoned him and promised him the governorship of Kerman and the office of *qūrčībaši* if he would take up his station with the *qūrčīs* who were guarding the main

gates, open them, and admit the Shah's personal retainers. According to the account of Vali Beg, he made his way to the gates and then came back and reported without equivocation to Heydar Mirzā that the *qūrčīs* were behaving mutinously.

The *qūrčīs* were saying, he reported, that the Shah was dead, and that the *qezelbaş* tribes had split into two factions. "We say," said the *qūrčīs*, "a plague on both your factions. We are concerned only to guard the palace, and to protect the harem and the honor of the Shah. Until the emirs and the principal officers of state of both factions are able to reach agreement, until this vital question is solved to the satisfaction of the statesmen and elders of both parties, and until we loyal servants of the dynasty, who have no other thought but to protect the rights of the heir-apparent, are quite satisfied that the danger of treachery and a *coup d'état* is passed, we will allow no one to enter or leave the palace." Heydar Mirzā, realizing that the *qūrčīs* were up to some mischief, put his hand on his sword hilt and said, "I am sure I am going to be killed." His mother, who was watching him from behind a curtain, shrieked and prevented him from drawing his sword, and he turned and went into the harem. For the rest of the day, Heydar Mirzā was in a highly nervous state, and kept emerging from and returning to the harem. He knew that he was the prisoner of his enemies, and that his own allies and supporters were unable to enter.

The bulk of the emirs and principal officers of state had heard the news of Shah Tahmasp's death shortly before daybreak. Emir Aşlān Khan Afşār, together with Sultan Aḥmad Mirzā, went to the house of Ḥoseynqolī Kōlafā and brought there Sultan Maḥmūd Mirzā, who was staying with the parents of Aras Khan Rūmlū. All the pro-Esma'il faction assembled there. The Şeykāvand tribe, the Ostājlıs, the Georgians, and the rest of the supporters of Sultan Heydar gathered at the house of Ḥoseyn Beg *yūzbāşı* (the centurion). Their leaders were Ma'sūm Khan Şafavī, Ḥamza Sultan Ṭāleš, Seyyed Beg Kamūna, 'Alī Khan Beg Gorjī, and Allāhqolī Khan Enjīk-oğlū Ostājlı. They pledged themselves to the service of Sultan Moştafā Mirzā, and were joined there by Sultan Ebrāhīm Mirzā, the son of Bahrām Mirzā. A number of the leading *qezelbaş* emirs, such as Heydar Sultan Čabūq Torkmān, Qolī Beg Afşār (the governor of Kerman), Moḥammad-qolī Kalīfa Zu'l-Qadar (keeper of the seal), and Mirzā 'Alī Sultan Qājār, kept to their houses the whole day and joined neither faction.

The supporters of Heydar were confident of their strength and

scornful of the opposition. Their plan was to mass in front of the palace gates, storm the palace, and place Heydar on the throne. Their minds were easy in regard to Esma'il Mirzā, who was still imprisoned at Qahqaha, because the commandant of the fortress, Kalifa Anşār Qaradāglū, was one of their number. He had agreed to carry out whatever orders should be issued about Esma'il Mirzā after the enthronement of Heydar Mirzā. Some of the wiser heads among them pointed out that, since the *qūrçis* on guard duty had barred the palace gates and shown signs of hostility toward Heydar Mirzā, fighting might break out when Heydar's supporters forced their way into the palace, and their enemies inside the palace might be compelled to take some action against Heydar's person.

Every few minutes Heydar's supporters changed their minds and produced some new plan. In the end, they agreed to do nothing until evening, when the guard would be changed. Then, on the pretext that it was the turn of the Ostājlūs, they would go on guard duty in the usual way. One of Heydar's supporters, Allāhqolī Sultan Enjtk-oglū, said: "To parade fully armed before the royal palace is incompatible with Sufi conduct and with true devotion to the Safavid house; moreover, we will not attain our object in this manner. The group which has gathered at the house of Kolafā is not yet very large. Let us first march against him, deal with him as we will, and scatter his followers. When their dispersal becomes general knowledge, those within the palace will open the gates without delay and will join Heydar."

Indeed, this was the most sensible plan. But Heydar's supporters were blinded by their arrogance, and each of them wanted the earth. Hoseynqolī Kolafā, on the other hand, an intelligent man who had seen the world, was extremely anxious about the turn of events. He feared that Heydar's supporters might attack him, and he kept thinking of ways to delay them. First of all, he sent Būdaq Rūmlū and Şāhqolī Sultan Tabat-oglū Zu'l-Qadar, both experienced officers, to Sultan Moştāfā Mirzā, Hoseyn Beg, and their followers on behalf of Sultan Maḥmūd Mirzā and his followers. He suggested they should put their heads together and try to avoid conflict; the gist of the message was that they should heal the division between them and work in harmony together. First of all, he said, they should all don mourning for the late Shah, and see that he received a fitting burial. After that, the elders should sit down together and discuss the rights and wrongs of the matter and the wishes of both parties, bearing in mind the best

interests of religion and the state. They should choose as king whichever of the two princes would, in their judgment, best uphold religion and the state. Although Huseynqoli Kolafā knew that there was no point to such a meeting, his object was to gain time. Heydar's supporters sent back uncompromising replies, and some time was spent in negotiations.

Huseynqoli Kolafā's second delaying tactic was to send a courier to a point about one *farsak* (6 km) from Qazvin, with orders to gallop into the city and spread the news that Esma'il Mīrzā had arrived. Early in the forenoon, the courier galloped into the city, his horse all in a lather, shouting 'Esma'il Mīrzā's here!' It was rumored that twelve days before his death, Shah Tahmasp had secretly sent a courier to summon Esma'il Mīrzā with all urgency, and now here he was. The populace of Qazvin, which supported Esma'il Mīrzā, rose excitedly and made their way toward Huseyn Kolafā's house, and a large crowd gathered there. This disconcerted Heydar's supporters and dissuaded them from taking any action before evening.

Toward the end of the day they received reports that the whole thing was a hoax devised by Huseyn Kolafā, but by that time the false rumor had had a tremendous effect, and people began to think less of the pro-Heydar faction's chances. One important result was that some of the uncommitted emirs, men like Moḥammadqoli Kalīfa *mohrdār* (keeper of the seal) and Heydar Sultan Čābūq Torkmān, now went to Kolafā's house and threw in their lot with Esma'il's supporters.

In the evening, Huseyn Beg and his followers decided to put into effect their plan to go to the palace and replace the guards with their own men, and they marched out with Sultan Moṣṭafā Mīrzā. While all the troops were mounting, however, Sultan Ebrāhīm Mīrzā took advantage of the confusion to slip away to his own residence, which was nearby; his example was followed by Allāhqoli Sultan Enjīkoḡlū, who retired because he disapproved of this action.

Huseyn Beg followed the usual route to the palace, along the main road. When he neared the district where Kalīfa *mohrdār* and Qoli Beg Afšār resided, he found that their troops had barricaded the street. As his men approached, they opened fire on them from the rooftops. Huseyn Beg retreated and took another route which led him behind the royal treasury. The clerks (*'azabs*)<sup>1</sup> of the royal treasury,

<sup>1</sup>See *TM*, p. 144.

thinking that Hoseyn Beg's men were making for the treasury, also opened fire on them. Hoseyn Beg shouted, "We have no quarrel with anyone; we are going to mount guard. What do you think you are doing?" The treasury clerks ceased firing, and Hoseyn Beg's men proceeded to the palace, where they found the gates locked. They pounded on the doors, but no one opened them.

At this point, they received news that Kolafā and his followers had marched to the Meydān-e Asp, which is adjacent to the harem garden. Heydar's supporters, terrified that Kolafā's men might get to the harem garden first by that route and that some harm might befall the prince, smashed the palace gates with battle axes and poured into the palace. Heydar was in the harem, with the doors barred. His supporters rushed in all directions, but could not find a way in. Finally they got in via the kitchen, and they stormed on, smashing down every door they came to, until they reached the residential part of the harem. As they went, they shouted "Shah Heydar!"

Meanwhile, on the other side, Kolafā's men had reached the gate of the harem garden, which Šamkāl Sultan unlocked for them. The men, most of them mounted, poured into the garden, and they too began to search for the prince. When Sultan Heydar saw his enemies pouring in, he realized that the barricaded doors and posterns were an obstacle to his escape rather than a protection. He went back into the women's quarters and sat down by his mother, thinking that the *qezelbāš* would respect the sanctity of the harem and that he would be safe there for a few minutes until his supporters could reach him. What he did not realize was that the group of men who had dared to ride into the harem garden, a place particularly sacred to those loyal to the Safavid house, would not be stopped by any consideration of the niceties of etiquette. Kolafā's men came on, showing no respect for their surroundings, and entered the women's quarters, searching for the prince. Heydar saw his only chance was to don women's clothing and leave the building with the women of the harem and the maidservants.

One of the *ešīk-āqāsīs* of the harem, 'Alī Beg Šamlū, recognized him and pointed him out to his pursuers, saying "There's your man!" Jamšīd Beg Čerkes, a *golām* of Sultan Soleyman Mīrzā, and Valī Khan Beg Rūmlū the centurion seized Heydar and dragged him outside. Kolafā and Šamkāl Sultan, declaring that it was lawful to kill him, fell on the prince and slew him with their battle axes, swords, and

daggers—heedless of the wrath of God. They severed his head from his body with a dagger and, as ‘Alī Khan Beg Gorjī, the prince’s maternal uncle, with Zāl Beg Gorjī and a number of other loyal supporters of the prince, reached the door of the harem, Kolaḡa’s men threw the prince’s head down from the roof of the portico and shouted, “There’s your king!”

All the ardor went out of Heydar’s supporters. Although they had with them another prince, the twenty-year-old Sultan Moṣṭafā Mirzā, who was capable of ruling and whom they might have been able to place on the throne, they were thrown into black despair by the death of Heydar and had no thought but to get out of the city. They left the palace in a body and rode outside the city, intending to hold a council in the saddle and decide what to do.

Since fate was completing its preparations for the accession of Shah ‘Abbas I, the plans of the leaders of both factions turned out to be right or wrong depending on whether they contributed to the attainment of this ultimate objective or not. Moreover, since divine providence had decreed that Esma‘il Mirzā should hold power for a short while and rule the state, naturally all the plans made by the former supporters of Heydar proved to be wrongly conceived.

After the latter left the palace, some two-thirds of the troops, and all those who had no regular military affiliation and were subject to no particular discipline, retired to their homes. Sultan Moṣṭafā Mirzā and Hoseyn Beg were forced to flee because so few men remained with them. When day broke, even those few who were left were fearful and suspicious of one another. Some of the Ostājlıs had deserted and gone to join Pırī Beg Qūçılı, a former Heydar supporter, at Varāmīn. Sultan Moṣṭafā Mirzā wanted to join the Bayāt tribesmen, who were his supporters and comprised about ten thousand households living in the Kazzāz and Karahrūd area. Hoseyn Beg accompanied the prince for two or three marches, but fearing some treachery on the part of the Bayāts, decided to visit Moḡammad Tarka, the governor of half of Lorestān-e Feyli,<sup>2</sup> who was a friend of his. He left his two brothers with the prince.

Once he had left the prince, Hoseyn Beg gave his clothes to a shepherd, and dressed himself in shepherds’ garb; then he set off on foot to Lorestān. But since he was an affluent man, of good family and

<sup>2</sup>See *TM*, p. 172.

proud of it, he could not endure hunger and traveling on foot, and he longed to see some sign of civilization. Some passing nomads peered closely at his aristocratic features and realized he was a fugitive from the fighting at Qazvin. Finally, a certain Kāja Farrok, a retainer of Hājji Veys Beg Bayāt, recognized him and took him into custody. On the day that Esma'il Mīrzā entered Qazvin, he took his prisoner to that city.

As for Sultan Moṣṭafā, when he reached the Bayāt tribe he was received by Hājji Veys Sultan Bayāt, but with no marked enthusiasm. The Bayāt chief observed the proprieties in his conduct toward the prince, but gave secret orders for him to be watched. At the same time, he sent a courier to Qazvin to notify Kolafā and the pro-Esma'il faction that he had Sultan Moṣṭafā Mīrzā in custody and would bring him to Qazvin as soon as he heard that Esma'il Mīrzā had reached the city from the fortress of Qahqaha. The remaining fortunes of Sultan Moṣṭafā Mīrzā, Hoseyn Beg, and the other former supporters of Heydar Mīrzā will be related in the section on the history of the reign of Shah Esma'il II.

Kolafā and the supporters of Esma'il Mīrzā, after the murder of Sultan Heydar Mīrzā and the dispersal of his followers, left a detachment on guard at the palace and retired to their homes. That night, men of all classes mounted their horses and rode off to Qahqaha; there were even some Ostājlıs among them, on their way to offer their allegiance to Esma'il Mīrzā.

The following morning, all the emirs and princes assembled at the royal palace. Sultan Ebrahim Mīrzā, declaring that his sole object in joining Heydar's supporters had been to admonish them and try to prevent them from taking up arms, and that he had stayed behind when they marched on the palace, now proclaimed himself to be a supporter of Esma'il. He came to the palace, where he was greeted with due respect by the emirs. Allāhqoli Enjīk-oğlū, who had similarly left the cavalcade when the men mounted and was relying on this to save him, entered the palace with 'Alī Khan Beg, the son of Pīra Moḥammad Khan, and a group of emirs' sons from the Ostājlı tribe, and sat in the circle of the emirs. But people ignored him. Zāl Beg the Georgian, Ḥamza Beg Tāleš, and a number of other supporters of Sultan Heydar, some of whom were wounded and some of whom had disobeyed Hoseyn Beg Kolafā and had not gone to the palace, were arrested in their houses, taken to the palace, and executed.

Ḥakīm Abū Naṣr, the son of Ṣadr al-Ṣarīfa-ye Gīlānī, who had been one of Shah Tahmasp's private physicians and a supporter of Sultan Heydar, had remained at court with the prince after the Shah's death. During the assault on the palace, looking in vain for a way of escape, he had hidden himself in one of the palace buildings, behind a stove. The *qūrčīs* of the cistern house (*howzkhāna*), at the instigation of some enemies of the physician, accused him of treachery while the Shah was under his care. They alleged that the physician, on instructions from Heydar Mirzā, had mixed some deadly poison in the Shah's depilatory, with the result that surgery had been necessary. They dragged him out of his hiding place and cut him to pieces on the spot. Ṣadr al-Dīn Khan Şeykāvand, the guardian of prince Heydar, was placed in chains to await the Shah's pleasure.

In this interregnum, before the arrival of Esma'il Mirzā from Qahqaha, it was Paṛī Khan Kānom who gave the orders. Among the emirs, Ḥoseynqolī Kolafā suffered from an inflated ego by virtue of having pulled off a coup of such magnitude, and all the emirs and royal princes obeyed his orders. On the advice of Paṛī Khan Kānom, Heydar Sultan Čābūq Torkmān was sent to Qahqaha to fetch Esma'il Mirzā. The *'olamā* and shaikhs then assembled for the funeral rites. The body of Sultan Heydar Mirzā was ritually washed for burial. The body of Shah Tahmasp was placed in a coffin inscribed with the words, "May the Ever-living God have mercy on him!" The coffin was placed in the gabled building in the palace to await the Shah's orders; the account of its removal to Mašhad for burial will be given in the chapter on Shah Esma'il II. The body of Sultan Heydar Mirzā was taken to the shrine of the Imamzāda Ḥoseyn and buried there.

During the interregnum, which lasted from the death of Shah Tahmasp, which occurred on Tuesday, 15 Ṣafar 984/14 May 1576, until Friday of the following week, that is to say, for a period of ten days, the city was in turmoil. The terror of judgment day afflicted the populace, as the riffraff and unruly elements of various districts of the city turned to rioting. Anyone who had an old score to pay off went out and murdered his enemy, calling his action "killing government informers." No one dared to stir from his house for fear of suffering injury at the hands of undisciplined *qezelbaş* or others, and everyone who could hired armed men to protect himself.

On Friday, 24 Ṣafar 984/23 May 1576, heralds, at the orders of Mirzā 'Alī Sultan Qājār, proclaimed in all quarters of the city that

the barricades should be removed, and that henceforth any citizen who molested another would be put to death. The bazaar was re-opened, and trade began again. The populace was urged to go to the Masjed-e Jāme'. When all the royal princes and emirs had assembled there, the *koṭba* was recited in the name of Esma'il Mīrzā. The *kalīb* first recited an obituary ode on Shah Tahmasp. When he came to the hemistich "The city is full of sorrow and woe; O where is our king?" cries and lamentation rose on all sides. Until the arrival of the new Shah, all the emirs waited daily upon Ḥoseynqolī Kālīfā, and then proceeded with him to the residence of Parī Khan Kānom, where they brought to her notice pressing administrative and financial problems. Not one of them dared to contravene her orders.

At this juncture, Sūlaḡ Ḥoseyn and Ordūḡdī Kālīfā, who had been in Gīlān, at Samām and Eškavar and Simgar, arrived at Qazvin. These Takkalū troublemakers intended to revive the long-standing feud between the Takkalūs and Ostājīlūs, and to take this opportunity<sup>3</sup> of getting revenge on the Ostājīlūs for what they had suffered at their hands during the reign of Shah Tahmasp. One matter that rankled particularly was the dismissal and disgrace, as a result of Ostājīlū intrigue, of Qarā Khan, the son of Moḥammad Khan Šaraf al-Dīn-oḡlū, who was governor of Herat. Since a number of Ostājīlū emirs, including Allāhqolī Sultan Enjīk-oḡlū, and a large number of the sons of Ostājīlū emirs were then in Qazvin, the Takkalū emirs determined to kill them. Ḥoseynqolī Kālīfā gave them their head and took no steps to prevent them, because it had been reported to him that Allāhqolī Sultan, on the day the Ostājīlūs marched against the royal palace, had expressed the opinion that the best plan would be to march first to Ḥoseynqolī Kālīfā's house. In fact, Ḥoseynqolī had once alluded to this in conversation with Allāhqolī Sultan, saying, "If Ḥeydar's supporters had followed your advice, they would have succeeded in their purpose!"

The Takkalū emirs, having made inquiries and discovered that Ḥoseynqolī would not interfere, mounted and rode in a body to the house of Allāhqolī Sultan. The latter, forewarned, barricaded the doors of the house and prepared to defend it, but most of his retainers deserted him; only some forty trustworthy men stayed with him. The Takkalūs, who numbered some fifteen hundred men, poured in from all sides and put the Ostājīlūs to the sword. Among the slain were Allāhqolī Sultan, several of his sons and other kinfolk, 'Alī Khan

<sup>3</sup>When the Ostājīlūs were in disgrace because of their support of Ḥeydar Mīrzā.

Beg, the son of Pīra Moḥammad Khan, a number of men of the Čauš-lū tribe, and other supporters of the Ostājlūs—altogether about twenty-four men. The house was looted and its inmates, even the women and children, plundered. This was the signal for the urban riffraff to follow the Takkalū example and plunder houses belonging to former supporters of Heydar, and no one stopped them. In this way, fantastic amounts of personal property and precious items were looted from the houses of Ḥoseyn Beg *yuzbāšī*, Šadr al-Dīn Khan, Ḥamza Sultan, and other members of the pro-Heydar faction.

The purge of the Ostājlūs spread to the provinces too. Emir Khan Mowşellū Torkmān, who was in the Kār district of Rayy province, conspired with Ḥoseyn Khan Sultan Kenūslū to slay Pīrī Beg Qūčīlū and the Ostājlūs who were with him at Varāmīn, and they besieged Pīrī Beg's house. Once again most of his supporters defected; only some thirty or forty men of substance remained loyal to him, and fought on as long as they had arrows in their quivers. But the Turk-mans and the Kenūslūs, who numbered altogether ten thousand men, slew Pīrī Beg and all his men, and scattered their possessions like dust.

The reason for all this lawlessness was that for ten to fifteen days no word came from Qahqaha. The emirs and the people feared that Heydar's former supporters, with the help of Kalīfa Anšār Qarādāglū, the commandant of the fortress, had harmed Esma'il Mīrzā. Thinking there was no hand at the helm, people threw off all restraint in their behavior. Finally, word came that Esma'il Mīrzā had left the fortress. Parī Khan Kānom ordered the Takkalūs to go out and welcome the new Shah; and as soon as they had left the city, law and order was restored. After the Takkalūs had gone, Sultan Ebrahim Mīrzā, who held the office of *esīk-āqāsībāšī*, together with Mīrzā Salmān,<sup>4</sup> who was the keeper of the royal regalia, including the golden parasol, and supervisor of the royal workshops, went to meet Shah Esma'il II on the plain on Zenjān.

<sup>4</sup>For the career of this powerful official, see R. M. Savory, "The Significance of the Political Murder of Mīrzā Salmān," *Islamic Studies, Journal of the Central Institute of Islamic Research, Karachi*, III/2, 1964, pp. 181-191.

## The Accession of Shah Esma'il II and Events During His Reign

As already recorded, Esma'il Mīrzā, the bravest<sup>1</sup> of the sons of Shah Tahmasp and the brother of Sultan Moḥammad Mīrzā, had been guilty of a number of forbidden practices—the sort of behavior that is part of the rashness of youth, such as associating with certain crazy fools among the *qezelbāš*. These practices had not been acceptable to the Shah, who had considered it advisable to send Esma'il Mīrzā away from the court and recall Sultan Moḥammad Mīrzā from Herat. Esma'il had been appointed in his place as governor of Khorasan, with Moḥammad Khan Šaraf al-Dīn-oḡlū Takkalū as his guardian. However, Esma'il's behavior in Khorasan had not pleased the Shah either. Tahmasp recalled him and sent Sultan Moḥammad Mīrzā back to Herat. Esma'il Mīrzā was not even granted an audience with the Shah, but was met by Sevendūk Beg the *qūrčibaš* who, acting on orders from the Shah, bypassed Qazvin and took Esma'il Mīrzā directly to the fortress-prison of Qahqaha. There he was placed in the charge of the commandant, who was changed every few years.

After Esma'il Mīrzā had been in prison for nineteen years, six months, and twenty-one days, at a time when Kalīfa Anšār Qarā-dāglū was commandant and Esma'il's guard had been reduced to no more than eight *qūrčīs*, he received the news of the death of his father, Shah Tahmasp, and the murder of his brother, Sultan Heydar. As it happened, the commandant had gone hunting and was not in the fort when the news arrived. Since Esma'il Mīrzā distrusted Kalīfa Anšār, considering him a supporter of Sultan Heydar, and since he thought it possible that the report of Heydar's death was false, he conspired with the *qūrčīs* to overpower the commandant's retainers, some twenty in number, and to tie them up and hold them prisoner in the fort. He then had the gates of the castle barricaded, so that no one could go in or out, and awaited confirmation of the news from Qazvin.

Meanwhile Kalīfa Anšār, at the hunting grounds, had received a well-corroborated report and was convinced that Sultan Heydar was in fact dead. He returned to the fort and found the gates barred. However much he abased himself and declared his fealty to Esma'il Mīrzā

<sup>1</sup>It is not clear what the author means by *aršad*. Clearly it cannot mean "eldest," since Esma'il Mīrzā was the second son of Shah Tahmasp, unless it means "eldest of those fit to reign."

it had no effect. For three days, not one person succeeded in getting into or out of the fort. Finally, a crowd of people from court and from Azerbaijan appeared before the castle and confirmed the news of Sultan Heydar's death. Esma'il then ordered the gates to be opened, and troop after troop of men flocked into the fort and made their obeisance to the new Shah. Among them were some men from the Ostājlı tribe; one of them, who was a close companion of Sultan Heydar, and a few others who were recognized by Esma'il Mīrzā, were put to death in the fort. This caused the rest of the Ostājlı emirs to panic; they fled to Ardabīl and sought asylum at the shrine of Shaikh Saft al-Dīn.

When all the *qezelbaş* had assembled and Heydar Sultan Čabūq had arrived from Qazvin to escort him, Esma'il Mīrzā came out of the fortress, at an hour selected by himself, and took up residence in Heydar Sultan's tent. Daily large numbers of men entered his tent, prostrated themselves before him, and kissed his feet. The men of the Qarādağlı tribe planned to put Kalifa Anşār to death, and the latter presented himself to the Shah and fully acknowledged his guilt. "If the Shah wishes to put me to death," he said, "let him give the sign, so that the servants of the Safavid house may hasten to carry out his order. If the Shah decides to pardon me, it will be such a token of royal favor that it will raise me from my present humiliation and abasement." Esma'il Mīrzā replied: "I have vowed that, if I emerge unscathed by the machinations of my enemies and my affairs prosper, I shall not exact vengeance on anyone. You have faithfully performed the services of a servant of the crown, in that you have kept me in close confinement and have ignored my commands and prohibitions, and it is the duty of a good servant not to be deflected from his allotted task by taking the part of even a royal prince like myself." Esma'il Mīrzā then gave orders that Kalifa Anşār should resume his former place in the ranks of the emirs. Kalifa Anşār was slightly reassured<sup>2</sup> and the Qarādağlı tribe abandoned its intention of killing him.

After three days, Esma'il Mīrzā marched away from the fortress and proceeded by easy stages toward Ardabīl, where he visited the sacred enclosure of the Safavid mausoleum. From Ardabīl he marched to the meadows of Zenjān, where Sultan Ebrahim Mīrzā, Mīrzā Salmān the *nāzer*, and the majority of the servants of the court had assembled. The tents of the royal complex—the harem pavilion, the audience pavilion, and the tents for the royal workshops—had been

<sup>2</sup>Personally, I regard Esma'il's remarks as sinister in the extreme!

erected, and Esma'il Mīrzā entered the camp with full ceremony, the golden parasol of royalty held high above his head. Sultan Ebrahim Mīrzā was received by the new Shah, and the prince congratulated him and offered him felicitations. Esma'il Mīrzā embraced him warmly and sought to win his heart; he addressed him as "brother," and made him a favored companion of royal assemblies and a constant confidant.

While the court was still encamped at Zenjān, Pīra Moḥammad Khan Ostājīlū arrived from Gīlān, bringing Emām-qoli Mīrzā. I mentioned previously that Shah Tahmasp, after he had fully recovered from his illness, sent Morād Khan Ostājīlū, the leader of the pro-Ḥeydar faction, to capture the fortress of Kojūr. Morād Khan was still encamped before the walls of this fort when he heard the news of the death of Shah Tahmasp and the murder of Sultan Ḥeydar Mīrzā. Morād Khan marched from Kojūr to Lāhījān, where he joined forces with Pīra Moḥammad Khan Ostājīlū. The latter was suspected of being a friend of Esma'il Mīrzā because, when Shah Tahmasp sent him and a number of other emirs to Qahqaha to bring back Esma'il Mīrzā's coffers and to investigate the charge of misappropriation of funds from the royal treasury, all the Khan's companions, with a view to ingratiating themselves with the Shah, treated the prince with great insolence; but Pīra Moḥammad Khan maintained correct behavior toward him. It was rumored that he had concluded a pact with the prince and had promised him his daughter. As a result, the Sufis and other loyal servants of the Shah had accused him of being a partisan of Esma'il Mīrzā.

When Esma'il Mīrzā heard of the concentration of Ostājīlū forces at Lāhījān, although he considered Pīra Moḥammad Khan to be one of his supporters, he was apprehensive that Morād Khan might have diverted him from the path of loyalty. He feared that he might decide to keep his hands on Emām-qoli Mīrzā and stay in Gīlān, which was a strong and easily defended region, and that the Ostājīlū tribe might raise the standard of revolt there. Esma'il therefore sent 'Alī Khan Beg Torkmān, the *dārūga* of the *daftar-kāna*,<sup>3</sup> to Pīra Moḥammad Khan Ostājīlū to tell him that the pact between them was still in force on the same terms they had agreed to at Qahqaha. As far as the Ostājīlū tribe as a whole was concerned, any submission he might care to make stood a reasonable chance of success. Morād Khan, however,

<sup>3</sup>See *TM*, pp. 71-72. The *dārūga* was an official of the royal secretariat, called by Chardin *prévôt de la chambre* (*TM*, p. 198).

who had caused division and discord among the *qezelbaş*, he could not pardon. Pīra Moḥammad Khan was bidden to pluck out Morād Khan's eyes and then to present himself at court with Emām-qolī Mirzā.

After 'Alī Khan Beg reached Gilān, Pīra Moḥammad Khan hastened to carry out Esma'il's orders. He arrived at Zenjān with Emām-qolī Mirzā, as stated above, and was received with great favor by the Shah. Esma'il Mirzā greeted Emām-qolī Mirzā as "my son," and embraced him warmly. The Shah then proceeded to the capital, Qazvin, which he reached on Thursday, 17 Rabi' I, 984/13 June 1576.<sup>4</sup> The royal princes, together with Ḥoseyn-qolī Kolafā and other great emirs who were in the city, paid their respects to him. The Shah did not enter the city at once, but camped on the northern side of it, since he was awaiting a propitious hour for his entry. While he was there, Ḥoseyn Beg was brought in, disguised in a shepherd's felt cloak and hat so that no one should recognize him. But he was recognized, and the populace began to revile him and to brandish knives, daggers and swords at him; they were prevented by the guards from harming him. When he entered the presence of Esma'il, he looked around at those in attendance and said, "Glory be to God! I am the only guilty one here!" Esma'il Mirzā replied, "There were others who were more zealous in the cause of Sultan Ḥeydar than you, but all their hopes were smashed because of you." Ḥoseyn Beg retorted, "O king! the whole world supported Sultan Ḥeydar! Yet in the end, your affairs prospered, and Almighty God acted as He thought fit. If you now are of a mind to exact vengeance, you will have to slay the whole world!"

Esma'il Mirzā acknowledged the truth of his remarks, and this preliminary exchange led him to delay Ḥoseyn Beg's execution. He sent him off to the audience hall, entrusting him to the care of the royal guards on duty there. Those who were present in the audience hall, especially Ḥoseyn Kolafā, who had demanded the extreme penalty for Ḥoseyn Beg, now held their peace.

The following day, Shah Esma'il II visited the Bāg-e Sa'ādatābād, a beautiful garden which was the creation of Shah Tahmasp. Still observing the hour his astrologers had indicated, however, he did not enter the royal palace, but took up residence for a few days in the house of Ḥoseyn Kolafā, which had been made available to him. There, Ḥājji Veys Sultan Bayāt brought before him Sultan Moṣṭafā Mirzā.

<sup>4</sup>I.e., one month after the death of Shah Tahmasp.

Esma'il Mīrzā embraced him and bade him take his place among his brothers. Sultan Moṣṭafā Mīrzā did so, but not one of his brothers had the courtesy to greet him; he took his place below Sultan Soley-mān Mīrzā, who was a year older than he, and saluted his brothers in turn. Esma'il Mīrzā then offered some words of advice to his brothers, speaking to them in kindly fashion: "If you treat me lovingly and justly, I shall, God willing, treat you in a way in which no other king has treated his brothers." But in his heart he planned only to eliminate them, and in the end he carried out what was hidden in his heart, as will be related at the proper place.

Hoseyn Beg's brothers, Faṭḥollāh Beg, Šāhqolī Beg, Nader 'Alī Beg, and Šāhverdī Beg, were brought in and handed over to Morād Khan Kangarlū, who was enrolled among the Ostājilū emirs.<sup>5</sup> He, to show how reliable he was, at once put all four to death in Kolafā's house. (It had been stipulated that each should be entrusted for safekeeping to a tribe other than his own, because anyone who was handed over to the men of his own tribe was at once put to death.)

For fourteen days, Esma'il Mīrzā remained in Kolafā's house. During this period, the majority of the emirs continued their usual practice of calling at the house of Parī Khan Kānom, thinking in this way to improve their standing in the eyes of the Shah and to assure him of their trustworthiness. Parī Khan Kānom's stewards began to act with greater pomp and circumstance than during the reign of Shah Tahmasp, and her doorkeepers, chamberlains, and other retainers instituted ceremonies more appropriate to the court of a king. Parī Khan Kānom confidently expected that, since Shah Esma'il II owed his throne to her, and since she had also been his supporter during the reign of Shah Tahmasp, she would have greater influence in matters of state than Tahmasp's sister, Šāhzāda Solṭānom. But fate decreed otherwise. Shah Esma'il began dropping hints to the emirs about their practice of dancing attendance on Parī Khan Kānom, and on one occasion he came out openly and said: "Have you not understood, my friends, that interference in matters of state by women is demeaning to the king's honor, and that for men to associate with the women of the Safavid royal house is an abominable crime?" The emirs soon understood the message, and stopped going to Parī Khan Kānom.

Meanwhile, the Shah had turned against Kolafā, and determined to smash him. The apparent reason for this—at least the one which com-

<sup>5</sup>The Kangarlūs were a clan of the Ostājilū tribe.

mends itself most to reason—was that Kōlafā had got altogether too big for his boots, and had begun to act like a king. Moreover, Shah Esma'il was under a great obligation to him, and kings hate to be placed in this situation; they usually do not allow anyone to survive who does not owe his existence to them. Another reason, which only came to light later, had its origin in events following the murder of Sultan Ḥeydar Mīrzā. A few days after this, when still no word had come from the fortress of Qahqaha, the people of Qazvin became perturbed, and Kōlafā inquired what they were worried about. Sultan Maḥmūd Mīrzā, who was also a son of the late Shah Tahmasp, and who was a young man of ability, capable of being king, had informed Parī Khan Kānom that most people thought the pro-Ḥeydar faction had done away with Esma'il Mīrzā at Qahqaha as soon as the news of Shah Tahmasp's death had reached that prison. If this was so, they wished to make Sultan Maḥmūd Mīrzā king. At this juncture, however, the news reached Qazvin that Esma'il Mīrzā was alive and well. During the period that Shah Esma'il resided at Kōlafā's house, the enemies of the latter seized their opportunity to relate all these events to him and to poison his mind against Kōlafā.

But no! I am mistaken; neither of the reasons mentioned above is the real one. Rather, God (may He be glorified and exalted), who is the true Avenger, in conformity with the saying, "If any man help a tyrant, God has already placed that man in the tyrant's hands," turned the Shah against Kōlafā. Fate demanded revenge for the blood of the murdered Sultan Ḥeydar Mīrzā, and would no longer allow the tyrant Kōlafā to remain in power. Within a short time, all those who had had a hand in the murder of Sultan Ḥeydar were struck down by some calamity.

In short, Shah Esma'il had lost confidence in Kōlafā, and he enjoined him to assume the office of *vakīl* and the position of deputy (*nāyeb*) to himself.<sup>6</sup> Esma'il's purpose was this: Since the Sufis considered Kōlafā their *kalīfa* and the deputy (*nāyeb*) of their *moršed-e kāmēl*, and considered his orders second in importance only to those of their *moršed* (i.e., the Shah); and since at that time there were about ten thousand Sufis at Qazvin, subject heart and soul to the orders of Kōlafā, who had acquired all this power and position with their help, the Shah wished to test his loyalty. He therefore said to

<sup>6</sup>For a discussion of this incident, see my article, "The Office of Khalfat al-Khulafa under the Šafawids," *JAOS*, 85/4, 1965, pp. 499ff. I have corrected here a serious error contained in that article.

him: "Your power has exceeded that appropriate to the rank of *kolafā*. You must assume the office of *vakīl-e divān-e ʿālī*." *Kolafā* replied: "I will not surrender the position of *kalīfat al-kolafā*. If the office of *vakīl* be added to that, well and good; but if not, I will not be satisfied with the office of *vakīl* alone." He said this because he considered his power to be greater than that of a *vakīl*.

The Shah showed his annoyance at these words and took exception to them. He addressed the Rūmlū emirs and said: "In Sufi practice, and according to the rules of conduct drawn up by the Safavid shaikhs, what is the penalty for any Sufi or postulant who transgresses the limits of the words and directions of the *moršed-e kāmēl*?" They replied: "Whoever opposes or disobeys the will of the *moršed-e kāmēl* is guilty of error and is to be rejected." The Shah asked: "Then why does *Kolafā* reject my words?"

This was reported to *Kolafā*. In the morning, he came to pay his respects to the Shah and to report certain matters to him. When he reached the gatehouse, the *eštk-āqāsīs* and *hājeb*s, on instructions from the Shah, blocked his path, saying: "Although this is your house, it is also the residence of the Shah. As long as it is the place where the Shah resides, it is also the royal lodging of the *qezelbāš*. You are guilty of error and of shortcomings in your service to the Shah, who is our *moršed*. Until the *moršed-e kāmēl* overlooks your sin, you are not allowed, according to Sufi conduct and practice, to enter the court. Sit opposite the entrance, until the *moršed-e kāmēl* comes to see you at his convenience."

*Kolafā*, confronted by an order he had never conceived of or expected, was overcome by consternation. He sat in the gatehouse, like a malefactor, until midday. Early in the day, a large number of Rūmlūs and others expressed their sympathy for him. Eventually, the Shah sent a man out to tell *Kolafā* to return to his own house; the Shah would say in person what he wanted to say to him. *Kolafā* was greatly reassured by this statement, and everyone thought that the Shah would go to his house and seek to conciliate him. But *Kolafā* sat at home, ignored, for two days, and there was no sign of the promised visit from the Shah. The Rūmlū emirs continued to befriend him in the usual way.

On the third day, Deli (Mad) Bodāq, a Rūmlū emir of integrity and sincere faith, was summoned by the Shah, who asked him how

Ḳolafā was feeling. He replied: "He is full of remorse and regrets his disobedience to the royal order, and he will thankfully accept and discharge any duty the Shah may bid him to do, even if it be the duty of keeper of the royal kennels." The Shah said: "If he is sincere and obedient to my command, in return for his services to the crown I will appoint him to a post that will exalt his position both in this world and the next. We hereby appoint him commander of the *qūrčīs* at Mašhad, in order that, being in the service of the holy shrine of the Imam 'Alī al-Rezā, he may acquire credit in this world in Khorasan, and obtain his reward also in the next world. You must see that he mounts and sets off immediately."

Delī Būdāq and the Rūmlū emirs, and the other supporters of Ḳolafā, realized that the Shah had no confidence in him, and that it was impossible for him to remain at court. They further realized that, to a man whose pride and arrogance were such that he would turn down the office of *vakīl-e dīvān-e a'lā*, the offer of the post of commander of the *qūrčīs* at Mašhad—an office he would consider beneath the dignity of the humblest of his retainers—was a clear indication of royal anger and disfavor. They therefore kept their distance from him. Not one of the Rūmlū tribe, not even one of the servants, went to his house, and he was left aghast at his action. At this point, Delī Būdāq arrived and delivered the royal message. Delī Būdāq did not give Ḳolafā a chance to speak, but mounted him on his horse, escorted him one *farsak* outside the city, and returned. His arms, equipment, and baggage were loaded at once and sent off. When Ḳolafā reached Damghan, 'Alī Ḳalīfa Āqča-Qoyūnlū, governor of Damghan, showed him a royal order to the effect that he was to remain there pending the arrival of further orders from the Shah. A few days later, Kūr Shah 'Alī Rūmlū reached Damghan, and at the Shah's command, blinded Ḳolafā. The Shah, after he had expelled Ḳolafā from Qazvin, left the latter's house and went to the home of Šahqolī Yakān Ostājīlū, which was situated between the Meydān-e Asp-e Šāhī and the home of Parī Khan Ḳānom. There, Parī Khan Ḳānom and other women of the royal harem were received in audience by the Shah, but Parī Khan Ḳānom was not honored by the overwhelming display of royal favor she had expected. From there, the Shah proceeded to the royal palace, at an hour chosen by himself.

Shah Esma'il II made considerable changes in the buildings of the palace complex, and ordered the construction of some new buildings. Every day the builders were at work, and during the construction the

Shah lodged at the house of Yakān Shahqolī or at that of Parī Khan Kānom, or in the Baġ-e Sa'adatābād. The *qezelbāš* tribes came to court from all parts of the Safavid empire. Qazvin became so crowded that it was difficult to push one's way through the streets and markets. Such vast quantities of gifts reached the capital from emirs, from the rulers of neighboring countries, and from the nobility and populace in general that officials confessed their inability to enumerate them.

When the Shah had determined on the hour of his coronation, he placed a moratorium on all state and royal business, and set the time for the ceremony. The people counted the days in anticipation of this event. The *qezelbāš* tribes were so completely subject to his command that, if they perceived he entertained the slightest suspicion of anyone, that person's relatives would murder him on the pretext that he had belonged to the pro-Ḥeydar faction. In this way, a considerable number of the Ostājīlū tribe were put to death. Even men like Sārū Lājīn and Allāhqolī Beg, the brother of Moḥammadī Khan Toḡmāq who had been sent as an ambassador to Turkey, who were assiduous in their daily attendance on the Shah, were murdered by one of their cousins, Abū Torāb Beg the son of Eyġūt Mīrzā. The latter, with a group of his retainers, lay in ambush for these two emirs' sons in an alley, and as they were making their way home after leaving the royal palace, cut them down.

When acts of this sort were perpetrated at court, without any inquiry being instituted, men became more bold, and these odious practices spread to the provinces. Wherever anyone was in a position to murder a member of the Ostājīlū tribe, he rushed off and killed him without delay. Among those murdered in this way was Šāhqolī Sulṭān Yakān, the governor-general of Herat and the guardian of the prince 'Abbas (the future Shah 'Abbas I). After the death of Shah Tahmasp, Šāhqolī Yakān had summoned all the emirs of the regions near Herat with a view to making plans for the defense of the frontier. These emirs had worked on Ḥoseyn Sulṭān Afšār, the governor of Farāh, and persuaded him to join a conspiracy against the governor-general. The conspirators gathered outside the Molk gate; the Ostājīlū nobles, learning of the plot, assembled in the governor-general's gatehouse, fully armed.

The conspirators sent a message to them saying that the Ostājīlū tribe had incurred the royal wrath and forfeited the confidence of the Shah. They (the conspirators) would not leave the city of Herat in

Ostāj-lū hands; they would allow no interference from Ostāj-lūs, but would take over the citadel and the defense of the region themselves, and would it hand over to whomever the Shah might appoint. The best course was for the governor-general to leave the city; if he wished to go to court, let him go; otherwise, he should retire from the scene and await orders from the Shah. The Ostāj-lūs protested that they had been charged by the Shah with the government and security of the province of Khorasan, and until they received an order from the Shah dismissing them from this charge, they would continue to govern. Troublemakers on both sides whipped up the fervor of their respective parties, and there were many inflammatory statements and much saber-rattling.

Although there were some cooler heads in Herat, men like Mīr Ḥoseyn the *kaṭīb*, who could have extinguished the flames, they made no effort to check the attack on the Ostāj-lūs, because they knew that the latter were out of favor with the Shah. Šāhqolī Sultan, an intelligent Tork of sound judgment, who did not want to bring the Ostāj-lūs into still greater disfavor, gave orders that his men should not wear their weapons or make military demonstrations. He himself stopped seeing people, ceased to take any part in the business of government, and waited to see what orders the Shah would issue concerning himself and the government of Herat. The Afšārs were not satisfied with this, however, and launched a sudden attack on Šāhqolī Sultan's house. The few Ostāj-lūs who were in the house put up some resistance, but in vain; the Afšārs rushed upon Šāhqolī Sultan with drawn swords and cut him down as he stood there unarmed, trying to prevent his men from offering resistance. The Afšārs then plundered his house.

After the murder of their leader, the Ostāj-lūs fled from Herat, abandoning their possessions. Some took refuge with Šāhqolī Sultan's son, Ebrahim Sultan, who was governor of Saraḡs, and others went to court. The young prince 'Abbas, then six years of age, was thus left without a guardian. The Afšārs and other *qezelbaş* who were in Herat paid no attention to him, thinking that if they did they might incur the Shah's displeasure. When the news of the murder of Šāhqolī Sultan reached court, the Shah appointed as governor of Herat and *amīr al-omarā* of Khorasan 'Alī Beg Šāmlū, the son of Sultan Ḥoseyn Beg Šāmlū and the grandson of Dürmīš Khan;<sup>7</sup> he also raised 'Alī

<sup>7</sup>The famous Šāmlū chief of the time of Shah Esma'il I. He was governor of Herat 1521-24.

Beg to the rank of khan and honored him by a marriage alliance with the Safavid house. The Shah turned a blind eye toward the murder of Šāhqolī Sultan and did not order a judicial inquiry. The Ostājlıs who had gone to court fell into even deeper despair; not one of them slept peacefully in their beds at night, and their lives were filled with terror.

At this juncture, Moḥammadī Khan Toḡmāq, a trusted Ostājlı emir and governor-general of the province of Çoḡūr-e Sa'd, returned from his mission to Turkey. He was received in audience by Shah Esma'il II, but the Shah did not display the degree of warmth toward him which he had expected. On the contrary, the Shah decided to take away his tribal lands in Çoḡūr-e Sa'd and give it to his cousin Abū Torāb Sultan. Šāhqolī Sultan Qāranja-oḡlū Ostājlı, who had been in Tiflis, also returned to court, but he did not receive any mark of royal favor either. Thus in the eyes of the other *qezelbaş*, the Ostājlı tribe remained in disgrace, and lived from day to day in a state of great anxiety.

Finally, the Ostājlıs got together and decided to proceed in conformity with the rules of Sufi behavior. "Since we have been guilty of shortcomings in our duty toward our spiritual director," they said, "until our spiritual director pardons our sins, we are debarred from our homes, our wives, and our children, and we shall have no peace of mind." All the Ostājlı emirs and centurions gathered in front of the royal palace and camped opposite the audience hall. There, they were joined by Pīra Moḥammad Khan and Moḥammadī Khan Toḡmāq, who decided to throw in their lot with the Ostājlıs. Shah Esma'il II, who did not approve of this move, said, "Pīra Moḥammad Khan was never one of this group. Why has he joined them and put himself forward to intercede for their sins?" But Pīra Moḥammad Khan did not waver in his support of his fellow Ostājlıs, who remained camped before the palace gates for about ten days, hoping to hear the good news that their lives had been spared. In the meantime, however, they set up pavilions, filled them with an impressive amount of equipment, and banqueted in royal style every day, eating off silver dishes that aroused the envy of passers-by.

After ten days had elapsed, Shah Esma'il II removed an arrow fired by the Ostājlıs on the night of Heydar Mīrzā's murder that had imbedded itself in a plane tree opposite the Çehel Sotūn hall, and delivered it to the Ostājlıs by the hand of one of the *moqarrabs*, with

the following message: "You claim to be sincerely devoted to the crown, and to have acted in accordance with the rules of Sufi behavior. In that case, what is this arrow, and who fired it in the direction of the palace of their spiritual director, and toward the corpse of Shah Tahmasp?" The Ostāj-lūs replied: "From the time of the establishment of the Safavid dynasty, we have served the royal house, generation after generation. We have no other refuge than this court. Some misguided persons among us, incited by others, have strayed from the path of rectitude, and have been guilty of improper behavior. Those who are guilty have already paid for their crimes or will do so. What crime have the rest of us committed? However, we are all guilty and deserve to be punished, and we are grateful for any favors or kindness from the Shah which may fall to our lot while we are carrying out our duties."

At this point, the Shah sent some men out to pull down the tents about their ears, so that the common people might loot their belongings. People rushed in and began to plunder them, and the Ostāj-lūs, in their humiliation, slipped away quietly so that no one should see them, and reached their own homes. For some days, Pīra Moḥammad Khan remained under a cloud, but finally the Shah summoned him. "Sultan Moṣṭafā and Sultan Soleyman," said the Shah, "are hostile to me—the former because of his friendship with Sultan Heydar, and the latter because his credibility has been destroyed by Parī Khan Kānom and he has not obtained what he expected; I am not safe from either of them" Pīra Moḥammad Khan replied: "Whenever the king's mind is uneasy about either of them, they can be sent to one of the fortress-prisons and spend the rest of their lives there."<sup>8</sup> Shah Esma'il retorted sarcastically, "Sultan Moṣṭafā was reared among the Ostāj-lū tribe. I am going to hand him over to you, and Soleyman to Šam-kaḷ Čerkes, his maternal uncle. If you wish, you may place them in prison; or, if you like, you may train them and make them king!"

The next day, Hājji Veys Sultan was ordered to conduct Sultan Moṣṭafā Mīrzā to the house of Pīra Moḥammad Khan, hand him over to the latter, and get a receipt for him! In the same way, Sultan Soleyman Mīrzā was conducted to the house of his maternal uncle. For several days, the Ostāj-lūs discussed what to do. Although they did not want to sully their hands with the blood of the children of Shah Tahmasp, the wiser heads among the tribe realized that Shah Esma'il would be satisfied with nothing less than the deaths of the

<sup>8</sup>A tactless remark in view of the Shah's own experience!

princes, and that there was no way out of it. In the end, they agreed to put the prince to death. The prince realized what was being planned, and during his stay in Pīra Moḥammad Khan's house, was in nightly expectation of being murdered. He spent his time at his prayers and devotions. Finally, a few vile men from the Ostājīlū tribe entered his room at night and strangled him. Šamḡāl did the same for Sultan Soleymān Mīrzā, and both princes were murdered on the same night. Their corpses were taken to the Imamzāda Ḥoseyn, and buried there.

Pīra Moḥammad Khan was then reinstated in royal favor, and his daughter, who was betrothed to the Shah, was given a royal wedding feast and conducted to her husband's house. The Shah also asked for the daughters of Šamḡāl Sultan Čerkes and Ḥoseyn Khan Sultan Keneslū in marriage, and both women were admitted to the harem on the same night. Once he had become the son-in-law of an Ostājīlū emir, Shah Esma'īl II showed mercy toward the Ostājīlū tribe. He took under his wing Ebrahim Sultan and Moršedqolī Sultan, the sons of Yakān Šāhqolī; Ebrahim Sultan was appointed governor of Qazvin, and Moršedqolī Sultan governor of Sīstān. Since the Ostājīlūs had now regained their prestige, no one dared to molest them further.

Among the royal princes, Sultan Ebrahim Mīrzā was an intimate companion of the Shah and attended his private audiences. The Shah said to him: "During Shah Tahmasp's reign you were treated like one of his sons,<sup>9</sup> and you served him devotedly. Now to me you are like a brother,<sup>10</sup> and the office of *ešīk-āqāsībāšī* is not suitable to you." The Shah therefore made Ebrahim *mohrdār* (keeper of the seal) instead, so that he could always keep an eye on him, and the prince had the privilege of conversing with the Shah. The office of *ešīk-āqāsībāšī* was conferred on Ḥoseynqolī Sultan Šamlū. Mīrzā Šokrollāh Ešfahānī, who had been comptroller of finance (*mostowfī al-mamālek*) under Shah Tahmasp, was made vizier of the supreme *divān*, and Mīr Shah Ġāzī, formerly *mostowfī-e baqāyā*, was made comptroller of finance.

As the day selected by Shah Esma'īl II for his coronation was still some way off, the Shah took no part in affairs of state. The settlement of the problems and petitions of all those, both Turk and Persian, military and civilians, who had assembled at Qazvin was put off until

<sup>9</sup>Ebrahim was actually Tahmasp's nephew—the son of his brother Bahrām Mīrzā.

<sup>10</sup>He was Shah Esma'īl II's cousin.

this appointed day. Meanwhile, skilled craftsmen were hard at work on the construction of the new palace buildings; every group of artisans was under the supervision of a *qezelbāš* officer. The Shah had established himself on the throne so firmly that no neighboring ruler thought of displaying hostility toward him. Even though the frontiers were devoid of emirs, frontier guards, and troops generally, no one dared to set foot on Safavid territory without acknowledging fealty to the crown, or dared to steal even a calf from the realm of the *qezelbāš*. The Shah's power was unquestioned, and his ruthlessness inspired awe.

When the day appointed for Esma'il's coronation drew near, he expressed the wish to hold a wake<sup>11</sup> to comfort the spirit of the late Shah Tahmasp, and have his body, which still lay in the palace, borne to the Imamzāda Hoseyn shrine, to lie there until it could be transported to Mašhad in the autumn. Tahmasp's arms and personal possessions were taken to the shrine, and numerous tents were pitched there for the wake. Altogether, twelve thousand plates of different kinds of food and sweetmeats were prepared, and the great emirs were charged with the responsibility of providing one thousand plates each. The body of the late Shah was then brought forth from the palace, and the Shah himself, with the assistance of the royal princes, acted as pallbearer. Outside the palace the Shah mounted his horse, but the princes continued to act as pallbearers the whole way to the shrine. The coffin was set down within the shrine, close to the tomb of the Imamzāda, and a cloth was draped over it. The Koran reciters recited the Word of God, from beginning to end, in the prescribed manner. At the conclusion of this ceremony, the guests proceeded to the wake, where twelve thousand plates of food and dessert were distributed, and were enjoyed not only by the poor but by all believers, including both military and civilians.

On the day appointed for the coronation of Esma'il II, Wednesday 27 Jomāda I 984/22 August 1576, a great celebration was organized in the Čehel Sotūn hall. When the emirs, royal princes, and principal officers of state were assembled, Shah Esma'il II entered the hall and took his place in Shah Tahmasp's seat. Then there filed before him, to perform the ceremony of kissing the Shah's feet, the royal princes, followed by the *seyyeds*, *'olamā*, and *mojtaheds*. After them came the Georgian princes: 'Isā Khan, the son of Lavand Khan; Samā'ūn

<sup>11</sup>Lit.: to distribute *aš*—a dish distributed, especially to the poor, on mourning occasions (e.g., Moḥarram, etc.).

(Simon) the son of Luārsāb, who had been brought from the fortress-prison of Alamūt; and Shah Rostam the Lor. After them came the high-ranking emirs, the *qezelbaş* nobility, the viziers and members of the bureaucracy, men of note from the provinces, ambassadors from the Neẓāmšāh and from Ebrahim Khan, the ruler of Lār, and from Mīrzā Khan, the ruler of Māzandarān, and from Seyyed Saḥḥar, the ruler of ʿArabestān, as well as ambassadors from Europe. All the presents and gifts from neighboring rulers which had reached the court from the time Esmaʿil left the Qahqaha prison until the day of his coronation were brought before him.

However, even after his coronation, the normal business of government continued to be in abeyance, and Shah Esmaʿil II made no decision on any important matter. The length of time people waited for their business to be attended to exceeded all reasonable limits. In order to pacify hostile critics, the Shah ordered Sultan Ebrahim Mīrzā, together with Moḥammadī Khan Tokmāq, Mīrzā ʿAlī Qajār, and the vizier Mīrzā Šokrollāh, to take their seats in the court of justice and to give judgment both in individual cases involving financial problems and in matters affecting the welfare of the realm as a whole. Their judgments and mandates were to be embellished with the endorsement "ratified by the supreme *dīvān*," and were to bear the imprint of the *mehr-āšār* seal,<sup>12</sup> which Shah Esmaʿil had allocated for this purpose, and on which had been engraved the formula "the seal of the supreme *dīvān*." Since the Shah was in the habit of composing poetry, he chose the pen name of ʿĀdelī, and at the top of his orders and letters of appointment was the superscription "He is just."

The office of *šadr* was divided on a territorial basis, half the provinces being allocated to Mīrzā Maḡdūm Šarīfī, and half to Shah ʿEnāyatollāh Eṣfahānī, the *naqīb*, who had been *qāẓī-ye moʿaskar* during the reign of Shah Tahmasp. They were empowered to make judicial decisions in accordance with the canon law.

For a few months, the court of justice gave rulings on comparatively minor legal and fiscal matters affecting ordinary people in all parts of the Safavid empire, and issued judgments and mandates bearing the imprint of the seal of the supreme *dīvān*. But the Shah took no steps to deal with the major problems relating to the royal household, the appointment of emirs and governors, and the like. The Shah

<sup>12</sup>See *TM*, p. 202. The entire question of the seals used by the Safavid shahs is confused and needs elucidation.

spent most of his time complaining about the inexperience and lack of expertise of the vizier, Mirzā Šokrollāh, and making the latter the target of criticisms he did not deserve; no one was privy to the Shah's thinking.

At this juncture, news arrived of the death from natural causes of Sultan Ḥoseyn Mirzā, the son of Bahrām Mirzā, who had been appointed governor of Kandahar by Shah Tahmasp. Sultan Ebrahim Mirzā went into mourning for his brother, and the Shah went to his house and offered his condolences. He gave robes of honor to the prince, his wife and daughter, and to Moḥammad Ḥoseyn Mirzā, his son, who was at court, and persuaded them to emerge from mourning. A few days later, however, the Shah completely changed his attitude toward him, and the prince received no more sympathy or attention. On the contrary, the Shah began to criticize him. Gradually the Shah became so ill-disposed toward him and toward the other royal princes that he determined to put them to death—and he put this plan into effect almost immediately.

### *The Martyrdom of the Royal Princes*

Almighty God, the Creator of all created beings, has declared that cutting the bonds of kinship is the depth of depravity, whereas preserving them is a good act. Shah Esma'il II was a hard-hearted man, not possessed of normal feelings of affection toward his family. He never displayed any kindness toward his brothers, cousins, and nephews. On the contrary, he considered them to be a blot on the landscape. As for the formal civilities which he on occasion displayed toward Sultan Ebrahim Mirzā, it turned out that the only reason for these was his concern regarding the latter's brother, Sultan Ḥoseyn Mirzā, who was at Kandahar. The Shah was afraid that Sultan Ḥoseyn Mirzā might start a revolt in Khorasan. After the latter's death, therefore, the Shah's attitude toward Sultan Ebrahim Mirzā changed within a matter of days.

Sultan Ebrahim, who had a good head on his shoulders, sensed the change in the wind. Although he knew that nothing less than his death would satisfy the Shah, he left court and retired from the scene, hoping to mourn in private for a few days. He ordered his servants and retainers to keep to their houses and not to attend him, but he momentarily expected to receive his death warrant. Eventually, the Shah sent a squad of blue-eyed Circassians of hideous aspect to mount

guard over the prince's house. When the Circassians arrived, the prince was in his mirror room in the harem. The Circassians sealed all the outer doors, locked all the inner doors, and stationed themselves in the harem, where they kept watch.

Four or five days passed in this manner until one day a quarrel broke out in the Meydān-e Sa'ādat between some townspeople and the servants of 'Abd al-'Azīz Beg Ostājlu, the *dārūga* of Qazvin, over the purchase of a sheep. The Sufis rushed into the fray and started beating the *dārūga* of the bazaar and other retainers of the *dārūga* of Qazvin. When the *dārūga* heard what had happened he sent some men to arrest the Sufis, but they were unable to quell the riot. The *dārūga* then rode to the Meydān with such men as he had at hand. The Sufis attacked him with stones, and finally the affair became one of knives and daggers, and the *dārūga* was forced to retreat.

The Shah, who bore a grudge against the Sufis because of their devotion to Kōlafā, seized the opportunity to order a group of emirs to arm themselves and assemble in the Meydān-e Asp-e Šāhī. The emirs gathered, troop by troop, and the Shah ordered them to take punitive action against the Sufis, and concluded by authorizing a general massacre. A body of the *qezelbāš*, led by Mosib Khan Takkalū and Morteżāqolī Khan Pornāk, made for the homes of the Sufis, which were located in the vicinity of the home of Kōlafā. When the Sufis realized what was happening they threw away their weapons and ran, but the *qezelbāš gāzīs* overtook them, slew some, and took others prisoner. In the twinkling of an eye, some five hundred Sufis were killed.

Shah Esma'il, having occupied the *qezelbāš* elsewhere by sending them against the Sufis, put into effect his plan to murder the royal princes, and sent word to the custodians of each prince to carry out their orders. First, the Circassians entered the harem of Sultan Ebrahim Mirzā, dragged him away from his wife, who was the daughter of Shah Tahmasp, and strangled him. His death was signaled by an outburst of cries and lamentations. One by one, the same treatment was meted out to the other princes. When the Shah was assured of the death of the princes, his mind was set at ease and he called off the troops who were hounding the Sufis, issuing a pardon to those who had survived the massacre. It is clear that the Shah deliberately escalated the conflict with the Sufis in case the *qezelbāš* had refused to have any part in these foul murders, in which case there might have

been a revolt against his authority. While the *qezelbaş* were occupied elsewhere, the Shah was able to carry out his secret designs.

On that day, six royal princes were put to death at Qazvin by the order of the Shah: Sultan Ebrahim Mīrzā, a most talented and cultured man, who wrote a fine *nasta'liq* hand, was a skilled miniaturist, an outstanding musician, proficient in the art of composing rounds, the pupil of Mowlānā Qāsem Qānūnī in the art of composing ballads, an accomplished player of stringed instruments, and proficient in the crafts of carpentry, the manufacture of musical instruments, and inlay work. In Khorasan, he spent most of his time in the company of poets and men of letters generally. He himself wrote poetry under the pen name of Jāhī, and some of his love poems survive. He had built up an impressive private library, which contained specimens of the work of the master calligraphers of former times and of the finest miniaturists, in addition to other treasures. His collection of china was the envy of all. After his murder, his widow destroyed most of the contents of his library by throwing the manuscripts into water, so that they should not fall into the hands of the Shah; the china she smashed, and his other belongings she destroyed by fire. By her excessive demonstration of grief she exhausted herself to such an extent that she too died that same month.

The second victim was Sultan Ebrahim Mīrzā's nephew, Moḥammad Ḥoseyn Mīrzā, who was an able youth of seventeen years. He was blinded but cried aloud from the pain, and would not be quieted; when this was reported to the Shah, he ordered him to be put out of his misery.

The third victim, Sultan Maḥmūd Mīrzā, who was in the care of the Rūmlū tribe, was an innocent, pious man, free from any suspicion of worldly ambition. He was dispatched along with his brothers, but when his corpse was being washed and prepared for burial, he stirred and opened his eyes. Apparently, the stranglers' cord had missed one of the veins in his neck. Shah Esma'il gave orders for him to be finished off, since he had been a witness to the Shah's vile crimes; his infant son, Moḥammad Bāqer Mīrzā, who was only a year old, was also murdered. Emāmqolī Mīrzā and Sultan Aḥmad Mīrzā, both of whom had been taken to the palace and kept in custody there, were put to death in the vicinity of the Meydān-e Asp.

Shah Esma'il II then sent men to Sīstān to put to death Badī' al-

Zamān Mīrzā, the son of Bahrām Mīrzā, together with his infant son Bahrām, and sent other men after Sultan 'Alī Mīrzā, who was at Ganja. A few days later, a group of Qājars brought in the prince; the Shah spared his life, but had him blinded.

The Shah was also apprehensive about his own brother, Sultan Moḥammad Ḳodābanda, whose sight was already seriously impaired, and about the latter's sons. But his mother, Solṭānom, was inordinately fond of her sons and grandsons, and this induced some slight feeling of shame in the Shah and made him hesitate to take action against them. Nevertheless, he pondered their fate night and day, and ultimately his evil intent toward them came out into the open.

First of all, he murdered at Tehran Ḥasan, the eldest son of Sultan Moḥammad Ḳodābanda.<sup>13</sup> This prince had been summoned to court from Herat by Shah Tahmasp. After several years at court, he was appointed governor of half the province of Māzandarān upon the death of Sultan Morād Khan, the independent governor of Māzandarān; the other half of the province went to Mīrzā Khan, the son of Sultan Morād Khan. Mīrak Dīv, a veritable Māzandarānī demon,<sup>14</sup> was appointed his *vaktīl*, and assumed effective control of the administration. However, the prince did not like the way in which Mīrak Dīv managed affairs, since he made decisions as he thought fit, and excluded from any participation in the government of the province retainers of the prince who had served him for years. The prince was naturally displeased with this state of affairs. Refusing to brook Mīrak Dīv's control any longer and urged on by some of his officers, he had Mīrak Dīv put to death without obtaining authorization from Shah Tahmasp. Ḥasan Mīrzā followed this up by restricting the influence of Māzandarānīs in the management of the province, but the Māzandarānīs appealed to the Shah.

Shah Tahmasp, when he learned the facts of the case, strongly disapproved of the prince's temerity and headstrong behavior. It was represented to the Shah that the prince had been instigated to act in the way he did by Mīr 'Azīz Khan, the son of Mīr 'Abdollāh Khan, who was the prince's maternal uncle and had been the prince's companion at court. The Shah sent some officers to make an unexpected

<sup>13</sup>The five sons of Sultan Moḥammad Ḳodābanda were Ḥasan, Ḥamza, 'Abbas, Abū Ṭāleb, and Tahmasp. L. L. Bellan, *Chah 'Abbās I*, p. 4, is incorrect in stating that Ḥasan was the son of Shah Tahmasp.

<sup>14</sup>A pun on the word *dīv*, demon; in Persian legend, the forests of Māzandarān were the home of many demons, including the celebrated White Demon (*dīv-e sapīd*).

raid on the prince's quarters, and they brought back all his private papers and effects. Among his papers were discovered some letters from Mīr 'Azīz Khan which made it clear that the prince had acted on his prompting. Mīr 'Azīz Khan was arrested and imprisoned at the fortress of Eṣṭākr. In order to appease the Māzandarānīs, Shah Tahmasp removed from Māzandarān all Ḥasan Mīrzā's old retainers, with exception of a few. The prince's prestige and credibility in Māzandarān were reduced.

The prince protested that Mīrak Dīv had exceeded his powers and had been guilty of disobedience and insubordination; if he (Ḥasan Mīrzā) had delayed taking action until he had received authorization from the Shah, all kinds of disorders would have broken out within a short space of time. For this reason, the prince asserted, he had dared to act in an improper manner. The prince was to some extent forgiven; and his situation improved, no further attempts at reparation were made, and he continued to rule the province rather ineffectually. In the end, the prince won over a number of Māzandarānīs by his moderation and kindness. He was in the process of rehabilitating himself when Shah Tahmasp died and Shah Esma'il II succeeded to the throne.

Since Solṭānom, Shah Esma'il's mother and the grandmother of Ḥasan Mīrzā, was extremely fond of her grandchildren, Ḥasan Mīrzā thought he would gain power and influence during his uncle's reign, particularly because his uncle had no children. He became dissatisfied with the inglorious position of governor of a truncated Māzandarān. People whispered in his ear that in the service of his uncle and grandmother he might come to be treated as if he were the Shah's own son. He might become a powerful man in the affairs of Iran—he might even become heir-apparent. Ḥasan Mīrzā therefore left Māzandarān and came to court, but without obtaining permission from the Shah. It never entered his head that Shah Esma'il might attribute some ulterior motive to his coming.

In fact, Shah Esma'il, who was excessively cautious and wary, viewed his arrival with displeasure, but could do nothing to get rid of him without some overt cause. Ḥasan's father and one brother were at Shiraz, residing among the Zu'l-Qadar tribe and another brother was at Herat, in the care of the Ostājilū tribe, and he had to be mindful of public opinion to the extent of not doing anything to upset his own mother. Shah Esma'il therefore sent the following message to Ḥasan

Mirzā: "My revered mother, your grandmother, is presently at Qom; I plan to bring her back to court with all due pomp and ceremony, and am in the process of equipping her retinue. I am told that you have arrived also without a retinue, and so I suggest that you remain at Tehran for the time being. After I have organized my mother's cavalcade, I will send an officer to you who will make plans for the equipping of your own retinue. This being done, I will send one of the great emirs to my mother to arrange where the two of you will meet."

Ḥasan Mirzā, obeying orders, remained in Tehran, but the Shah put off making arrangements for the meeting. He brought forward various excuses for the delay: the need to complete some new buildings, the need to make houses ready for their occupation, and all sorts of other reasons. Finally, rumors of religious differences were heard at court; certain people gleefully told the Shah that the majority of the *qezelbāš* suspected him of being a Sunni at heart, and had therefore withdrawn their allegiance from him and aimed to make Ḥazan Mirzā king. This gave the Shah exactly the excuse he was looking for, and he gave orders for the execution of the prince. Initially, he designated for this task Mosīb Khan Šaraf al-Dīn-oglū Takkalū, who was Solṭānom's nephew and therefore cousin to himself and Sultan Moḥammad Kodābanda. Mosīb Khan, regarding his task with abhorrence, marched as slowly as possible; word came four or five days later that he still had not passed Karaj in the province of Sāūj Bolāg. The Shah, infuriated by his procrastination and sympathy for the victim, sent another *qezelbāš* emir, Kūsa 'Alīqolī, with forty-four men of the royal bodyguard, two men being drawn from each tribe. The idea was that they should place a cord round the prince's neck and then, with twenty-two men pulling on either side, strangle him. When Mosīb Khan heard the news, he rejoiced that he did not have to commit the murder and returned to court.

At Tehran, Ḥasan Mirzā had gradually inferred some loss of the Shah's favor from the inordinate delay, and had come to despair of receiving any kindness from his uncle. When he tried to leave Tehran, however, he found his way barred. When the *qūrčīs* burst into Tehran, he bolted the doors of his house, picked up his bow and quiver, and went up on to the roof, vowing to himself that he would fight valiantly as long as he had strength remaining and arrows in his quiver. Kūsa 'Alīqolī announced that he and his men had come at the Shah's command to fetch him and take him to court, and they swore a false oath to this effect on the Koran. Relying on their oath, the

prince went down to meet them, whereupon the *qūrčīs*, heedless of God's wrath, fell on him and strangled him as they had been ordered.

The same day, Shah Esma'il sent Ġāzī Beg Zu'l-Qadar, a member of the royal bodyguard, to Shiraz with orders to place Sultan Moḥammad Ḳodābanda and his sons under arrest and not to allow people to have access to them—particularly any member of the Zu'l-Qadar tribe. Having done this, he was to await further orders. Word went round that the Shah's ultimate intention was to destroy Sultan Moḥammad Ḳodābanda, his sons who were with him at Shiraz, and 'Abbas Mīrzā who was at Herat. It was rumored that the Shah had issued a warrant for their execution. However, events proved inauspicious for the Shah; before his orders could be put into effect he died, as will be recorded in greater detail at the appropriate place. Thus, through the intervention of Almighty God, who had ordained that 'Abbas Mīrzā should become king and had sealed the diploma of his kingship with the inscription "Thou givest sovereignty to whomsoever Thou wilt," and inscribed it on the Preserved Tablet,<sup>15</sup> the Shah's orders were not carried out, and his own life and reign were brought to an end.

### *Certain Events Which Occurred during the Reign of Shah Esma'il II*

Shah Esma'il II, after his mind was set at rest concerning his brothers and cousins, turned his attention to state affairs. Since the Shah was displeased with the conduct of the vizier, Mīrzā Šokrollāh, and was always complaining about him, he dismissed him from his post as *vazīr-e dīvān-e a'lā*, and appointed to that high office Mīrzā Salmān the *nāẓer*.<sup>16</sup> The Shah raised Mīrzā Salmān to a position of great power and decreed that the vizier was not obliged to make obeisance to any of the great emirs. Mīrzā Salmān took up his duties with complete independence of action. However, the Shah rarely devoted his personal attention to the affairs of state. He was excessively negligent in ordering the affairs of the frontier regions, and none of the orders and letters-patent issued by former rulers had been renewed. Every few days he would appoint someone to some post or other, but then change his mind. Some of the emirs had actually received their letters of appointment and had departed to take up their posts, but the remainder were still at court when the Shah died.

<sup>15</sup>On which, according to Muslim belief, the decrees of God are preserved through all time.

<sup>16</sup>This appointment was made on 26 Rabī' I, 985/15 June 1577.

The appointments actually made by the Shah included the following: Mostb Khan Šaraf al-Dīn-oḡlū Takkalū, the son of Moḥammad Khan Šaraf al-Dīn-oḡlū, the cousin of the Shah, promoted to the rank of khan and appointed governor of Rayy; Sūlag Ḥoseyn Takkalū, sent to Kurdistan and given jurisdiction over the tribes and certain places in the district of Hamadan; 'Alīqolī Khan Šamlū and his father Sultan Ḥoseyn Khan, both appointed to governorship. 'Alīqolī Khan was appointed governor of Herat and was given in marriage Zeynab Begom, the daughter of Shah Tahmasp, the agreement being that his bride should follow him to Herat the next year. Morteẓāqolī Khan Pornāk was appointed governor of Mašhad; Peykar Sultan, Shah Tahmasp's nephew, was appointed governor of Ganja and *amīr al-omarā* of the province of Qarābag in place of Yūsuf Kalīfa Zīād-oḡlū, who had held the post under Shah Tahmasp.

It occurred to Peykar Sultan that, since Yūsuf Khan had been accused of being one of the partisans of Sultan Ḥeydar, he might acquire credit with the Shah and increase his own power by putting Yūsuf Khan to death. Peykar Sultan accordingly awaited his opportunity. One morning when Yūsuf Khan had just emerged from the bath and was putting on his clothes, he and a few of his retainers fell on him and murdered him. Not content with this, Peykar Sultan murdered his mother and brother as well. The Shah, however, did not approve of this action and dismissed him, giving the governorship of Ganja to Emāmqolī Khan Qājār. Allāhqolī Beg Afšār, the governor of Kerman, was appointed to the office of *qūrčibāši*; Maḥmūd Šultan Afšār was appointed governor of Kerman; Valī Khan Qolqānčī-oḡlū was confirmed in office as governor of Shiraz.

At this juncture, one of the Shah's slave girls, who was pregnant, was delivered of a son. The Shah, beside himself with joy, sent an announcement of the birth to all the emirs and lavishly rewarded the bearer of the good tidings. A few days later, the Shah named his son Šojā' al-Dīn Moḥammad, and appointed Valī Sultan Zu'l-Qadar, the governor of Shiraz, his guardian. He hoped that the young prince, being brought up in Shiraz, the seat of the ruler of the Moẓaffarīd dynasty,<sup>17</sup> might revive in the province of Fārs the customs and practices of Jalāl al-Dīn Shah Šojā'. Valī Sultan organized a festival on a

<sup>17</sup>The Moẓaffarīds, a fourteenth-century Iranian dynasty, controlled Fārs from about 758/1356 until the extinction of the dynasty at the hands of Tīmūr in 795/1393 (see C. E. Bosworth, *The Islamic Dynasties*, pp. 161-62). Jalāl al-Dīn Shah Šojā' reigned from 765/1364 to 786/1384 and was the patron of the poet Ḥāfeẓ.

royal scale in his own house; the royal crib was brought there from the palace, preceded by horsemen and escorted, at the governor's command, by the emirs and chief officers of state on foot.

However, Šojā' al-Dīn's being brought up at Shiraz led to strained relations between him and Sultan Moḥammad Kōdābanda. The Zu'l-Qadar tribe, in accordance with the rules of Sufi conduct, gave their support to the latter and treated Šojā' al-Dīn with disdain and discourtesy. Šojā' al-Dīn, feeling himself despised and ignored, left Shiraz and returned to court. His arrival there fanned the flames of the Shah's resentment against his elder brother, and he decided to see to the prince's education himself. Meanwhile he lost confidence in, and censured, those Zu'l-Qadar emirs who had been guilty of discourtesy toward his son—especially 'Alī Beg and his brothers, and the sons of Moḥammad Khan Aqa Šadr<sup>18</sup> Takkalū, a former governor of Shiraz.

About this time there was much debate among the people concerning sectarian differences. On the basis of the Shah's conduct and various remarks he had made in private regarding Shi'ite beliefs, people generally regarded the Shah as being weak in his attachment to Shi'ism and suspected him of being a Sunni. The grounds for their suspicion were first that the Shah was reluctant to speak ill of 'Ā'ešā.<sup>19</sup> In order to remove the cause of his reluctance, he sought instruction from the doctors of theology who were in attendance at court, particularly from Kāja Afzal Tarka. "For what reason," inquired the Shah, "do Shi'ites consider it lawful to speak ill of the members of the harem of the Prophet of God? For the Koranic verses concerning chastity and purity were revealed specifically with reference to her;<sup>20</sup> she had the privilege of sharing the Prophet's bed, and had shared many private and intimate moments with him; and she was dearly loved by the Prophet. How can such a pure woman, beloved of the Prophet, the companion of his bed, deserve hell fire and the everlasting torments? Further, what transpired at Baṣra between 'Ā'ešā and the Caliph 'Alī occurred at the instigation of Ṭalḥa and Zobeir,<sup>21</sup> and

<sup>18</sup>I have been unable to identify this clan, which is variously given as Šadr, Sadr, and Sadr.

<sup>19</sup>The daughter of Abū Bakr and the favorite wife of the Prophet Moḥammad. Disliked by the Shi'ites because of her hostility toward 'Alī.

<sup>20</sup>See Koran, *sura* 24, revealed to Moḥammad immediately after he had been assured by God in a vision that 'Ā'ešā was innocent of the slanders uttered against her.

<sup>21</sup>'Ā'ešā, because of her dislike of 'Alī, joined the revolt of Ṭalḥa and Zobeir against 'Alī after the murder of the caliph 'Osmān in 36/656.

‘Alī later forgave her, attributing her actions to women’s lack of judgment and intelligence. The proof that ‘Alī forgave her may be seen in the fact that he sent her to Medina with every mark of veneration and, out of reverence for the Prophet, spoke no ill of her; on the contrary, he himself accompanied her and her attendants for several stages on their journey. To abuse ‘Ā’eša, therefore, is to abuse the Prophet, and the Shi’ite theologians have exceeded all reasonable bounds in this respect.” The Shah uttered remarks like these in a number of assemblies—either openly or by allusion.

The theologians did not contradict him openly or make any categorical denial, but whenever the occasion seemed appropriate, they answered him with veiled words. Mīrzā Maḡdūm Šarifi,<sup>22</sup> who during the reign of Shah Tahmasp had been accused of being pro-Sunni, encouraged the Shah by supporting his arguments and daily bringing forward fresh evidence to support their case. Under his tutelage, the Shah came out into the open and engaged in debate and argument with the ‘*olamā* regarding strengthening the position of the Sunnis, and the abolition of the ritual cursing of the three Caliphs Abū Bakr, ‘Omar, and ‘Osmān. For their part, the ‘*olamā* in the main gave oblique replies, and tried to avoid a confrontation.

One day, Shah Esma‘il addressed Bolḡār Ḳalīfa, who held the high office of *ḳalīfat al-ḳolafā*, as follows: “O Ḳalīfa, if someone should speak ill of your wife in a public place and revile her, would you be annoyed or not?” “I would,” said the Ḳalīfa. “Then how is it,” said the Shah, “that men curse the revered wife of the Prophet of God?” “Abuse,” replied the Ḳalīfa, “is forbidden, but cursing implies the denial of God’s mercy and constitutes an imprecation; if you curse someone, you are in fact submitting his case to God, and there is no harm in that.” The Shah exclaimed, “You are indeed a simple-minded Turk! Who told you that story?” He replied, “I heard it from the ‘*olamā* during the time of Shah Tahmasp. Some sycophants said to the Shah, “He is lying. This same story was related by a group of ‘*olamā* a few days ago in the royal palace, in the presence of Sultan Ebrahim Mīrzā, and Mīr Seyyed Ḥoseyn the *mojtahed* and Kāja Afzal saw to it that he learned it by heart.”

The Shah flared up in anger and gave a sign to his Sufi guards, saying, “A Ḳalīfa who lies to his spiritual director deserves to be pun-

<sup>22</sup>He was the grandson of Tahmasp’s celebrated vizier Qaṣī Jahān. Because of his pro-Sunni tendencies, he was not regarded with favor by Shah Tahmasp.

ished." The Sufis fell on Bolgār Kālifa and beat him with their clubs and left him for dead. His body was wrapped in felt and carried to his house for burial. After a while he regained consciousness, and a few months later regained the power of movement. The Shah appointed Dada Kōlafā Ostājlū to his office and censured the 'olamā severely. They were, he said, holding meetings every day, and by uttering abominable statements like these they were poisoning the minds of the *qezelbāš* against him. They had fooled his father (Shah Tahmasp), he said, by their hypocritical remarks, but they were not going to fool him. The Shah made various derogatory remarks about the 'olamā, and in particular about Mīr Seyyed Hōseyn and the Astarābādīs, who were zealous Shi'ites. Despite the 'olamā, the Shah decreed that the *tabarrā'iyān*<sup>25</sup> should abandon the practice of ritual cursing which was current in the streets and wards of the city. He was displeased, he said, with the *tabarrā'iyān*, who derived their livelihood from this practice of ritual cursing.

The Shah then extended his favor to a group of 'olamā who were suspected of being pro-Sunni—men like Mīrzā Maḡdūm Šarīfī, Mowlānā Mīrzā Jān Šīrāzī, and Mīr Maḡdūm Lāla. Mīrzā Maḡdūm Šarīfī sometimes used to preach in the mosque. On one occasion, he reported to the Shah that a group of *tabarrā'iyān* had interrupted his sermon in the mosque by uttering their ritual curses, and had made insinuating remarks about himself. The Shah sent twelve *qūrčīs* to the mosque, with orders to punish anyone who gave utterance to ritual curses. One Thursday evening, a sermon was in progress; at its conclusion, Darviš Qanbar the *tabarrā'ī* recited the following verse:

With all my heart and soul I invoke blessings on 'Alī  
and his house,  
So that the enemies of 'Alī may be cursed for all eternity.

Mīrzā Maḡdūm Šarīfī charged that he was alluding to himself, and became enraged. The *qūrčīs* beat Darviš Qanbar and cracked his skull in several places. The Shi'ites were filled with grief at this incident; the people's suspicion of the Shah increased, and there was much talk. People censured the Shah for his action in private, and the loyalty of the *qezelbāš* toward him began to wear thin, but no one

<sup>25</sup>The *tabarrā'iyān* were a special corps of men who went through the streets calling down curses on the "rightly-guided" caliphs and other enemies of the Shi'ites. In the time of Shah Esmā'il I, who instituted the practice, anyone who failed to respond "may it (the cursing) be more rather than less" stood in danger of his life.

dared to breathe a word in public. Relations between the Shah and the *'olamā* in general deteriorated, and the Shah looked with particular disfavor on Mīr Seyyed Ḥoseyn the *mojtahed*, Mīr Seyyed 'Alī the *kaṭīb*, and the Astarābādī faction, which consisted of especially militant Shī'ites who were extra-zealous in the practice of ritual cursing. Some of this faction were expelled from court, and the Shah ordered all Mīr Seyyed Ḥoseyn's books to be impounded and sealed. Mīr Seyyed Ḥoseyn himself was evicted from his house, which was then rented.

The Shah had vowed he would give a sum of money to any pious Muslims who had never cursed the Ten Blessed Ones.<sup>24</sup> Mīrzā Maḡdūm Šarīfī made an inquiry, and many avaricious persons came forward, but their claims were rejected. A number of deserving persons in Qazvin did register their names and swear that not once in their lives had they cursed the Companions of the Prophet, especially the Ten Blessed Ones. Since, in former times the people of Qazvin were adherents of the Šāfe'ī rite, and there was a possibility that some of these still existed, Mīrzā Maḡdūm Šarīfī proceeded to verify their claims and to pay out the sum allocated by the Shah for this purpose, which amounted to about two hundred *tomān*. After the accession of Sultan Moḥammad Shah these grants were revoked, and the recipients forced to pay back the money; in the long run, therefore, these people acquired nothing but a reputation for being Sunnis.

As a result of all this, the people, both Turk and Tājīk, became convinced that Shah Esma'īl II had a strong predilection for Sunnism, but such was the Shah's power and the awe in which he was held that no one dared to say anything openly about this. Certain members of the *'olamā* who had acquired a reputation for being zealous in the practice of ritual cursing during the reign of Shah Tahmasp and had continued this practice under Shah Esma'īl II fell under a cloud and were forbidden to attend this Shah. They could not enter his presence without permission. Others, more prudent—men like Kāja Afzal Tarka—would talk about these matters in secret and continue to come and go freely at court.

On one occasion, when conversation in the royal assembly turned

<sup>24</sup>Those to whom the promise of Paradise was made. The names on the list vary (sometimes the Prophet Moḥammad himself heading the list), but a list commonly accepted is Abū Bakr, 'Omar, 'Osmān, 'Alī b. Abū Ṭaleb, Sa'd b. Abū Waqqāṣ, Talḥa, Zobeyr, 'Abd al-Raḥmān b. 'Owī, Sa'd b. Zeyd, Abū 'Obeyda b. al-Jarrah.

to matters of religion, Kāja Afzal made some excellent remarks to the effect that the Eṣnā 'Aṣārī rite was the true religion and the beliefs of the Sunnis false, but he remained silent on the question of the ritual cursing of and hostility toward the Companions of the Prophet. Still others remained aloof from these proceedings, assuming them to have been considered necessary in the best interest of the king and to conciliate the hearts of the people.

As for the *qezelbāš* emirs, they just did not believe what was happening to be even remotely possible until one day it was stated in a royal assembly that it was illegal to recite or write down poetry in the mosques. Now the doors and walls of the mosques in Qazvin were plastered with love poems people had written down. The Shah ordered Mīrzā Zeyn al-'Ābedīn Kāšī, the *moḥtaseb*,<sup>25</sup> who despite his innate predilection for Shi'ism was a man given to jest, to go to the mosques and remove all traces of poetry from the ceilings and walls. The *moḥtaseb*, to please the Shah, also obliterated the name of the Commander of the Faithful 'Alī and verses written in praise of the Twelve Imams (the blessings of God be upon them!). The people were extremely disturbed by this action, and the talk to which it gave rise among the common people reached the ears of the Turks.

A group of emirs and *qezelbāš* nobles met near the gatehouse of the Bāg-e Sa'adatābād and told one another that the people were saying extraordinary things about the religious beliefs of their spiritual director (*moršed*), who was the true son of Shah Tahmasp, and the descendant of Shaikh Ṣaḥī and of 'Alī b. Abū Ṭāleb, and were accusing him of being a friend of the enemies of 'Alī. "God forbid that this be 'so!'" they said. "We do not know the reason for all this talk among the people, or what has happened to give people this idea. The people have given us a problem as to what our proper course of action as Sufis and loyal supporters of the Shah should be. We do not dare to ask our *moršed* himself to resolve the problem." Some of the greybeards and wiser heads among the *qezelbāš* said: "To question the actions of one's *moršed*, according to the rules governing discipleship and the loyalty of the *qezelbāš* toward the Safavid family, is tantamount to unbelief. Why is it necessary to admit the possibility that this suspicion of the Shah may be justified? If the Shah has taken various actions which have been criticized by his detractors, they are not necessarily inexpedient. Our best course is to take no part in this argument because it would be improper for us, the servants of the

<sup>25</sup>The officer charged with the protection of public morals.

Shah, to raise this matter in his presence. In any case, who would dare to raise it?"

Ordūgdī Kalīfa Takkalū, a Sufi loyal to Shah Esma'il II who stood high in the Shah's favor because of his sincere devotion to his *moršed*, said: "God forbid that these accusations against the Shah should prove to be true. If you want to set your minds at rest, let a deputation of *gāzīs* and Sufis drawn from the retainers of Emir Khan, one of the great emirs, go to the Shah. I will address the Shah and beg him to resolve our problem." A number of ambitious toadies who were present at this meeting at once went to the Shah and reported to him privately that a group of Turkman and Takkalū emirs, led by Emir Khan and Ordūgdī Kalīfa, had banded together and declared that their king had abandoned the true religion. They were plotting to do away with the king, and to put on the throne Sultan Ḥasan Mīrzā, the son of Sultan Moḥammad Qodābanda, who was then at Tehran. Meanwhile, Ordūgdī Kalīfa announced to the *qezelbāš* that Emir Khan had arrived to support him, and that he (Ordūgdī) would lead the way and speak to the Shah. Others say that it was Kalīfa-e Anšār<sup>26</sup> who went and reported to the Shah, in the hope of making amends for the past by demonstrating his solidarity with him. God alone knows the truth!

Esma'il II was perturbed by this tale, which had no foundation in fact, and he proceeded to vent his wrath on those involved. He summoned Emir Khan and upbraided him harshly: "You have given me a bad name among the *qezelbāš* by alleging that I have embraced the Sunni rite, and you have poisoned men's minds against me." Emir Khan answered stoutly: "God forbid that I should ever believe such a thing, or that I should have entertained any unwarranted suspicions of the king. I say that if the king has on occasion been negligent in matters of religion, it has doubtless been for reasons of state and to pacify his enemies. It is Mīrzā Maḡdūm Šarīfī who has given your majesty a bad name by openly saying that you are inclined toward the Sunni rite and that you dispute with the Shi'ite '*olamā* concerning the status of Sunnism as the true religion. Every time the Shah fails to deny these stories, he gives him encouragement. What fault have we committed?" The shah then turned on Ordūgdī Kalīfa and said, "I see that Emir Khan is standing close behind you, supporting you. What is *your* story? Come on, speak out!" But Ordūgdī Kalīfa refused to speak.

<sup>26</sup>The former warden of the fortress of Qahqaha, where Esma'il Mīrzā was imprisoned.

Emir Khan resumed, "Why do you listen to tales told about us, your loyal servants, by men who have their own personal reasons for doing so? Before even finding out the truth or falsehood of their charges, you brand your devoted servants as seditious persons!" The Shah replied, "If I am not worthy to be the ruler of the *qezelbaş*, then bring Sultan Ḥasan from Tehran and make him king, as you plotted and planned among yourselves to do." Emir Khan replied, without a trace of fear or dissimulation, "For twenty years I have been your supporter and friend. Now we have come to the real point at issue. What benefits have we ever received, or are likely to receive, which would lead us to expect any advantage from Sultan Ḥasan? The idea of his accession to the throne has never even entered our heads!"

The argument went on for a long time. Ordūgdī Kalīfa was seized and placed in a solitary cell. 'Alī Khan Beg, the *dārūga* of the *daftar-kāna*, was accused by his own brother, Bābor Beg, who hated him, of being in league with Ordūgdī Kalīfa, and he too was arrested and placed in confinement. To Emir Khan and Mosīb Khan Takkalū, who were both his protégés, the Shah said, "If you are speaking the truth, set my mind at rest in regard to Sultan Ḥasan." The two emirs, whether they liked it or not, were forced to acquiesce. They sent Kūsa 'Alīqolī Torkmān, one of their emirs, and a detachment of forty-four *qūrčīs* to perform the dastardly deed. As I reported earlier, this detachment went to Tehran and murdered Sultan Ḥasan. Despite this, the Shah was still slightly mistrustful of the Takkalūs and the Turkmans, and began to favor the Ostājilūs more.

As I have already mentioned, he extended his patronage to the sons of Yakān Šāhqolī Khan: Moršedqolī Sultan was appointed governor of Sīstān; Ebrahim Sultan, his brother, was favored, together with his cousins; Moḥammadī Khan Toḡmāq was confirmed in his post as governor of Čoḡūr-e Sa'd; Abū Torāb Sultan, who had hoped to replace Moḥammadī Khan Toḡmāq as governor of Čoḡūr-e Sa'd, was made governor of Šīrvān. In short, the Ostājilū tribe regained the Shah's confidence, and its fear and apprehension abated.<sup>27</sup> At the same time, in order to remove the suspicions of the people that his faith had been corrupted, the Shah turned on Mīrzā Maḡdūm Šarīfī and placed him under arrest. When the common people learned this, they began to revile Mīrzā Maḡdūm Šarīfī and subjected him to every kind of ignominy; they were delighted by this turn of events, which allayed

<sup>27</sup>The Ostājilūs had supported the attempt to put Ḥeydar Mīrzā on the throne after the death of Shah Tahmasp and had been purged by Esma'il II for this reason.

their suspicions, and there was no further talk of religion in the Shah's assemblies.

So far, Shah Esma'il had not minted any coinage in his own name, and all commercial transactions had been carried on using the old coinage. The officers of the mint were continually pressing the Shah to renew the gold coinage and show concern for the interests of the mint, but the Shah procrastinated in regard to the striking of coins which bore on one face the inscription, "There is no god but God; Moḥammad is the Prophet of God, and 'Alī is the Friend of God." He kept on pointing out that *dirhams* and *dinārs*, in the course of normal trade and commerce, were handled by all manner of infidels—Jews, Armenians, Zoroastrians, Hindus, and others; it was not right that such ritually unclean persons should handle coins bearing the name of God, for the Koran said, "None shall touch it except those who are purified."<sup>28</sup> So the Shah pondered what phrase he could put on the coinage that would be acceptable to the people. One day he spoke to a group of people as follows: "Since men have reviled my friends, on this issue too they will do the same, saying that the motive for my desire to change the inscription on the coinage is to remove from it the name of 'Alī." After much thought, he decided to stamp on one side of the coins the following verse:

Though there be Imams from East to West,  
'Alī and his family are all-in-all to us,

On the reverse of the coins, there would be his own name and the place of issue. At an hour chosen by him as auspicious, therefore, the new die was cast and the coins stamped with it.

After these events, the Shah gave permission to Morteżāqolī Khan Pornāk, who had been appointed governor of Mašhad, to take the body of Shah Tahmasp there. Three hundred *qūrčīs* were to act as escort and to bear the coffin stage by stage on its journey. 'Alīqolī Khan Šamlū, the governor-general of Herat, was instructed to proceed to Mašhad, take charge of the royal coffin there, and escort it to Herat. It was generally rumored that 'Alīqolī Khan had secret instructions, on his return to Herat, to put to death 'Abbas Mīrzā, so that the Shah's anxieties on that score too might be removed. The Shah also sent a courier to Shiraz with orders for Ġāzī Beg Zu'l-Qadar, instruct-

<sup>28</sup>Koran, 56:80. The reference in the Koran is to the book of the Koran itself, not to the name of God.

ing him to keep Sultan Moḥammad Mirzā and Sultan Ḥamza Mirzā and his brother under close arrest until Valī Sultan Qolḵāncī-oḡlū, the governor of Shiraz, should arrive and put them to death. His plan was that no single member of the Safavid royal house should remain alive save himself and his own son Shah Šojā', but he forgot the adage "Man proposes, but God disposes."

At this juncture, a comet was seen under the sign of Sagittarius, and its tail was suspended in the midst of the western heavens. Since Esma'il II had considerable knowledge of astrology, he was filled with apprehension. He consulted his astrologers daily and inquired of them what the comet portended. The astrologers gave a soothing answer, but Esma'il reminded them that the appearance of a comet like this portended the downfall of a king. The astrologers then said that, because the tail of the comet appeared in the west, the bulk of its effect would be felt in the Ottoman empire and western lands. Although the assurances of the astrologers were of some comfort to him, the Shah was not entirely satisfied. And indeed he had good reason to be alarmed, because the principles of astrology show that, whenever a comet appears in the house of a person's ascendant star, that person will surely perish. Shah Esma'il II was born under the constellation of Gemini. The star governing his horoscope was Mercury, and this comet had appeared in the house of his ascendant star; but the astrologers misled him and prevented him from finding this out, and a few days later he died.

### *The Murder of Shah Esma'il II*

On the eve of Sunday, 13 Ramaẓān 985/24 November 1577, Esma'il, together with Ḥasan Beg Ḥalvācī-oḡlū, with whom he had a close and affectionate relationship, and who was his boon companion night and day, left the palace and went for a walk accompanied by a number of personal attendants. He walked around in the side streets and quarters of Qazvin for two-thirds of the night. Then he returned to the palace and retired to rest in Ḥasan Beg's quarters, which adjoined the palace and had a door which gave on to the Meydān-e Asp-e Šāhī. Esma'il closed his eyes, which never rested from the contemplation of the ephemeral desires of this deceitful world, and sank into the happy sleep of oblivion. Ḥasan Beg fastened the doors on the inside, and lay down near the Shah. The doors remained closed until breakfast time. The *moqarrabs*<sup>29</sup> and servants assembled there, wait-

<sup>29</sup>Probably the staff of the *ešik-āqāsibāst* of the harem, who held the rank of *moqarrab al-ḥazrat* (see TM, pp. 63-64).

ing for the doors to be opened. No one had had the courage to enter the rooms adjacent to the Shah's bedroom.

When the length of his sleeping time and repose had exceeded all reasonable bounds, Mīrzā Salmān the vizier and the *qūrčibaşı* who were in the anterooms about noon, became extremely worried. They charged Hākīm Abu'l-Faṭḥ Tabrīzī, known as "the little physician," who was distinguished among the other court physicians by his rank and degree of intimacy with the Shah, to approach the door of the bedroom and investigate. Hākīm, plucking up his courage, went up to the door; but hearing no sound, he did not dare to speak, and returned. The vizier and the *qūrčibaşı* importuned him to go back and this time to speak in the manner of prayer and supplication. Hasan Beg Ḥalvāči-oğlū cried out, "O Hākīm! I cannot move to open the door! Open the door from the outside in whatever way you can and come in, for an astonishing event has occurred!

The physician, overcome by terror, returned and informed everyone of the situation. Mīrzā Salmān, with a group of *moqarrabs*, opened the door and went inside. They found Esma'il immobile but still breathing. The lower portions of Hasan Beg's body, when touched, had no sensation, and his voice emerged as a stutter. Everyone panicked. The *qūrčibaşı* was summoned to the *andarūn*<sup>30</sup> and someone was sent to summon Emir Khan, Pīra Moḥammad Khan, and the other emirs. At that moment, however, Shah Esma'il II died.

Hasan Beg, handicapped by his stutter, and with a hundred difficulties, stated that the previous evening, at the time of breaking the fast,<sup>31</sup> the Shah had consumed pure opium and had given some to him (Hasan). "When we went out for a walk," continued Hasan Beg, "we reached the entrance to a bathhouse. A seller of sweetmeats was sitting there. The Shah took a lot of *halvā*<sup>32</sup> and pastries from him. When we returned to the house, he said, 'Dawn is near; we will eat another electuary and then sleep.' When the servants brought the round box in which the Shah kept his electuaries, I noticed that the seal had been tampered with (I always sealed the box myself). I said to the Shah, "The lid of the box does not bear my seal and mark," but he paid no heed to my words. Taking the electuary, he consumed more than was his wont, and pressed it upon me with great insistence, but

<sup>30</sup>The private quarters of the harem used by the women of the royal household.

<sup>31</sup>It was the month of Ramaḏān.

<sup>32</sup>A type of sweetmeat.

I consumed rather less. Then we both slept. At breakfast time, when I awoke, I found myself in the state in which you see me, and the Shah was unable to speak. He moved his arms and legs, but after a while he ceased to move, and his breathing stopped. As soon as I heard the physician's voice, I called out. This is the truth of the matter. The rest you know better than I."

Emir Khan and Pīra Moḥammad Khan, who had just arrived and were surveying the scene, were overcome with astonishment. Emir Khan threatened to kill Ḥasan Beg Ḥalvā'ī and said: "Tell the truth; whoever poisoned our king could not have done it without your help and assistance." Ḥasan Beg replied, "I, through the felicity of the Shah, was obeyed by all the *qezelbāš*; without him, I have no thought of life. Even though it is not certain whether I shall survive or not, what was evident to me is as I have stated." Emir Khan became more importunate in his efforts to ascertain the truth and to investigate the matter, but Mīrzā Salmān and the emirs intervened, saying, "What is the point of importunity in this matter? Now that an event like this has occurred, we must take thought for our religion and the state."

The physicians discovered indications of poison in the Shah's body. People had various theories about his murder: One was that the Shah had spurned Parī Khan Kānom, and the latter had therefore conspired with maidservants of the harem to arrange that poison be inserted in the electuary mixture. Another theory was that the Shah had died of the colic, which afflicted him from time to time, and had on another occasion flared up and brought him to the brink of death. The physicians had treated him, and he had recovered. This time, since he was in better health, there was no physician present, and so he died. Other people pointed out that the Shah had repeatedly consumed mixtures containing opium and had eaten excessive quantities of food; their theory was that severe flatulence had twisted his stomach and blocked his windpipe. However, none of these theories solved the fundamental problem of how it happened. The common people were stupefied by such an unexpected and curious incident.

The emirs were anxious that the news of the Shah's murder should not get out too rapidly, and so they gave orders to the gatekeepers to close the gates leading to the Meydān-e Asp-e Šāhī. Moreover, there had recently been a renewal of *qezelbāš* intertribal factionalism. The Takkalūs and the Turkmans had been guilty of numerous offenses

against the Šāmlūs and Ostājlūs. Blood had been spilled, and eventually the latter had gained the advantage. Mīrzā Salmān and Kālīl Khan Afšār, who was an experienced statesman, acted to prevent a possible outbreak of general conflict among the *qezelbāš*. They called on the emirs to set aside tribal rivalries in the interests of the state and to swear friendship to one another. Emir Khan, who was the leading emir of the Turkman tribe, set the example by coming forward and swearing to observe a father-son relationship with Pīra Moḥammad Ostājlū. All the emirs followed their lead and swore mutual friendship toward one another.

This done, the debate began regarding the succession. Valī Sultan Qolkānči-oḡlū Zu'l-Qadar, the governor of Shiraz, urged the claim of Esma'il's infant son, Shah Šojā', on the ground that inheritance is from father to son. The other emirs demurred, alleging that Valī Sultan merely wanted to become *vahīl al-salṭana* and thus to exact obedience from the rest of the *qezelbāš*. How could an eight-month-old infant be a suitable king of Iran, they asked. Valī Sultan then tried another tack. Since he knew that all the emirs would obey Parī Khan Kānom, he suggested, hoping to flatter Parī Khan Kānom, that she should be the real ruler of the state, but that coins should be minted in the name of Shah Šojā', since it was not appropriate that a woman should sit on the throne. But he did not have any luck with this suggestion either.

Emir Khan Torkmān, Pīra Moḥammad Khan Ostājlū, Kālīl Afšār, and the other emirs then declared: "Sultan Moḥammad is the eldest son of Shah Tahmasp, and the father of several royal princes. God's choice has fallen upon him." Some shortsighted persons objected, saying, "He is almost blind; how can he possibly discharge the weighty burden of being monarch? In order to control the military and civil affairs of the kingdom, one has to be able to see! The choice must fall on his sons." The *qezelbāš* nobles who were present, given inspiration by the Almighty, shouted, "Sultan Moḥammad is our king; his sons, who are now children, will in the years to come, God willing, come to the throne after being nurtured in the shadow of their father's protection. Let Sultan Moḥammad name as his heir-apparent whichever son he considers most suitable." No one spoke. Valī Sultan, who had been guilty of many discourtesies toward Sultan Moḥammad Mīrzā at Shiraz, was extremely apprehensive and did not like the decision at all. But no one listened to him, and in any case he could not say very much.

All those present shouted "The realm belongs to Sultan Moḥammad the king," and they chanted "Allah! Allah!" for it is the agreeable practice of the *qezelbaş*, whenever they take a decision on any matter, to repeat this holy word by way of benediction and blessing. The emirs then rose and went to the private apartments of Parī Khan Kānom, both to seek her advice and to inform her of what had happened. Parī Khan Kānom considered herself to be the ruler. She agreed that, when Sultan Moḥammad Mīrzā arrived from Shiraz, he would become the titular king, but the real power would reside in her hands.

Sultan Hüseyn Khan Šamlū, the father of 'Alīqolī Khan, immediately sent to Herat a certain Sultan Maḥmūd, 'Alīqolī Khan's agent who was at court on business, to give the news of the death of Shah Esma'il II and to cancel the order for the execution of 'Abbas Mīrzā, if by any chance it had not been carried out.

The emirs all affixed their seals to a covenant pledging their allegiance to Sultan Moḥammad, and sent it to Shiraz by the hand of 'Alī Khan Beg Moẖsellū Torkmān, who was Sultan Moḥammad's cousin. Following him went 'Alī Beg Zu'l-Qadar, the son of Moḥammad Khan Aqa, who was a supporter of Sultan Moḥammad Mīrzā and an enemy of Valī Sultan, bearing an order testifying to the death of Shah Esma'il II and the accession of Sultan Moḥammad Shah. It was late afternoon when the gates of the Meydān-e Asp were opened and the couriers galloped on their way; it was about the time of the breaking of the day's fast that the people realized that Shah Esma'il II had died.

The next day, Parī Khan Kānom gave orders that all the emirs and nobles who were languishing in jails and dungeons as political prisoners—either because they had supported the cause of Sultan Heydar Mīrzā or for some other reason—should be released. Men of every class were held in jail, including Šadr al-Dīn Khan, the son of Ma'-šūm Beg and Seyyed Beg Kamūna. They were all released with the exception of Hüseyn Beg yūzbāšī, who had died of dysentery a few days earlier.

Mīrzā Maḥdūm Šarīfī was spared because of Parī Khan Kānom's affection for his mother, but he felt he could not stay in Iran. With a view to visiting the holy places, he went first to Baghdad, where he was received with favor by the Ottomans. For several years he held the post of *qāzī al-qoṣāt* at Mecca, where he handed down legal

decisions in accordance with the Ḥanafī school of law. He eventually died there. It is reported by many sources that on his deathbed he asked that his body be washed and buried according to the Imami rite; for, he said, "I am an Eṣnā 'Aṣarī, even though I have committed many unworthy actions out of worldly considerations and spurred by my own ambition; knowledge resides in God, and He knows the inner truths of all matters."

Since most people had suffered as a result of the evil actions of Shah Esma'il II, no one was particularly disturbed by his death, and the transfer of power was effected without any disturbances. All servants of the royal household, heads of departments, members of the royal bodyguard, and *moqarrabs* who wished to travel to Shiraz to present their respects to the new Shah had to seek permission to do so from the emirs, who in turn cleared the names with Parī Khan Kānom. Only then were they allowed to leave Qazvin.

## The Accession of Sultan Moḥammad Shah

As previously mentioned, Esma'il II had sent a *qūrčī* named Ġāzī Beg Zu'l-Qadar to Shiraz to see that Sultan Moḥammad Mirzā and his sons were kept under close arrest and that no one had access to them; this *qūrčī*'s conduct toward the prince was most unpleasant. After the death of Shah Esma'il II, the great emirs dispatched 'Alī Khan Beg Mowṣellū Torkmān and 'Alī Beg Zu'l-Qadar in succession to Shiraz. But Eskandar Beg Šāmlū, who was the son of a Šāmlū emir, left for Shiraz without permission before either of the other two emissaries, and rode hell for leather to Shiraz. Traveling day and night and not stopping to rest, he reached Shiraz two days before 'Alī Beg. Horse and rider were covered with sweat, but he rushed into Sultan Moḥammad Mirzā's rooms and gave the good news that Shah Esma'il II had died and that all was now right with the world.

Ġāzī Beg was not there at that time, and the servants ran in panic to the harem to tell the prince that a *qūrčī* had arrived from Qazvin with news of the Shah's death. The prince, either because his lofty mind was above such mundane matters or because he considered it inexpedient to show his hand prematurely, showed no reaction at the news. It occurred to him that Esma'il might merely be putting him to the test, and had deliberately sent the courier to find out whether he had any ambitions regarding the throne or not.

At this point, Ġāzī Beg Zu'l-Qadar arrived and began shouting at Eskandar Beg and threatening to kill him. Eskandar Beg said, "What is so surprising about my news? Even the Prophet Moḥammad died, and now Shah Esma'il II is dead. You will know within three days whether I am lying or not; if I am, do your worst to me." Meanwhile, the news spread through the city, causing an uproar, and people flocked to the palace. Sultan Moḥammad Mirzā said to Ġāzī Beg, "Perhaps this fellow is an epileptic, and does not know what he is saying. Lock him up! If his news is confirmed, that is God's will, and we must bow to it; if not, visit upon him a severe punishment." Although Ġāzī Beg did not dare to arrest Eskandar Beg, he uttered threats against a group of Šīrāzīs and Zu'l-Qadars who came to offer their condolences. Every hour he sent some message to the prince, and got the same reply. No news came from Qazvin that day, and Ġāzī Beg's confidence was restored.

But on the second day, toward evening, 'Alī Beg arrived and confirmed the news. He was received by the new Shah. A group of Zu'l-Qadars who were friends of 'Alī Beg and enemies of Valī Sultan then entered and saluted Sultan Moḥammad Shah and congratulated him on his accession. Eskandar Beg was promoted to the rank of emir, with the sobriquet of *Koṣ-kabar-Kān*,<sup>1</sup> and the Zu'l-Qadars, in accordance with Sufi practice, began to revile Ġāzī Beg. The Shah stopped them, saying, "I have suffered considerably at the hands of Ġāzī Beg, but I pardon him in gratitude for God's act of grace toward me; Ġāzī Beg is a reliable and experienced officer who was merely carrying out the orders of his king in regard to me, and therefore deserves my patronage." The Shah then conferred on him the office of *eṣṭik-āqāsī*, and for a few days Ġāzī Beg was in attendance at court. But Maḥd-e 'Olyā<sup>2</sup> had not forgotten his insolent manners and harsh words, and she had him seized and sent in disgrace to the fortress of Eṣṭāqr, where he died.

The next day, all the *seyyeds* and nobles of Shiraz, together with the elders of the Zu'l-Qadar tribe, presented themselves at court and performed the ceremony of kissing the Shah's feet. 'Alī Beg was appointed governor of Shiraz, with the title of khan. Of the *seyyeds* of high rank, Shah Moḥaffar Enjū, a strong supporter of the Shah, was made *qāẓī 'askar*. Mīrzā Aḥmad Kofrānī, who had been vizier and superintendent of the royal household at Shiraz for a number of years and had performed notable service in these offices, particularly during the reign of Shah Esma'il II, was promoted to the office of *nāẓer-e sarkār-e kāṣṣa-ye šarīfa*.<sup>3</sup> Since the new Shah's household had been allowed to run down, 'Alī Beg Zu'l-Qadar and Mīrzā Aḥmad Kofrānī the *nāẓer* provided everything that was necessary from their own budget, from the resources of the Zu'l-Qadar tribe, and from the revenues of the state treasury.

Every day, fresh contingents of centurions, *eṣṭik-āqāsīs*, and court officials, both Turks and Persians, kept arriving at Shiraz from Qazvin, and were graciously received by the Shah. Mīr Qavām al-Dīn Ḥoseyn, the comptroller of finance at Shiraz, had sided with the Zu'l-Qadars in their dispute with Valī Sultan; in revenge, Valī Sultan

<sup>1</sup>Lit.: the Khan who brings good news.

<sup>2</sup>Sultan Moḥammad Shah's wife, and the real power behind the throne until her downfall in 1579 (see R. M. Savory, "Safavid Persia," in *Cambridge History of Islam*, 1970, Vol. I, pp. 410-11).

<sup>3</sup>In other words, the *nāẓer-e boyūldī*, or superintendent of the royal household (see *TM*, pp. 48ff).

had lodged a complaint against him at Qazvin with Shah Esma'il II. Mīr Qavām al-Dīn had been arrested and placed in irons in the solitary cell. He had now been released, and made his way to Shiraz, where he was appointed vizier to the Shah's wife, Maḥd-e 'Olyā Faḡr al-Nesā Begom.<sup>4</sup> Maḥd-e 'Olyā was the architect and organizer of the affairs of state; no decision was taken without her approval, and Sultan Moḥammad Shah deferred to her constantly.

Maḥd-e 'Olyā wished to release from prison in the fortress of Eṣ-ṭaḡr Khan Aḥmad, the semi-independent governor of Gīlān, who was related to her. To please her, Sultan Moḥammad Shah released him, made much of him, and appointed him governor of the province of Gīlān. The Shah also released from jail Šāhroḡ Beg Tāt-oglu Zu'l-Qadar, promoted him to the rank of governor and *khan*, and appointed him to the office of *mohrdār* (keeper of the seal). The latter had been arrested, along with other friends of Esma'il Mīrzā, and imprisoned with him by Shah Tahmasp; when Esma'il Mīrzā came to the throne, he promised him the post of personal *vakīl* and *vakīl* of the supreme *dīvān*. He kept promising to release him from prison, but he never carried out his promise.

About this time, the vizier Mīrzā Salmān<sup>5</sup> arrived in Shiraz and went first to the house of 'Alīqolī Khan to seek his good offices. An audience was arranged for him with the Shah by the latter and by Mīrzā Aḥmad the *nāzer*, who was a friend of his, and he was received by the Shah and by Maḥd-e 'Olyā. While Mīrzā Salmān was giving the Shah news of happenings at Qazvin and of the activities of Parī Khan Kānom, and assuring the Shah of the fealty of the emirs, he managed to slip in a few words to indicate his own undying loyalty to the Shah. He was well received, and at the same audience was re-appointed *vazīr-e dīvān-e a'lā* with the title of *e'temād al-dowla*.<sup>6</sup>

Meanwhile, at Qazvin, Parī Khan Kānom had taken upon her own shoulders the responsibility for the conduct of state affairs. The emirs obeyed her orders, and every day presented themselves at her house. Each tribe chose a trusted elder to represent it and agreed to follow his counsel: the Turkmans chose Emir Khan; the Ostājīlūs, Pīra Moḥammad Khan; the Šāmlūs, Sultan Ḥoseyn Khan, the grandson of

<sup>4</sup>Maḥd-e 'Olyā was the daughter of a local ruler in Māzandarān.

<sup>5</sup>Appointed vizier 26 Rabī' I, 985/13 June 1577, by Shah Esma'il II (see R. M. Savory, "The Significance of the Political Murder of Mīrzā Salmān.")

<sup>6</sup>Lit.: the trusted support of the state.

Dürmiş Khan; the Takkalūs, Mostb Khan Šaraf al-Dīn-oḡlū; the Af-šārs, Qolī Beg the *qūrčībāš*; the Zu'l-Qadars, the keeper of the seal of the supreme *dīvān* (Šāhroḡ Khan Tātī-oḡlū Zu'l-Qadar); and so on. The council of emirs that was thus constituted submitted its requests to Paṛī Khan Ḳānom through her uncle, Šamḡāl Sultan Čerkes, and carried out the orders relayed to it. One of the orders issued by Paṛī Khan Ḳānom was that, apart from those emirs who had been officially dispatched to Shiraz, no one else should leave Qazvin without permission; when Sultan Moḥammad Shah approached the capital, all the emirs were to escort her litter and go out to greet the Shah.

After a few days, Mīrzā Salmān, who did not entirely trust the Ḳānom and Šamḡāl, decided that his best course of action was to leave Qazvin and join the Shah at Shiraz. Talking smoothly, he got Emir Khan to agree to this; then he went behind the lattice of the harem and got some of the inmates to persuade the Ḳānom that it was in the best interests of the state that he should hasten to Shiraz and be in attendance on the Shah. In that way, he could frustrate any attempts by outsiders to cause a rift between brother and sister. The Ḳānom, although she doubted whether either the Shah or the army would act contrary to her wishes, admitted there was something in what he said and gave her permission. Without wasting a moment, Mīrzā Salmān left the harem and departed for Shiraz, not taking the usual route. The following day, the emirs learned of his departure; since they disapproved of his being allowed to go, Šamḡāl Sultan wanted to send a courier to fetch him back, but Emir Khan prevented him. Mīrzā Salmān rode hell for leather to Shiraz, reached that city before the Shah's cavalcade had left, and as already described, entered the Shah's service.

Mīrzā Salmān soon perceived that the Shah's wife, Mahd-e 'Olyā, held the reins of power. Looking to his own interests, therefore, as all officers of state and aspirants to high office have to do, he told the Shah and his wife the truth about events at Qazvin, and something about the powerful position of Paṛī Khan Ḳānom and the way in which the *qezelbāš* emirs obeyed her. It is generally agreed he made it clear to the Shah and Mahd-e 'Olyā that, as long as Paṛī Khan Ḳānom was mistress in the palace and controlled affairs of state, the Shah would possess nothing but the title of king, and his wife would not be admitted to the harem. The Shah and his wife, deciding that the Ḳānom had to be rendered powerless, deliberated as to how this

might be achieved. All the reports that came from Qazvin confirmed them in this resolve. In short, Sultan Moḥammad Shah and Maḥd-e 'Olyā determined to remove Parī Khan Kānom from the scene because they were filled with apprehension by reports of her treacherous plotting against Shah Esma'il II—and indeed, they had good reason to be apprehensive. Day by day, Mirzā Salmān consolidated his position and increasingly took charge of state affairs.

About a month passed, and then the Shah and his party left Shiraz for Isfahan, where the citizens gave them a great welcome and showered them with gifts. The city was placed under the personal jurisdiction of Sultan Ḥamza Mirzā, and Emir Ḥoseyn Khan Māzandarānī, the nephew of Maḥd-e 'Olyā, was appointed its *dārūga*. From there the royal party traveled to Kashan, where they spent three days, and thence to Qom, where they visited the Shah's mother, Solṭānom. The latter was still mourning the death of her son, Shah Esma'il II, and the murder of her grandson, Sultan Ḥasan Mirzā, but she rejoiced at the sight of her eldest son, Sultan Moḥammad Shah, and her other grandchildren, from whom she had been separated for an age. While they were at Qom, Ḥoseynqoli Sultan Šāmlū, the *eštk-āqāsi-bāš*, arrived from Qazvin bringing with him a quantity of stores from the royal workshops and the royal regalia to greet the Shah. A number of *moqarrabs* also arrived at Qom and kissed the Shah's feet.

Meanwhile, reports had been reaching the emirs at Qazvin that the Shah and Maḥd-e 'Olyā were displeased by the degree of power wielded by Parī Khan Kānom, and by the fact that they themselves were concentrated there. Accordingly, Emir Khan, Pīra Moḥammad Khan, Kalīl Khan, the *qūrčibāš*, and other emirs and high-ranking khans sent their sons and leading nobles of their tribes (having obtained a sort of permission for so doing) to Qom to greet the Shah. In the end, matters reached the point that emirs were leaving Qazvin without Parī Khan Kānom's permission, and were making their own way to Qom. Gradually, almost all the emirs and nobles came to pay their respects to the Shah, and even Parī Khan Kānom's lieutenants, including Šamkāl Sultan and his supporters, felt the Shah's displeasure and were perturbed.

Finally, the royal cavalcade moved off from Qom toward the capital, Qazvin. At Koškrūd, just past Sāva, Emir Khan, Pīra Moḥammad Khan, Kalīl Khan, the *qūrčibāš*, Moḥammadi Khan Tokmāq, and others still left at Qazvin (the group which had agreed to escort Parī

Khan Kānom's litter and meet the Shah with her) considered it to be in the best interests of the state<sup>7</sup> to leave her service and presented themselves to the Shah. Some had left Qazvin with the Kānom's permission, some without. Word reached the Shah that Šamkāl Sultan was maintaining a group of Circassians under arms at the house of Parī Khan Kānom and was in a rebellious mood. When he neared Qazvin, the Shah summoned Emir Aşlān Khan Areşlū Afşār, who had been a staunch supporter of Shah Esma'il II, and charged him with the task of dealing with Šamkāl Sultan.

With him the Shah sent a letter to the following effect: "I hereby grant you the governorship of the province of Šakkī, which was your fief for a number of years in the time of Shah Tahmasp, and which you have always wanted. The moment is now opportune; take your men and camp outside the city. When I enter the city and take up residence in the royal palace, come alone and perform the ceremony of kissing my feet; then you may depart for Šakkī." Emir Aşlān Khan, who was a close friend of Šamkāl Sultan, delivered the Shah's letter and ordered him to mount. Šamkāl Sultan, although he realized full well that this was not an act of generosity on the part of the Shah, could see no other solution to his problem. So he accepted joyfully the chance of retiring from the scene and going to Šakkī. Whether he really wanted to or not, he mounted and rode with Emir Aşlān Khan to Šantan, about one *farsak* outside the city.

The next day, 1 Zu'l-Hejja 985/9 February 1578, the Shah reached Pīra Şūfiān, one *farsak* from Qazvin. Parī Khan Kānom was carried into the royal presence in her litter, which was carried on the shoulders of the *qūrčīs* of the harem and her own personal attendants, some four or five hundred of whom escorted her. The court eunuchs made the arrangements for her audience with the Shah, and she met her royal brother and his sons in the harem. They exchanged mutual condolences on the death of their father, Shah Tahmasp, and their brothers, and railed against the enormity of Shah Esma'il II's behavior and his temerity in flouting the ties of kinship. I heard from some of the eunuchs who were present that Mahd-e 'Olyā, as a point of courtesy, kissed the hand of Parī Khan Kānom, but that the latter, in her pride and folly, displayed no great regard for her in return.

On Tuesday, 3 Zu'l-Hejja 985/11 February 1578, eleven months of the Year of the Ox having elapsed, at a time fixed by Mowlānā Afzal

<sup>7</sup>A delicious piece of irony on the part of the author!

Qazvīnī, the court astrologer, Sultan Moḥammad Shah and Ḥamza Mīrzā entered Qazvin, escorted by a large crowd of townspeople who had come out to Pīra Šūfiān to greet them. The Shah entered the palace in triumph and with a joyful heart, and the daughters and wives of Shah Tahmasp came and kissed his feet. The author was in Qazvin on the day the Shah entered the city, and I was one of those who went out to greet him. It was Tuesday, the third of Zu'l-Ḥejja, but Ḥasan Beg the historian<sup>8</sup> has stated that it was the fifth of Zu'l-Ḥejja, and it is possible that I may be mistaken. The Shah had given orders to Kalīl Khan Afšār, who had for a while during the reign of Shah Tahmasp been the guardian of Parī Khan Kānom, to take the latter to his own house when they reached the city and to keep her there.

After the Shah and Ḥamza Mīrzā had mounted, the *qūrčīs* picked up the litter as before, and Mahd-e 'Olyā and the other women of the harem rode behind it. When they neared the palace, they found the road blocked by the crowds. The *qūrčīs* and the personal attendants of the Kānom, at her order, started to carry the litter in the direction of her house, so that she might enter the harem garden, along with the other women of the royal household, via her own house. When the litter reached the gate of her house, the retainers of Kalīl Khan rushed forward to take it to the latter's house. At first the Kānom's personal attendants tried to prevent them, not realizing how the land lay, until Kalīl Khan's men stated frankly that they were acting on orders from the Shah himself. Parī Khan Kānom, who was being tossed to and fro as the two groups struggled for control of the litter, realized what had happened and acquiesced in her fate, unexpected though it was, and was taken to Kalīl Khan's house.

The same day, Ašlān Khan was ordered to go to Šantan and murder Šamkāl Sultan. He took a few men with him and went on the pretext of saying goodbye to Šamkāl. As soon as they met, some of the Afšārs drew their swords and killed Šamkāl, and the Circassians were powerless to intervene. Emir Ašlān Khan took Šamkāl's head back to court, where he was promoted to the rank of khan and suitably rewarded.

The same night, some of Kalīl Khan's men, acting on orders, strangled Parī Khan Kānom. The whole of her property, popularly estimated at some two thousand *tomān*, was bestowed on Kalīl Khan

<sup>8</sup>Ḥasan Beg Rūmlū, the author of the chronicle *Aḥsan al-Tawārīḫ*.

as a reward for this deed. Shah Esma'il's infant son Shah Šoja', who was not yet a year old, was also put to death. Vali Sultan Qolḡančī-oḡlū was seized and handed over to his enemies among the Zu'l-Qadars at Shiraz to be put to death.

With all these enemies out of the way, Mahd-e 'Olyā was in complete control of the state, and nothing was done without her order. Ḥamza Mīrzā was appointed to the office of *vakil-e divān-e a'lā*, and was authorized to place his seal on official documents above that of the vizier. Ḥoseyn Beg, the son of Kāja Šoja' al-Dīn Šīrāzi, who was the maternal uncle of 'Alīqolī Khan Šamlū (his sister, Kānī Jān Kānom, was a trusted servant of both Mahd-e 'Olyā and Ḥamza Mīrzā), as a reward for his devoted service at Herat, was appointed vizier to Ḥamza Mīrzā and entrusted with the seal of stewardship (*mohr-e vekālat*). Mollā Afzal Qazvīnī the astrologer, who was a house guest at the home of Mahd-e 'Olyā, whose confidence and trust he enjoyed, was appointed *kalāntar* and placed in charge of state transactions at Qazvin. Mīrzā Salmān became vizier, with full independence, and acquired the titles of *rokn al-salṭana* (pillar of the kingdom) and *e'temād al-dowla* (trusted support of the state).

The office of *ṣadr* was entrusted to Mīr Šams al-Dīn Moḥammad Kābiši Kermānī, a learned *seyyed* of pleasant temperament, formidable presence, and ascetic habit. He had attracted the attention of Sultan Moḥammad Ḳodābanda when the latter stopped at the small town of Kābiš<sup>9</sup> on his way from Herat to Shiraz, and the prince had promised he would petition Shah Tahmasp to grant him the office of *ṣadr*. Nothing happened at the time, but now that he was Shah, Sultan Moḥammad was able to raise him to this office. A courier was dispatched to bring him to court, where he entered upon his new office with full independence of action.

Sultan Moḥammad Shah divided up the Safavid empire among the emirs of the *qezelbāš* tribes: the governorship of Tabriz was given to Emir Khan Mowšellū, and a number of men (Esma'il Sultan and Šāhqolī Sultan, the brothers of Emir Khan; his son, Sultan Morād Khan; and Ebrahim Sultan Piāda Torkmān) were promoted to the rank of emir on the recommendation of Emir Khan and were allocated fiefs in Azerbaijan. The office of *amīr al-omarā* of the province of Čokūr-e Sa'd was given to Moḥammadī Khan Toḡmāq Ostājlu on the same terms on which he had held the office under Shah Tahmasp.

<sup>9</sup>Kābiš lay east-northeast of Kerman, almost on the edge of the Great Desert.

Emāmqolī Khan Qājār was confirmed in office as *amīr al-omarā* of Qarābāg, a post to which he had been appointed by Shah Esmaʿil II. The office of *amīr al-omarā* of Šīrvān was awarded to Aras Khan Rūmlū, and Ordūgdī Kalīfa Takkalū and a number of Rūmlū emirs were given fiefs in Šīrvān. Valī Khan Takkalū was made governor of Hamadan.

Of the Ostājlı emirs, Moršedqolī Khan Yakān was made governor of Bāqarz and other districts of Khorasan; his brother, Ebrahim Khan, was given a fief at Esfarāʾīn; Maḥmūd Khān Šuftoglū was given Toršīz, and Kāf was given to Valī Khan the *čarkčībāši* (commander of the skirmishers); Būdāq Khan Čeganī<sup>10</sup> was made governor of Kabūšan and districts of Khorasan; Abu'l-Faṭḥ Khan, the son of Aǧzīvār Khan Šāmlū, and his brother Koš-qabar Khan were given fiefs in the Kūsūya and Ġūrīān districts. The governorship of Kerman was given to Valī Khan Afšār, a kinsman of the *qūrčībāši*, and Kalīl Khan Afšār was confirmed as governor of Kūh Gīlūya. The majority of the districts of Persian Iraq were allocated to the emirs of the court: Kashan was given to Moḥammad Khan Mowšellū, the kinsman of Emir Khan; Qazvin, to Sultan Ḥoseyn Khan Šāmlū; Qom, as before, to Ḥeydar Sultan Čābūq Torkmān; Sāva, to Abu'l-Ma'šūm Sultan Tarḳān Torkmān; Rayy, to Moṣīb Khan Takkalū; Kār and Semnān, to Šāhqolī Sultan Tabat-oǧlū Zu'l-Qadar; Sā'uj Bolāg and Jowšaḳān, and some Arab districts, to Šāhroḳ Khan the keeper of the seal; Tārom, Kalkāl, and some other districts, to Pīra Moḥammad Khan. The province of Fārs was allocated to the Zu'l-Qadars. Astarābād was granted to Moḥammad Khan Ḥājǧtlar Zu'l-Qadar, the cousin of Ebrahim Khan. In this way, all the emirs received fiefs appropriate to their station and were dismissed to their posts.

Khan Aḥmad Gīlānī was placed in charge of Bīya Piš (eastern Gīlān), as had been promised, and the title of "brother" was conferred on him; in addition, he was honored by a marriage alliance with the Safavid royal house and was given the hand of Maryam Sultan Begom, a daughter of Shah Tahmasp. The marriage was celebrated in fitting style at Qazvin, and Khan Aḥmad departed for Gīlān.

Two Georgian princes were also honored by the Shah: 'Isā Khan Gorǧī, the son of Lavand Khan, and Homāyūn Khan, the son of Lūārsāb, both of whom had been imprisoned in the fortress of Alamūt and had been released by Shah Esmaʿil II. 'Isā Khan was given the

<sup>10</sup>A Kurdish tribe.

hand in marriage of a daughter of Sām Mīrzā, the brother of Shah Tahmasp, and sent to the province of Šakkī. Homāyūn Khan embraced Islam and assumed the Muslim name of Maḥmūd Khan; by virtue of the precept "Verily all believers are brethren,"<sup>11</sup> he too received the noble title of "brother." He then left for Georgia, where he took possession of his ancestral lands.

Of the eminent *seyyeds* and other nobility at court, some had remained there since the time of Shah Tahmasp, and others had gathered there during the reign of Shah Esma'īl II; both groups had petitions and requests of every kind to present to the Shah. All received offices compatible with their station and were dismissed with robes of honor. Among them, Mirmīrān-e Yazdī<sup>12</sup> had his *soy-ūrgāls*<sup>13</sup> renewed; his younger son, Shah Kaḥlollāh, was married to a daughter of Sultan Begom, the daughter of Shah Esma'īl II, who was his nephew,<sup>14</sup> and his elder son, Shah Ne'matollāh, was given in marriage to Kāneš Kānom, the daughter of Shah Tahmasp. Shah Ne'matollāh also received the noble style of "brother," and departed for Yazd.

When Sultan Moḥammad Shah was firmly established on the throne, since he was zealous in the discharge of business, he opened the doors of the treasury and began to hand out money lavishly—so lavishly, in fact, that it bordered on extravagance. The principal officers of the state, and the vizier Mīrzā Salmān, because of the temper of the people and their eagerness for money, kept their own hands off these handouts. The result was that all the emirs who had been dispatched to the provinces received their pay and subsistence allowances for a year or even two—which was far more than they had expected to receive. For example, Emir Khan and his followers received seven thousand *tomān*. The royal tailoring department, which had an enormous stock of robes of honor that had accumulated over the years, distributed its garments to the emirs and officeholders, to financial agents, *kalāntars* (mayors), and other dignitaries in the pro-

<sup>11</sup>Koran, 49:11.

<sup>12</sup>This was Emir Gīāṣ al-Dīn Moḥammad Mirmīrān, the son of Emir 'Abd al-Bāqī, who held the posts of *ṣadr*, *vakil*, and *amīr al-omara* under Shah Esma'īl I, and was killed at the battle of Calderān. It is significant that Sultan Moḥammad Shah continued the policy of his predecessors of maintaining close marriage ties with the Ne'matollāhi Order. Mirmīrān himself held the posts of *naqīb* and provincial *ṣadr*, under Tahmasp and Sultan Moḥammad Shah (see A. K. S. Lambton, "Quis custodiet custodes?" in *Studia Islamica*, vi/1956, p. 130 and p. 131, n.1).

<sup>13</sup>Tax immunities.

<sup>14</sup>By marriage only.

vinces. Never a day passed without the Shah bestowing ten or twenty robes of honor on unknown persons. The troops of the royal body-guard, who had received no pay for ten years, if not longer, were paid all the arrears due to them. Every day, chests full of gold and silver coins were brought from the royal treasury, and the money was doled out to the *qūrčīs*; in this way, the Shah discharged the obligations of Shah Tahmasp.

The way was open for the holders of *divān* offices to line their pockets, and bribery became the order of the day. The *qezelbāš* tribes, with the support of the elders of each tribe, put forward demands that were often incompatible with one another, but having bribed the viziers and the principal officers of state, they pressed on with their schemes. New emirs were added to the establishment of every tribe, but since all the provinces had already been allocated in the form of fiefs, they drew their pay from the royal treasury.<sup>15</sup> At the same time, militants in every tribe began to stir up trouble, and each tribe began to claim precedence over its rivals and to act in an independent manner. In short, the *qezelbāš* put the satisfaction of their own aspirations first, and the interests of religion and the state a poor second.

As a result, within a short space of time the royal treasuries were denuded of both money and goods, which were scattered like particles of dust.<sup>16</sup> Turquoise dust from the mines, which had been accumulated over a period of fifty years, was squandered with reckless extravagance. Although there was little peace and security for the populace in general during the reign of Sultan Moḥammad Shah, and the civilian population endured hard times, the military were loaded with benefactions and favors, and gained high office. The arrogant *qezelbāš* tribes pursued conflicting goals, and every head contained some selfish ambition. Arrogance and conceit produced discord and division among this traditionally loyal body of men, and factionalism reared its head.

As rumors of the dissension among the *qezelbāš* spread, grave weaknesses appeared in the body politic. Neighboring monarchs and other enemies, who were awaiting just such an opportunity, en-

<sup>15</sup>A radical departure from normal practice. The *qezelbāš* troops were paid by assignments on land or on the revenue from land in the "state" (*mamālek*) provinces; the resources of the royal treasury at this time were totally inadequate for the purpose of making cash payments to the troops.

<sup>16</sup>Koran, 25, 24.

croached on Persian territory from east and west. Sultan Morād,<sup>17</sup> breaking the covenants made by his brothers, laid covetous eyes on Iran, especially Azerbaijan and Šīrvān, and various refractory elements seized the occasion to claim their independence and to make inroads on Persian soil.

Sultan Moḥammad Shah, because of the disunity and factionalism in the army, the dissension among the emirs, the disputes between the *qezelbaş* tribes, and the disobedience of even the army commanders, and because of his own mild nature, was unable to ward off his powerful foes. Finally, matters reached such a pass that large areas of Iran, including Šīrvān and its dependencies, and the cities of Tabriz and Herat, both former capitals of mighty princes, fell into the hands of enemies. Men prayed for deliverance, which God in His mercy vouchsafed unto them by bringing to the throne ‘Abbas Mīrzā, who subjugated the realm by his wise administration and his fiery sword, as will be described in more detail at the appropriate place, God willing!

*The Invasion of Khorasan by Jalāl Khan Uzbek and His Death at the Hands of Morteżāqolī Khan Torkmān*

The news of the murder of the Safavid royal princes by Shah Esma‘il II spread far and wide and called attention to the fact that, apart from the Shah himself and his year-old infant son, no descendant of Shah Esma‘il I had survived.<sup>18</sup> When Esma‘il II was murdered, the external foes of Iran, thinking that the foundations of the Safavid empire were crumbling, and that dissension was rife among the *qezelbaş*, began to make inroads on Safavid territory. One of these enemies was Jalāl Khan, the son of Dīn Moḥammad Khan, who after the death of Abu‘l-Moḥammad Khan, was distinguished by his valor above the other sultans of Ūrganj.<sup>19</sup>

With six or seven thousand Uzbegs of the Nāīman<sup>20</sup> tribe, Jalāl

<sup>17</sup>The Ottoman sultan Morād III (982-1003/1574-95).

<sup>18</sup>This is, of course, an exaggeration; Sultan Moḥammad Ḳodābanda and his sons were still alive.

<sup>19</sup>The former Gūrganj, called by the Arabs al-Jūrjāniya. The earlier city was destroyed by the Mongols in 1220, and the site of the new city, named Ūrganj, lay a few miles to the south. From the seventeenth century onward, Ūrganj was gradually replaced by Ḳīva as the capital of the province of Ḳārazm.

<sup>20</sup>Originally a Mongol tribe.

Khan, bent on plunder and pillage, swept into Khorasan from the regions of Nesā and Abīvard and reached Mašhad. Since none of the great emirs individually had the strength to oppose him, they crept into their forts and waited for one of the *beglerbegs*<sup>21</sup> to organize a campaign against him; then they would rally round and take the field. After plundering the Mašhad region, Jalāl Khan moved to Jām; after plundering that province too of its flocks and herds, he planned to return by way of Saraḡs, driving the stolen animals before him. Morteżāqolī Khan Pornāk, the *beglerbeg* of Mašhad, sent couriers to the various emirs who had been placed under his command and issued a call to arms. Since he knew that Jalāl Khan did not have as his objective the conquest of territory but would be satisfied with the acquisition of booty and was, in fact, already on his way back, Morteżāqolī Khan did not wait for the arrival of his reinforcements, but set off in pursuit of Jalāl Khan with a body of his own retainers and a detachment of *qūrčīs* stationed at Mašhad. When he reached Jām, he was joined by some of the emirs and some local troops—about three thousand men in all.

At ‘Ešqbād, in the province of Jām, Jalāl Khan received news of the approach of Morteżāqolī Khan and the *qezelbāš* army, and halted his march. Some of the experienced Uzbek elders counseled Jalāl Khan that, since they had come on a raid and were not prepared for a pitched battle, they should first put the stolen cattle in some safe place. Jalāl Khan, however, in his arrogance, cared nothing for the *qezelbāš* army and prepared for battle. On both sides the trumpets sounded the call to arms, and the fighting raged from late afternoon until sunset. Jalāl Khan, who had not previously experienced a *qezelbāš* charge or witnessed the steadiness of the *gāzis* in battle, was astonished at the prowess of the small band which faced him, and began to regret his decision. When the last rays of sunlight had departed, both sides broke off the battle, retired each to its own camp, and mounted guard for the night.

For their part, the *qezelbāš gāzis* were sufficiently dismayed by the valor of the Uzbeks not to wish to resume the fight, but Morteżāqolī Khan was determined to rout the enemy. At first light, he led his men once again into the fray, urging them on by his personal example. At the height of the battle, Ommat Beg Ostājlū came upon Jalāl Khan, without recognizing who he was, and unhorsed him with a thrust of his spear. Ommat Beg was about to dismount and cut off his

<sup>21</sup>Provincial governors.

head when an Uzbek in Jalāl Khan's retinue shouted, "Do not kill him; it is Jalāl Khan." When the *qezelbaş* heard the name Jalāl Khan, a group of Turkmans and Čegenīs rushed up, snatched him from the grasp of Ommat Beg and the Ostājilūs, and dragged him into the presence of Morteżāqolī Khan. I have heard from some of the men who fought in this battle that the Ostājilūs displayed great valor, and that there was a dispute between them and the Turkmans and Čegenīs over this incident of the capture of Jalāl Khan, each tribe claiming the credit for it.

Morteżāqolī Khan put Jalāl Khan to death. After the capture of their leader, the Uzbeks fled, and much booty fell into the hands of the *qezelbaş*. Jalāl Khan's head, equipment, and weapons were sent to court, and Morteżāqolī Khan was suitably rewarded. After this splendid victory, he raised the standard of independence in Khorasan. Since he had achieved a victory of such magnitude without the assistance of 'Alīqolī Khan Šāmlū, the *beglerbeg* of Herat, he began to ignore the latter, who was the guardian of the prince 'Abbās. Morteżāqolī Khan always did the opposite of what he was instructed to do by 'Alīqolī Khan, and considered himself superior to the latter. Their feud, fanned by mischief makers, became an open rift and eventually led to conflict; on several occasions the two officers led their forces against each other, as will be related in the appropriate place, God willing!

### *The Revolt in Sīstān and the Struggle Between the Rebels and Jā'far Sultan Afšār*

After the death of Shah Tahmasp, discord and strife arose in various parts of the Safavid empire. The first revolt to occur in Khorasan was sparked by the people of Sīstān. When Shah Tahmasp died, Badī' al-Zamān Mīrzā, the son of the late Bahrām Mīrzā, was governor of the province of Nīmrūz<sup>22</sup> and Tīmūr Khan Ostājilū was his guardian. During the reign of Shah Esmā'il Mīrzā, Tīmūr Khan put Badī' al-Zamān Mīrzā to death on the orders of the Shah. Tīmūr Khan himself remained in Sīstān, but his misdemeanors and unjust practices and those of the Ostājilū tribe caused the emirs and nobles of Sīstān to loathe the *qezelbaş* domination. They banded together and expelled Tīmūr Khan from Sīstān, and for a while the province was without any *qezelbaş*.

<sup>22</sup>Another name for the province of Sīstān (see Le Strange, p. 334).

As a result, rebels emerged on all sides. They tried to revive Šaffārid rule <sup>23</sup> by offering the government of the province to a number of emirs who had the ability to do the job, but some of the latter prudently declined the offer. After the death of Esma'il II and the accession of Sultan Moḥammad Shah, the activities of seditious elements increased. Determined to repudiate *qezelbāš* dominance entirely and to declare their independence, they persuaded Malek Maḥmūd to accept the governorship of the province. Hardly had he done so, however, when Sultan Moḥammad Shah appointed Ja'far Sultan Arešlū Afšār governor of Sīstān. Those who supported the local emirs and *maleks* retired to the islands and various other strongholds, but the rest of the people of Sīstān, including all the emirs and *maleks* who did not support Malek Maḥmūd, casting a prudent eye to the future, went out to welcome Ja'far Sultan and to tender their submission to him.

When Ja'far Sultan had taken stock of the situation in Sīstān, he realized he was not strong enough to deal with those he suspected of disloyalty. He therefore maintained a bland front of apparent friendship toward these elements, and allowed most of them to disperse to their own homes. He retained at his side, however, Malek Ġrāš al-Dīn Moḥammad from among the *maleks*, and Emir Mobārez 'Alī from among the emirs. The rest of the populace, both friend and foe, he dismissed to their own homes. Some of the notables of the province, for example the *maleks* of Sarāyān and Pošt-e Šahr, made common cause with Ja'far Sultan and submitted to him. Other districts alternated between hope and fear, and the Sultan kept up his conciliatory policy for six months. During this period, Malek Ġrāš al-Dīn Moḥammad died a natural death, and his sons and dependents were allowed to rejoin their relatives. No sooner had they done so than the dissidents who had retired to the islands, at the instance of Malek Maḥmūd, began to make daily forays in the vicinity of the city.

When their behavior had exceeded all bounds, Ja'far Sultan, with 'Ebād Sultan Afšār, governor of Garmsīrāt, who had been ordered by the Shah to go to his assistance, marched out against them with two thousand fully equipped *qezelbāš* troops, together with some thousand Sīstānīs loyal to the *qezelbāš*. Malek Maḥmūd and his emirs marched to meet him with a large army, crossed the Hīrmand River,

<sup>23</sup>The Šaffārids were a native dynasty which had, in the ninth-tenth centuries, made Sīstān the center of a large but ephemeral empire. Descendants of the original Šaffārid rulers continued to hold intermittent authority in Sīstān for at least another six centuries (see C. E. Bosworth, *The Islamic Dynasties*, Edinburgh, 1967, pp. 103-106).

and fought a battle on its banks. Ja'far Sultan led charge after charge in the most intrepid manner, exposing himself to greater danger than was suitable for a commanding officer. Suddenly his horse was struck by an arrow, and Ja'far Sultan was flung down with such force that he lay stunned on the ground, where he was at once slain by one of the enemy. His death was the signal for the rout of his troops, who streamed back to the city in full retreat. Malek Maḥmūd forbade a pursuit, so the *qezelbāš* did not lose many men. He then sent a courier into the city to inform the *qezelbāš* that they were free to pack their bags and go, and the crestfallen *qezelbāš* left the province.

When Malek Maḥmūd was sure that the *qezelbāš* had left the city, he entered it in great style and took over the government of the province. News of his prowess spread to all parts of Khorasan, and notable men of every class of society gathered round him. So Malek Maḥmūd, who had hitherto had to make do with the modicum of respect shown to him by the *qezelbāš*, now found himself undisputed master of a rich province. He rejoiced the hearts of men by his prodigality, and he distributed largess to the extent that he was able. Soon, however, evil men and flatterers, seeking their own profit, began to whisper to him, "You are of the stock of Ya'qūb b. Leys,<sup>24</sup> who styled himself King of the World. Why be satisfied with Sīstān?" This sort of talk filled his head with wild ideas, and he aspired to be an independent ruler. But some prudent souls counseled him not to seek open conflict with the Safavid house, and he himself came to regret his action.

He sent an envoy to the royal court to offer his submission. He chose as his intermediary Moḥammad Khan Torkmān, who had been governor of Sīstān and guardian of Badī' al-Zamān Mīrzā during the reign of Shah Tahmasp, and through him he petitioned for the governorship of Sīstān. Malek Maḥmūd's envoys reached court and delivered their gifts. Moḥammad Khan Torkmān, who at that time was a powerful figure in the state, supported Malek Maḥmūd's cause, and obtained for him from the Shah the governorship of Sīstān. Sultan Moḥammad Shah and his principal officers of state decided in the circumstances to turn a blind eye to the death of Ja'far Sultan, and the letters-patent were sent to Malek Maḥmūd without delay. The latter's power increased apace, as did that of the princess of Kandarhar—but all this will be related in Book II of this work, under the events of the reign of Shah 'Abbas I.

<sup>24</sup>The founder of the Ṣaffārid dynasty (ruled 867-79).

*Events in Azerbaijan and Šīrvān, the Ottoman Campaign in Those Regions, and Subsequent Events*

Since God so willed, hardship and tribulation became the lot of the people of Azerbaijan and Šīrvān after the murder of Shah Esma'īl II, and all peace and security departed from those regions. Sedition and discord consumed the lives and property of civilians and military alike. For some two years, these regions were the scene of repeated invasion by foreign troops, who killed and looted. Muslims were taken into captivity, a thing which had never happened before in history, and many wives and sons of *seyyeds* and men of rank were subjected to the yoke of slavery. I hope to give the details of this at the end of this section of the book. But since God had decreed that it should be the destiny of Shah 'Abbas I to restore stability to the realm of Iran and to remedy the affairs of Iranians, no relief was forthcoming until Shah Abbas came to the throne. Praise be to God that, under that king's beneficent rule, the enemies of Iran have received their just deserts and have disgorged the territory they had seized, and the warring tribes once again live together in harmony. Today the land of Iran, under the just rule of the *šāhanšāh* of the world, invites comparison with Paradise. May God preserve him and prolong his reign, so that his subjects may continue to enjoy peace and security! Glory be to God! What lay have I been singing, and whither has the Lord of Felicity been leading my involuntary pen?

To return to my theme. A number of seditious Kurds, notably Ğāzī Beg and other sons of Šāhqolī Balīlān and Ğāzī Qerān, lived between Vān and the Azerbaijan border. As is the custom of landowners in frontier areas, these men, as occasion demanded, from time to time attached themselves to the saddle straps of one of the rulers in the area and claimed to be his retainers, but their real motive was to stir up trouble and achieve their own ends in the ensuing confusion. On the accession of Shah Esma'īl II they professed to enter his service, and were received with favor. After his death, however, when they saw the weakness and disarray of the Safavid state and of the *qezel-bāš* army, they went to Vān and started to create trouble there. They incited Kosrow Pasha, the governor of Vān, to take advantage of the situation. As a result, Kosrow Pasha, either for his own ends or on orders from the Ottoman Sultan, cast into oblivion the treaty that had been concluded between Shah Tahmasp and Sultan Sülaymān. That treaty was reinforced by sworn oaths and by an instrument in Sultan Sülaymān's own hand, and binding on succeeding generations.<sup>25</sup>

<sup>25</sup>The reference is to the Treaty of Amasya (1555), which inaugurated a period of thirty years of peace between the two empires.

Kosrow Pasha sent a force composed of Ottoman troops and Kurdish emirs against Kōy and Salmās; he thus rendered himself liable to the penalty expressed in the saying: "Sedition is sleeping; may God curse him who wakes her up."

Before Emir Khan, the *beglerbeg* of Azerbaijan, and his fellow emirs had arrived at Tabriz to take up their posts, this combined Ottoman and Kurdish force made a sudden attack on Hōseyn Khan Sultan Keneslū and Maḥmūd Sultan Rūmlū, who were holding the area of Tūprāq Qal'a-Orūmī-Salmās-Kōy. The *qezelbāš*, lulled by years of peace and not expecting the Ottoman sultan to break his covenant, were caught off guard. They went out to do battle, but heavily outnumbered and deceived by a stratagem of the Kurds, were defeated. Since most of the *qezelbāš* had their families with them, they fought desperately to protect them. But they were wiped out, their women and children taken prisoner, and their belongings plundered. The enemy also ravaged the surrounding area. The Kurds then occupied the forts of Gowgar-Čīnlīq and Tūprāq-Qal'a in the district of Orūmī.

When Emir Khan reached Tabriz, he assembled a force of about fifteen thousand men and marched against them. Some of the Kurds decided to remain in their forts; others retreated whence they had come. Emir Khan found the region devastated and the peasants scattered, and no *qezelbāš* force could obtain the supplies necessary for its maintenance. He was therefore unable to reduce the forts or bring the region under Safavid control, and he retired to Tabriz. As a result, the plight of that region became worse; the inhabitants were forced to choose between leaving their homes and submitting to the Ottomans, who continued to occupy the area.

The pasha of Erzerum also sent a force of some six or seven thousand men, in the depth of winter, to Šūra Gel, and burned the tents of Qarā Sultan Bāybordlū. Qarā Sultan counterattacked with two to three thousand men, and the Ottomans suffered some three hundred casualties; he pursued the retreating Ottomans and slew many more as they got stuck in the snow. The Bāybordlūs lost no more than forty or fifty men, but they moved their campgrounds from Šūra Gel.

The presence of the Ottomans and the successful revolt of the Kurds encouraged others to rebel: among them was a tribe which had long enjoyed the favor of the Safavid royal house, and which resided in the Soldūz and Mīāndūāb districts of Marāḡa. The leader of this

tribe, Amīra Beg, now styled himself Amīra Khan, came to Marāḡa, seized possession of the royal stud at Qarāčūq, and went off with nearly ten thousand horses of Bedouin Arab stock—stallions and mares, large and small. When Emir Khan heard of this he rushed off in pursuit, but succeeded only in recovering and taking to Tabriz a few horses which had foundered along the road and been left behind by the raiders lest they slow up their retreat.

In Šīrvān too, there was trouble. Abū Bakr Mīrzā, the son of Borhān, a descendant of the former kings of Šīrvān, who for fear of the *qezelbāš* was in exile in Dāḡestān and Circassia, was persuaded to put himself at the head of a force of several thousand Lezgīs<sup>26</sup> and men of the Qarā Būrak tribe, who were descended from the former soldiers of the armies of Šīrvān. They began to ravage the borders of that province. Abū Bakr Mīrzā sent an envoy to seek the aid of the Ottoman sultan in installing him as vassal ruler in Šīrvān, and a delegation of Šīrvānīs went to Istanbul, where they made much of their common faith with the Ottomans as they sought help against the *qezelbāš*. These events led Sultan Morād to break the treaty of peace with Iran and to decide on the annexation of Azerbaijan and Šīrvān.

The invasion force, more than 100,000 strong, was led by Moṣṭafā Pasha, the Sultan's guardian and thus known as Lala Pasha. He ordered Moḡammad Gerāy Khan Tātār, an ally of the Ottomans and the son of Dowlat Gerāy, who was descended from Jočī the son of Genghis Khan, to mobilize a large Tartar army and march to Šīrvān via the Qazar steppe. Moḡammad Gerāy lived in Baḡča-sarāy with some one hundred thousand Tartar households. The Crimean khan, attracted by the prospect of plundering that reputedly rich region, responded eagerly to Moṣṭafā Pasha's summons. When this news reached Qazvīn, the Shah's advisers counseled him first to send a friendly letter to the Ottoman sultan inquiring why he had broken the peace treaty and permitted his wardens of the marches to act with such insolence, and reminding him that on the Persian side the treaty had been observed. The letter was sent with Valī Beg Ostājlı, a retainer of Moḡammadī Khan Toḡmāq, but the courier was intercepted by the governors and pashas in the frontier regions and not allowed to proceed to Istanbul.

Moṣṭafā Pasha continued his march: he left Anatolia and reached

<sup>26</sup>Or Lakz; see V. Minorsky, *A History of Sharvan and Darband*, index, especially pp. 80-81.

the province of Qārş, which lies between the provinces of Çoḡūr-e Sa'd and Erzerum. One of the conditions of the Treaty of Amasya was that the province of Qārş should remain a no-man's land between the two empires, and that neither side should attempt to rebuild or fortify it. Moştafā Pasha now set about repairing the forts in the area and installing garrisons and commandants. He then marched on to the province of Āḡesqa, a district of Georgia, the fief of Manūčehr Khan Gorjī, the son-in-law of Samā'ūn (Simon) Khan. The latter opposed the Ottomans, put his fortress in a state of defense, and himself visited Samā'ūn Khan. Moştafā Pasha invested the fort with artillery, and leaving the siege in the hands of a detachment of Janissaries, marched on into Samā'ūn Khan's territory.

Moḥammadi Khan Toḡmāq Ostājlū, the *beglerbeg* of Çoḡūr-e Sa'd, reported the approach of Lala Pasha to the Shah, who ordered the *beglerbeg*, Emir Khan, and Emāmqolī Khan, the *beglerbeg* of Qarābāḡ, to mobilize the troops from Azerbaijan and move against the enemy. After several meetings of the council, it was agreed that since the Ottoman sultan was not leading his army in person, it would be beneath the dignity of the Shah to lead the Persian forces. Ḥamza Mīrzā was ordered to mobilize the troops of Iraq and Fārs, join forces with the Azerbaijan army, and take charge of operations. Meanwhile, Moḥammadi Khan had written to Emir Khan and Emāmqolī Khan, bidding them join him in Çoḡūr-e Sa'd, since this seemed to be the probable line of Ottoman advance. Once they arrived, he said, they would take counsel together as to how to proceed. But Emir Khan, because of the quarrel between the Turkmans and the Ostājlūs, did not want any member of the Ostājlū tribe to hold any post of importance, and delayed his departure beyond all reasonable bounds. Emāmqolī Khan joined Moḥammadi Khan at Čoldor, but there was no sign of Emir Khan.

Moştafā Pasha, meanwhile, had repaired the fort at Qārş, and was engaged in reducing the fort at Āḡesqa. It became clear that he was making for Georgia. The two *qezelbaş* khans decided to bar his passage, thinking in their arrogance that it was an easy matter to give battle to the Ottomans. They marched against the Pasha with fifteen thousand men from Çoḡūr-e Sa'd and Qarābāḡ. When he heard of their approach, Moştafā Pasha sent out large patrols daily—about ten thousand men from the troops of the *sanjaq-begs* and the frontier regiments, under the command of reliable pashas and *beglerbegs*. The Pasha did not pay much attention to this *qezelbaş* threat because

of the size of his own army and the reports he had received, from rebel Kurds and others, of the disunity of the *qezelbaş* tribes.

When the skirmishers on both sides met, the *qezelbaş* charged and scattered the Ottomans and put to flight the troops stationed behind them. The *qezelbaş* emirs in the center then charged and slew two or three thousand of the enemy, mostly frontier Kurds; others were taken prisoner, secured by lassos. The emirs, realizing that their men had gone too far ahead in pursuit of the enemy, decided to follow them in case there was an Ottoman counterattack. When the news reached him, Lala Pasha calmly detailed a force of thirty thousand men, under the command of certain notable pashas and *beglerbegs*, to counterattack. As soon as the Ottomans sighted the *qezelbaş*, now strung out some two or three *farsaks* ahead of the emirs, they launched an attack with ten thousand men, driving the *qezelbaş* back before them. By this time, the *qezelbaş* horses were beginning to flag; any man who had a prisoner alongside cut him loose, but even so the *qezelbaş* sustained a severe defeat, losing about a thousand men killed, mostly Moḥammadi Khan's men from Çökür-e Sa'd. The emirs, trying to keep up with the *qezelbaş* ahead, had lost formation and had no time to re-form; they therefore fell back on their own camp.

The first crime of which the *qezelbaş* were guilty was intertribal bickering, which prevented them from working harmoniously together. Their second fault lay in their taking on an Ottoman army of one hundred thousand men with their own force of fifteen thousand, without waiting for other contingents to arrive. The result of their folly was that Lala Pasha was encouraged, and the slight apprehension he had felt in regard to the *qezelbaş* was removed. If all the forces of Azerbaijan and Şirvān had assembled at one rendezvous, they would have numbered more than fifty thousand men; if the Georgian princes had joined them, Lala Pasha's task would have been difficult. As it was, because of *qezelbaş* disunity, their strength in Azerbaijan was gradually frittered away; their leaders were killed one after the other, and the financial resources they had built up over the years were dissipated.

A few days after his victory at Čoldor, Lala Pasha captured the fort of Āķesqa. Leaving a garrison there, he pressed on toward the territory of Samā'un (Simon) Khan. Moḥammadi Khan remained in his own province, and the Qarābāğ army under Emāmqoli Khan returned to its base. Lala Pasha called on Samā'un Khan and Alex-

ander to submit, but there was even dissension between the two Georgian princes. Samā'ūn remained steadfastly loyal to the Safavid royal house, took his men into the mountain fastnesses, defied the Ottomans, and scored some notable successes over them. Alexander Khan, on the other hand, was a diplomatic man who looked to his own future; he dissembled with the Ottomans and sent gifts to Lala Pasha, declaring his submission. Cheered by this, Lala Pasha marched without trouble through the mountain passes and reached Tiflis. In the time of Shah Tahmasp, the fortress there had been held by Dā'ūd (David) Khan, the brother of Samā'ūn. When the Ottomans arrived, Dā'ūd Khan, despairing of help from his brothers because of family quarrels, evacuated the fort, which was promptly occupied by the Ottomans and garrisoned.

At Gori, the capital of princes of Georgia, the Ottomans put the fort in order and then marched against Šīrvān. 'Alī Khan Gorjī, the brother of Alexander, who was at Šakkī, was unable to oppose the Pasha, who marched without hindrance into Dāğestān. The Lezgīs and the governors of Dāğestān submitted to him. The populace showed itself hostile to the *qezelbaş*, and Aras Khan, the *beglerbeg* of Šīrvān, a sensible commander, considered himself unable either to meet the Ottomans in the field or, in view of the hostility of the citizens, to attempt to hold the fort. He therefore withdrew, with all his baggage and dependents, to the river Kor, and the province of Šīrvān was annexed by the Ottomans. Lala Pasha appointed 'Osmān Pasha *beglerbeg* of Šīrvān, left Qeytās Pasha at Aras, and appointed governors for all areas of Šīrvān. He strengthened the forts at Šamāķī, Aras, and Bākū, and then began his homeward march. Abū Bakr Mīrzā, the son of Borhān, who had expected to be installed as governor of Šīrvān on condition that he send tribute to the Ottoman sultan, was left behind in Šīrvān to cooperate with the Ottomans in administering the province. Moṣṭafā Pasha pacified him by promising, on his return to Istanbul, to obtain from the Sultan letters appointing him governor of Šīrvān.

When the Ottomans withdrew, Emāmqolī Khan joined forces with Samā'ūn Khan, and on several occasions they suddenly emerged from the forests of Georgia and achieved notable successes against the Ottomans. Although the Ottomans, in the course of this whole campaign, lost about twenty thousand men, this did not affect the overall strength of Lala Pasha's army, because of its size. Emir Khan,

the *beglerbeg* of Tabriz, had belatedly marched with ten thousand men to the assistance of Moḥammadi Khan Tokmāq. When he heard that Moḥammadi Khan had been defeated and that the Pasha had gone on to Georgia and Šīrvān, he marched to Qarābāg, where he joined forces with Emāmqoli Khan. Together, the khans marched from the river Kor and caught up with the Ottomans on the banks of the river Qabری, in Georgia. Awaiting their opportunity, they fell on a detachment of some four or five thousand Ottoman troops who had left the main body to forage, slew two thousand of them, and carried off their horses and possessions. A number of Ottoman emirs were taken in this engagement.

Emir Khan, satisfied with this victory, wished to retire and winter in Qarābāg, and there await the arrival of Ḥamza Mīrzā and the main royal army. A number of inexperienced hotheads among the *qezelbaş*, including Emir Khan's own son Sultan Morād Khan, wanted another victory. They crossed the river Qabری and gave battle. The Ottomans crossed the river and encircled the *qezelbaş*, catching some two or three thousand of Emir Khan's men in a trap. The *qezelbaş* were defeated, with the loss of several thousand men dead, and Emir Khan saw nothing for it but to retire to Tabriz. Lala Pasha wintered at Erzerum.

### *The Arrival of Sultan Ḥamza Mīrzā in Qarābāg and Šīrvān and His Successful Campaign There*

Sultan Ḥamza Mīrzā, accompanied by the chief officers of state and by his mother, Mahd-e 'Olyā, who could not bear to be parted from her favorite son, left Qazvin and marched to Azerbaijan. Royal mobilization orders were sent to all parts of the empire. When the prince reached Mīāna he paused for a few days' rest to be briefed on the course of operations in Georgia and Šīrvān, and to hold a council of war. The consensus was that the best plan was to march in the direction of Qarābāg, and the prince adopted this plan. En route, he went to Ardabil and visited the shrine of Shaikh Šaftī, where he invoked the aid of the spirits of the Safavid shaikhs. Then he marched to Qarābāg. It was agreed that he and Mahd-e 'Olyā should encamp at Qezel Āgāj, and the emirs and the vizier, Mīrzā Salmān, should cross the river Kor and enter Šīrvān.

When they heard of the approach of the royal army, Aras Khan

and the emirs of Šīrvān feared that they might be criticized by the officers of the central administration and censured by the *qezelbāš* for failing to give battle to the Ottomans and for abandoning Šīrvān. They therefore decided that, before the prince arrived, they would mount an expedition against Šamāķī and lay siege to it; if they took it, they would redeem themselves. Accordingly, they recrossed the river Kor and marched on Šamāķī. But the Rūmlūs had been in Šīrvān for a number of years, and their discipline had become soft. Disaster overtook them, most of their leaders were killed, and the large quantity of stores and possessions they had accumulated was plundered. It happened in the following manner.

I mentioned earlier that Sultan Morād Khan, the Ottoman sultan, had enjoined Moḥammad Gerāy Khan, the son of the khan of the Crimean Tartars Dowlat Gerāy, to attack the *qezelbāš* by way of Darband, and Moḥammad Gerāy had sent his brother, 'Ādel Gerāy, with twenty thousand men, to the assistance of the Ottomans. Aras Khan and the Šīrvān emirs were preparing to give battle to the Ottomans when the advance guard of the Tartars came in sight, and within a short time the hills and plain were swarming with them. Some of the *qezelbāš* emirs were for turning back and fighting their way through to some secure place. Aras Khan, however, could not bring himself to retreat; and indeed, it was already too late. Resolved to die valiantly, the *qezelbāš* flung themselves upon the hordes advancing on them from all sides—Ottomans, Tartars, Lezgīs, Qarā Būrak, and Šīrvānī rebels. Aras Khan and others were taken prisoner and put to death; still others died in battle; the rest fled back to their camp. After the battle, 'Oṣmān Pasha retired again to the fortress at Šamāķī, but 'Ādel Gerāy Khan and the Tartars went in pursuit of the *qezelbāš* toward the river Kor, intending to plunder their camp.

Ordūgdī Kalīfa Takkalū and some of the sons of Aras Khan who had escaped from the battle reported the affair to Ḥamza Mīrzā, Mīrzā Salmān, and the emirs who had reached Qarābāg. Ḥamza Mīrzā ordered the emirs of Ṭavāleš to hasten to Aras Khan's camp, to set up patrols along the Kor river, and to guard the camp. The royal army, he said, was on its way to Šīrvān. The Ṭāleš emirs were holding the bridge at Javād to permit the passage of the *qezelbāš* wounded and patrolling the banks of the river when they received the news of the approach of the Tartar and Lezgī army. The emirs at once cut the bridge, but a group of the enemy flung themselves recklessly into the water, swam across, and gave battle to the *qezelbāš*. While the fight-

ing was in progress, the *qezelbaş* heard that another group of the enemy, guided by Šīrvānī rebels, had crossed the river at another point and made its way around to their rear. *Sauve qui peut* became the order of the day for the *qezelbaş*, who fled in disorder back to the camp, where their arrival caused the utmost panic and confusion. The men in the camp were still struggling to pack their equipment when the Lezgīs and Tartars fell on them; the women and children were taken prisoner, and all their stores were plundered. 'Ādel Gerāy Khan, with his Tartar and Lezgī forces, retired across the river with their loot the same day and returned to Šīrvān.

Meanwhile, Mīrzā Salmān and the great ėmirs marched from Qarā Kūtal in Qarābāğ, crossed the river Kor at Qūmīn Ūlamī,<sup>27</sup> and laid siege to Šamākī. Leaving a force to prosecute the siege, the main army, under Mīrzā Salmān, the *qūrčībāšī*, Šāhroḡ Khan the keeper of the seal, Moḡammad Khan Torkmān, Pīra Moḡammad Khan Ostāj-lū, Sultan Ḥoseyn Khan the grandson of Dūrmīš Khan Šāmlū, Valī Ḳalīfa Šāmlū, Moṣīb Khan Šaraf al-Dīn-oḡlū Takkalū, Emāmqolī Khan Qājār, Emir Ḥamza Khan the son of 'Abdollaḥ Khan Ostāj-lū, and others, went in pursuit of the Tartars. 'Ādel Gerāy, confident of his ability to repeat his recent victories over the *qezelbaş*, moved toward Šamākī in support of 'Oṣmān Pasha, and the two armies met at the village of Mollā Ḥasan. 'Ādel Gerāy Khan drew up his forces, consisting of twelve thousand Tartars and four or five thousand Lezgīs, Qarā Būrak, and Šīrvānī rebels, and Emir Ḥamza Khan Ostāj-lū led the attack on him with the Safavid skirmishers. Some of the ėmirs who were besieging Šamākī, deciding that there was more to be gained by taking part in the action against the Tartars than in their siege operations, marched without orders and joined the royal army.

The Tartars stood firm under repeated *qezelbaş* charges, and the battle raged all day. When 'Ādel Gerāy Khan perceived some signs of weariness among his men, he cheered them on. At this point, a certain Bābā Ḳalīfa Dānqarālū unhorsed 'Ādel Gerāy with a thrust of his spear; when the Khan disclosed his identity, he took him prisoner. The Tartars broke and fled, and the *gāzīs* in their pursuit slew many of them, but many of the Lezgīs and Šīrvānīs, because they knew the land, escaped. When the *gāzīs* saw the rich booty to be had, they abandoned their pursuit of the Tartars. Almost all the booty which had been taken by the Tartars from Aras Khan's camp fell into their hands—whole camel trains of goods, just as they had been carried off

<sup>27</sup>I have been unable to identify this place.

by the Tartars. Because there was no one there to claim them, the *gāzīs* officially took possession of them.

Mīrzā Salmān and the great emirs, following this great victory, returned to Šamāḡī. 'Oṣmān Pasha, considering his position there untenable as a result of the defeat of his Tartar allies, abandoned the fortress and retreated in the direction of Darband. A detachment of *qezelbāš* emirs pursued him as far as Šābarān<sup>28</sup> and captured a number of Ottoman guns and a quantity of equipment. 'Oṣmān Pasha occupied the fort at Darband, and awaited help from the Lezgis and Dāgestānis.

When the news of the victory reached the royal camp, Ḥamza Mīrzā and Mahd-e 'Olyā had the kettledrums sound a triumphal fanfare and sent a troop of *qūrčīs* to bring 'Ādel Gerāy to the camp and to instruct the emirs to attack Darband. Against the wishes of Mahd-e 'Olyā, however, Mīrzā Salmān and the emirs left a detachment in Šīrvān and themselves returned to the royal camp in Qarābāḡ, bringing with them 'Ādel Gerāy. The advisers of the prince and his mother counseled them to establish friendly relations with the Crimean Tartars in the hope of weaning them away from the Ottomans and thus making Šīrvān immune from their attacks. This advice was accepted; 'Ādel Gerāy Khan was received with honor, and several Tartar prisoners were released to serve him. A number of *qūrčīs* were placed at his service and also ordered to keep watch on him.

The emirs' choice as governor of Šīrvān was Emir Ḥamza Khan, but Mahd-e 'Olyā, still angry because the emirs had returned to Qarābāḡ instead of marching against Darband, decided to leave the decision to the Shah. The emirs and Mahd-e 'Olyā did not see eye to eye on many matters, and she made some quite reasonable criticisms of their behavior. This dispute led Mahd-e 'Olyā to strike camp and return, and no one could stop her from taking this imprudent action. So the army set off, in the depths of winter, with mountains and plains covered in a blanket of snow. Despite the fact that it snowed continuously on the way, the army covered a distance normally considered to be a month's hard march in a fortnight, and entered Qazvin on the fifteenth of Dey.<sup>29</sup> The great emirs, ashamed of the uncivil words they had spoken to Mahd-e 'Olyā, were constant in their attendance on her and the prince, and entered Qazvin with them. The Shah gave

<sup>28</sup>Three days' march from Šamāḡī on the road to Darband (Le Strange, p. 180).

<sup>29</sup>About the end of the first week in January, 1580.

ʿĀdel Gerāy lodgings in the state apartments alongside the hall of audience, and detailed a group of *qūrčīs* to guard him and to serve his needs and those of his men in regard to food, drink, and clothing. It was agreed that ʿĀdel Gerāy should send a courier to inform his brother, Moḥammad Gerāy Khan, and his mother that he was safe and being well looked after at the Safavid court. So ʿĀdel Gerāy detailed ten of his retainers for this task, and the Shah sent a letter of friendship with them by the hand of one of his *qūrčīs*.

The post of governor of Šīrvān was awarded by the Shah to Moḥammad Kalīfa Ḥājīlār Zu'l-Qadar, who had been governor of Astarābād at the end of the reign of Shah Tahmasp, but had been forced to leave his post and come to Qazvin by the seditious activities of the black-robed ones and the Yaqqā Turkmans. A number of other governorships were also filled. Moḥammad Kalīfa and his emirs left for Šīrvān, and went each to his fief.

After ʿĀdel Gerāy had been in residence in the state apartments for some time, differences of opinion arose among the emirs and principal officers of state concerning him, but the consensus was that he should be removed from the state apartments and possibly transferred to one of the fortress-prisons which had pleasant apartments. They considered this step particularly desirable since a further campaign in Azerbaijan was being planned, and it would not be expedient that ʿĀdel Gerāy should accompany this expedition. Sultan Moḥammad Shah said that Shah Tahmasp, in order to conciliate the hearts of his Georgian followers, had lodged in the state apartments as an honored guest the Georgian prince Samāʿūn, although he was a stranger to the true faith. "Since we started off by treating the Tartar prince with respect," said the Shah, "we would acquire a bad name if we were now to incarcerate him in a fortress, however agreeable the spot might be. Such a course is therefore not expedient. I suggest that he remain in the state apartments as at present, until the expedition has left; after that, we will take whatever course of action seems appropriate. As it is, he is actually a prisoner within the walls of the palace, although the polite fiction is that he is a guest. He does not have permission to go out or to ride a horse, and a group of *qūrčīs* guard him day and night."

The emirs, however, did not act in accordance with the policy proposed by the Shah; they sent a detachment to fetch ʿĀdel Gerāy out of the palace. The Tartar khan, since he was familiar with the ways of

the *qezelbaş*, thought they had come to kill him, and he and the group of Tartars who were with him stupidly seized their weapons and started to fight. They shot down several *qezelbaş* with arrows and went on fighting without giving anyone a chance to speak. The *qezelbaş*, with equal stupidity, rushed upon them, and several more were killed by Tartar arrows. The Tartars also began firing their arrows and muskets out of the windows of the palace. In the *melée* the Tartar khan was killed, and once he was dead, there was no point in sparing the others. Although this incident actually took place after the return of the emirs from Māzandarān, I mention it here because it was connected with events in Šīrvān.

*The Expedition to Māzandarān Sent at the Wish of the Queen and the Capture of Mīrzā Khan, Ruler of That Province*

In the reign of Shah Tahmasp, Maḥd-e 'Olyā's father, Mīr 'Abdollah Khan, had become the hereditary and independent governor of Māzandarān. But one of his cousins, Mīr Sultan Morād, challenged his authority and gathered round himself a number of Māzandarānīs who had not obtained from Mīr 'Abdollah Khan the benefits they had sought. Mīr Sultan Morād then made representations to the Safavid court assuring Shah Tahmasp of his loyalty and willingness to serve him. Since Mīr 'Abdollah Khan had at times got a bit above himself and had procrastinated in making payments of tribute and in sending in his tax returns,<sup>30</sup> Shah Tahmasp decided to extend his patronage to Sultan Morād Khan. Mīr 'Abdollah Khan then regretted his laxness and hastened to assure the Shah of his loyalty. The Shah divided Māzandarān between the two rivals, both of whom entered into contractual arrangements to make payments to the Safavid treasury, and to live together on friendly terms and not make incursions on each other's territory. Mīr 'Abdollah, however, was unable to reconcile himself to the power wielded by Emir Sultan Morād Khan, and against the Shah's wishes, set out to undermine his authority; he could not bear to see him exercising independent authority in a province he regarded as exclusively his.

Reports of what was going on kept reaching the Shah, who repeatedly sent orders to both parties confirming them in their respective governorships. Finally, after Mīr 'Abdollah had been guilty of various unfriendly acts, Mīr Sultan Morād seized him and got all the people of Māzandarān to agree to his being strangled with a bow-

<sup>30</sup>On the meaning of the difficult term *avarajāt*, see *TM*, pp. 144 ff.

string. In this way, Mīr Sultan Morād got possession of the whole of Māzandarān. But fate did not give him much opportunity to enjoy his newfound power, and he died soon afterward. Mīr 'Abd al-Karīm, elder son of Mīr 'Abdollah Khan, together with his brother, Mīr 'Azīz, and his sister, repaired to the Safavid court in the expectation of receiving royal favors. But 'Abd al-Karīm one day unwittingly consumed some opium, and died.

After the murder of Mīr 'Abdollah Khan, Shah Tahmasp, with his natural kindness, looked after the Khan's family. His daughter was married to Tahmasp's son, Sultan Moḥammad Mīrzā Ḳodābanda, and there were children of this union. His son, Mīr 'Azīz Khan, was enrolled among the *moqarrabs* at court, and his half of the province of Māzandarān was given to Sultan Ḥasan Mīrzā, as already related. The other half of the province was given to Sultan Maḥmūd, known as Mīrzā Khan, the son of Mīr Sultan Morād. After the death of Shah Tahmasp and the evacuation of the province by Sultan Ḥasan Mīrzā, the whole province came under the control of Mīrzā Khan through the efforts of Šams al-Dīn Dīv. When Maḥd-e 'Olyā became queen of Iran, Mīrzā Khan came to court to get his position confirmed, since Māzandarān was the ancestral possession of her family. Mīrzā Khan sought forgiveness for his father's deeds, and was given permission by the queen to return to Māzandarān. Although she disapproved of his being governor of Māzandarān, she was wise enough to know when to bide her time, and not to interfere in matters that were beyond her powers. But it was clear that, if ever Mīrzā Khan tried to act independently or intransigently, Maḥd-e 'Olyā, who was extremely jealous of her family honor, would try to destroy him.

Mīrzā Khan, because he was a naive person, allowed himself to be maneuvered into a rebellious posture by troublemakers, particularly Šams al-Dīn Dīv, who had a record of misdemeanors against those connected with the Safavid dynasty. The Queen set out to exact revenge for the murder of her father. She appointed as governor of Māzandarān Mīr 'Alī Khan, who was one of her relations,<sup>31</sup> and sent him to Māzandarān with the support of Valī Jān Khan Torkmān, who was connected by marriage with the Safavid house. Mīrzā Khan, who was an upright youth of ascetic habit, did not dare to go to court, but shut himself up in the fortress of Fīrūzjāh, where he was

<sup>31</sup>Mīr 'Alī Khan b. Solṭān Maḥmūd b. 'Abd al-Karīm was the queen's uncle (Rabino, p. 143). Rabino incorrectly states that Mīr 'Alī Khan was not made governor of Māzandarān until "after the death of Mīrzā Khan."

joined by some of the former retainers of Mīr Sultan Morād Khan. Although Mīrzā Khan had thus relinquished an effective say in the government of the province, the fortress of Fīrūzjāh remained in his hands. Mīr 'Alī Khan consequently made no progress in establishing his authority, and the reduction of the fortress was no easy task.

Mahd-e 'Olyā was determined to destroy the line of Sultan Morād Khan. First she sent Pīra Moḥammad Khan, one of the principal officers of state, with Qūr Koms Khan Šāmlū and other emirs, to capture the fort. When some time passed and she received no news, Mahd-e 'Olyā grew impatient and planned a second expedition under Šāhroḡ Khan, the keeper of the seal. The latter, who was one of the most important officers of state, considered a task like this beneath his dignity; he demurred, saying that Pīra Moḥammad Khan was capable of handling the job. If Mahd-e 'Olyā sent anyone else, Pīra Moḥammad Khan would take umbrage. If the latter needed any reinforcements, they should send him whatever was required. Mahd-e 'Olyā was highly annoyed by Šāhroḡ Khan's intransigence and persuaded the Shah to send for him to dress him down and order him to go, whether he wanted to or not. Šāhroḡ Khan produced all sorts of excuses, but finally his ingenuity was exhausted, and Mīrzā Salmān the vizier, the *qūrčibāši*, and some of the emirs soothed him and persuaded him to go. Nevertheless, he set off under protest, and in a resentful mood.

When Šāhroḡ Khan joined Pīra Moḥammad Khan and Qūr Koms Khan before the walls of the fortress of Fīrūzjāh, he realized that its strength would necessitate a long siege, and that the morale of the *qezelbaş* force would decline. He therefore entered into negotiations with Mīrzā Khan. He warned him that, since the Shah had decided to appoint a different governor in Māzandarān, his continued resistance could only lead to the destruction of his house. He pointed out that, even if the siege took a year or two years, he would eventually have to capitulate, because no help could reach him. He further warned him that, if he persisted in his obstinate defense of the fort, there could be only one fate for him after its capture. "If you place yourself in my hands," continued Šāhroḡ Khan, "since I am one of the most trusted and loyal servants of the king, it is possible that Mahd-e 'Olyā may be placated by your submission, and may show favor toward you. If this is impossible, she may allow you to live in voluntary exile at some suitable place."

Mīrzā Khan, being a sensible man, responded favorably to these overtures, but said: "The people of Māzandarān are never satisfied, even if they have suffered a small wrong, unless they kill their enemies; as long as Mahd-e 'Olyā regards my father as the murderer of her father, she will never be satisfied with anything but my death. My efforts are directed not toward preserving my wealth and possessions, but toward preserving my life, so that I may enjoy a few more days of borrowed time."

Šāhroḡ Khan and the other emirs pledged themselves to act as his agents to assist him in the presentation of his case, and swore solemn oaths on the person of God Himself that they would neither put him to death nor blind him; they further bound themselves to plead for his life with the Shah and Mahd-e 'Olyā, and to protect him from harm at all costs. Since the emirs concerned were among the principal officers of state and no decisions were taken in policy matters, great or small, without their being consulted and without their agreement, Mīrzā Khan trusted their sworn oath and came out of the fort. In order to give him confidence, the emirs did not interfere with his possessions. They left the fort in charge of some officials appointed by Mahd-e 'Olyā and set off for Qazvin with Mīrzā Khan, never dreaming that Mahd-e 'Olyā would reject their plea.

When Mahd-e 'Olyā heard that the fort had been taken and that Mīrzā Khan had surrendered to the emirs, she was angered by the sworn covenant they had entered into. She had wanted the fort taken by storm and Mīrzā Khan seized by force so that, if his life were to be spared, she would be the one to pardon him and he would owe his life to her. She determined to kill him, despite the emirs. When the emirs were encamped about a *farsak* from Qazvin, intending to enter the capital the next day, Mahd-e 'Olyā sent a detachment of thirty *qūrčīs* with orders to take charge of Mīrzā Khan, and with secret orders to put him to death the same night without the knowledge of the emirs. The emirs were extremely uneasy, and at first thought of refusing to hand Mīrzā Khan over to the *qūrčīs*. They said, "We have completed the task we were sent to do; tomorrow we will bring Mīrzā Khan to court with an escort of *qezelbaş*." The *qūrčīs*, however, refused to accept this suggestion, and the emirs, partly because they did not think that the *qūrčīs* would kill Mīrzā Khan and partly because they did not care openly to disobey a royal order, handed him over to the *qūrčīs*, who slew him the same night, as instructed.

Šāhroḡ Khan, Pīra Moḥammad Khan, Qūr Ḳoms Khan, and the other emirs were distressed by this occurrence. It increased their resentment against Maḥd-e 'Olyā, and they determined to have their revenge. For the moment, however, they could do nothing about it; so they said nothing, entered the capital, and prostrated themselves before Maḥd-e 'Olyā. The latter did not even reward them as they had expected, and this too added fuel to the flames of their resentment, which were fanned by Moḥammad Khan Torkmān, who had been dismissed from his post as governor of Kashan. It led them to conspire to murder Maḥd-e 'Olyā.

Thus the murder of Mīrzā Khan, who was the son of a *seyyed* and an innocent and upright man, proved inauspicious for Maḥd-e 'Olyā—but the rest of this story will be given after some details of events in Khorasan. Mīr 'Alī Khan did not derive any benefit from his appointment as governor of Māzandarān, because he died soon after this, and Māzandarān fell into a state of chaos, with petty rulers arising everywhere. Finally, Aqa Alvand Dīv gained control of Qal'a-ye Owlād and half of the province, and Seyyed Moẓaffar Mortaẓā'i, one of the emirs of Māzandarān, controlled the other half. Because of the renewal of factionalism among the *qezelbāš*, however, the principal officers of the Safavid state were unable to devote their attention to Māzandarān.

### *Events in Khorasan*

I described earlier how Shah Esma'il II, not content with murdering his own brothers and cousins, also planned to kill his elder brother, Sultan Moḥammad Ḳodābanda, and the sons of the latter, and charged 'Alīqolī Khan Šāmlū, the grandson of Dūrmiš Khan, who held the posts of governor and *amīr al-omarā* at Herat, with the execution of 'Abbas Mīrzā. How could 'Alīqolī Khan, who was the son of one of Sultan Moḥammad Ḳodābanda's retainers and had been the recipient of Sultan Moḥammad's patronage for many years, commit such a crime against his patron's son? The Shah's order filled 'Alīqolī Khan and the women of the royal household, especially his mother, who had been the midwife at the birth of 'Abbas Mīrzā and was his foster-mother, with sorrow and grief. However, 'Alīqolī Khan owed his appointment to Shah Esma'il II, and could see no course but to obey the order. He therefore agreed that he and other Šāmlūs would carry out the order on their arrival at Herat; it did not occur to them that any delay might be possible.

According to the statements of reliable sources who were in Herat at the time, 'Alīqolī Khan, despite the fact that he owed his elevation to Esmā'il II, was loath to commit such a terrible crime. He protracted his journey and did not arrive at Herat until Wednesday, 26 Ramaẓān 985/7 December 1577. The eve of 27th Ramaẓān, according to some Muslims, is the Night of Power,<sup>32</sup> and the women of the royal household dissuaded 'Alīqolī Khan from putting to death an innocent descendant of a *seyyed*<sup>33</sup> on that holy night. They persuaded him to postpone the execution till the next day. But next day was the eve of Friday, and 'Alīqolī Khan thought it necessary to avoid carrying out his orders on that holy eve, too. After that came the 'Eyd-e Feṭr festival; the Khan did not want to spoil the festivities, so he postponed action until after they were over. In accordance with the traditional saying "The night is pregnant; let us see what it will bring forth," the members of the royal household had a premonition that some wondrous event was about to happen.

After the festival, on 2 Šavvāl 985/13 December 1577, both civilians and military were convinced that 'Alīqolī Khan would not dare to postpone the execution further, and that the prince would be put to death that night. Toward the end of the day, Sultan Maḥmūd Beg Bīčērlū, the Khan's agent, who had stayed behind at court to conclude some business for 'Alīqolī and had been sent posthaste with the news of the death of Shah Esmā'il II, reached Herat. As he passed through the Iraq gate, he shouted to the gatekeepers, "Is the prince alive and well?" and received an affirmative reply. Although the Khan and the Šāmlūs, who had done nothing since their arrival at Herat to put the city in a state of defense or to see to its government, were fearful that the Shah's death would be the occasion for an insurrection on the part of the Uzbeks, they rejoiced that the prince was saved and returned thanks to God. They considered him a factor making for the stability and security of the realm, and they pledged themselves to his service.

'Alīqolī Khan organized a great assembly, and took upon himself the duty of guardian of the prince. The inhabitants of Herat, both civilians and military, together with the chiefs of the *qezelbāš* tribes, and of the Balūč and Qepčāq, and others, came company by company

<sup>32</sup>Leylat al-Qadr: according to Muslim tradition, the night on which the Koran was handed down.

<sup>33</sup>The Safavid claim to *šāda* has been shown to be spurious; see Savory, *Development*, pp. 1ff.

to pledge themselves to the prince. Meanwhile, the Afšār emirs, who had slain Šāhqolī Yakān and appropriated his property, were encamped outside the city in the direction of the Darvāza-ye Molk. They entered into negotiations with the 'Alīqolī Khan's agents regarding the disposal of this property and were allowed to retire to Farāh and Esfezār, districts they held in fief.

The news that the prince was safe caused great joy to his parents at Qazvin, and Sultan Moḥammad Shah and Maḥd-e 'Olyā decided to bring him to court. For one thing, they badly wanted to see him again; for another, on account of possible *qezelbaş* sedition, they decided not to leave any of the royal princes in the provinces. Accordingly, they sent to Herat one of the most trusted of their personal servants, Aqa Naẓar, a former servant of Mīr 'Abdollāh Khan who had been inherited by Maḥd-e 'Olyā and had won the trust of Sultan Moḥammad Shah. They gave Aqa Naẓar orders for 'Alīqolī Khan to prepare a cavalcade for 'Abbas Mīrzā in anticipation of the arrival at Herat of one of the principal officers of state, who would escort him to Qazvin. The emirs in Khorasan, loath to part with the prince, urged 'Alīqolī Khan to disobey the Shah's orders. He could give as an excuse, they said, the fact that Khorasan was adjacent to Transoxania and was always subject to Uzbek incursions. Moreover, from the time that Khorasan first became part of the Safavid empire, Herat had always been the seat of one of the princes of the blood royal, and it would not be possible to defend the province if this support were withdrawn. The ringleader of these emirs was Moršedqolī Khan;<sup>34</sup> and he made a covenant with 'Alīqolī Khan, sealed by solemn oaths.

When Aqa Naẓar arrived in Khorasan, he found all the emirs discussing this issue. Morteẓāqolī Khan, the governor of Mašhad, pretended to encourage 'Alīqolī Khan to hold out against sending 'Abbas Mīrzā to Qazvin, but in secret, because he wished to break the power of 'Alīqolī Khan, he not only did not oppose the idea of the prince's going to court but positively promoted it. None of the other emirs, however, supported the idea. When Aqa Naẓar approached them they received him with formal correctness, but put their point of view to him under the guise of concern for the interests of the state. They urged Aqa Naẓar to try and dissuade Maḥd-e 'Olyā from this action, and they told him quite bluntly that, if she insisted on removing 'Abbas Mīrzā from Khorasan, they would have no choice but to resist the order.

<sup>34</sup>Moršedqolī Khan Ostājlo, the son of Šāhqolī Sultan Yakān mentioned above.

Aqa Naẓar returned to Qazvin and reported to the Shah and Maḥd-e 'Olyā, but the latter, in her longing to see her son, refused to listen to the pleas of the emirs. She sent a second courier to Khorasan, Ebrahim Beg, the son of Ḥeydar Sultan Čabūq Tarkān Torkmān, a trusted *qezelbaş* noble. Ebrahim Beg took with him fifty Turkman retainers. When the news of his approach reached Khorasan, 'Alīqolī Khan and Moršedqolī Khan met and agreed to send Ebrahim Beg back without his having accomplished his objective. They sent reliable couriers to all the emirs in Khorasan asking their sworn support for this policy. Morteẓāqolī Khan was unwilling to assist 'Alīqolī Khan to assume a position of even greater power; he was already the leader of the Khorasan emirs by virtue of his position as guardian of 'Abbas Mīrzā, and he refused to lend his support. In addition, he forbade the emirs under his command to give their support. This led to an estrangement between him and 'Alīqolī Khan.

'Alīqolī Khan, Moršedqolī Khan, and the other emirs who were at Herat sent friendly letters to Ebrahim Beg, who had reached Mašhad, and presented their formal compliments. But they all, with one accord, stated categorically that if he intended to come to Herat to take away 'Abbas Mīrzā, there was no objection to his coming but he would not succeed in his objective. At the same time they sent a dispatch to court, arguing that to remove 'Abbas Mīrzā from Khorasan would be to encourage an Uzbek attack; this was not in the best interests of the state, and it was for this reason that they had had the temerity to express their dissatisfaction with the scheme. Ebrahim Beg wanted to stay at Mašhad long enough for a reply to come from the court; meanwhile, Morteẓāqolī Khan continually urged Ebrahim Beg to carry out his orders, and assisted him. Ebrahim Beg, who was an intelligent and prudent man, suspected that Morteẓāqolī Khan's attitude was dictated by a personal feud against 'Alīqolī Khan and realized that Morteẓāqolī Khan's behavior might lead to a general conflict. Ebrahim Beg therefore proceeded to Ġūrān,<sup>35</sup> stayed there a while, and then returned to Qazvin, to the satisfaction of 'Alīqolī Khan and the emirs.

When Ebrahim Beg reported to the court, Maḥd-e 'Olyā flew into a rage, summoned Sultan Ḥoseyn Khan, the father of 'Alīqolī Khan and *tovāč'ibāšī* (chief army inspector) at court, who was one of the principal officers of state, and upbraided him in threatening language. Ḥoseyn Khan offered excuses on behalf of his son; "If all the

<sup>35</sup>One day's march west of Herat.

emirs of Khorasan had decided on a certain course of action," he said, "what could my son do?" But Maḥd-e 'Olyā withdrew her favor from 'Alīqolī Khan and his supporters, and decided to back Mor-teḏāqolī Khan. Sultan Ḥoseyn Khan, in an effort to further the best interests of the state, continued to offer excuses, but Maḥd-e 'Olyā refused to listen to him. Finally, he undertook to go to Khorasan himself and resolve the matter. He was given three months to bring his son to heel and return with the prince 'Abbas. If 'Alīqolī Khan and the emirs who were in league with him should persist in their disobedience to the royal *farmān*, said Maḥd-e 'Olyā, Sultan Ḥoseyn Khan should stay in Khorasan as well and not return to court; that group would, from then on, be deemed to be rebels.

Sultan Ḥoseyn Khan, knowing that Sultan Moḥammad Shah and Maḥd-e 'Olyā were in earnest, set off for Khorasan. When the Khorasan emirs heard he was coming, they held a council of war with 'Alīqolī Khan and confirmed their previous decision not to hand over 'Abbas Mīrzā. When Sultan Ḥoseyn Khan arrived at Herat, he was not greeted by 'Alīqolī Khan with the enthusiasm he considered was due from a son. They deliberated repeatedly, both in closed meetings of council and in public session. A number of the elders of the Šāmlū tribe considered the best policy to be to obey the royal order, to send Sultan Ḥoseyn Khan back to court with his mission crowned with success, and not to place the Šāmlū tribe in a posture of revolt. Another group, composed of both Turks and Tājīks, rejected this view; they argued that if a group of persons loyal to the Safavid state proposed to act in a manner they considered in the best interests of the state, why should this be construed as sedition? On the contrary, they argued, such a course of action should be considered faithful and devoted service. As the discussions dragged on, relations between father and son deteriorated. Sultan Ḥoseyn Khan realized that, if he returned empty-handed, he would not be received at court; it was therefore better, he decided, to stay where he was.

At this point, Moršedqolī Khan and the emirs loyal to him, fearing that 'Alīqolī Khan might give in to his father's prompting and the advice of the Šāmlū elders, repaired to Sabzavār, which was governed by Qobād Khan Qājār, an officer loyal to Moršedqolī Khan. From there, Moršedqolī Khan sent to Herat Mīrzā Aḥmad, the son of Mīrzā 'Aḡā'ollah, who had been vizier of Azerbaijan and Šīrvān during the reign of Shah Tahmasp; Mīrzā Aḥmad, the vizier of Moršedqolī Khan and a man of great influence, urged his master to take

this course of action. The message Mirzā Aḥmad took to the Šāmlū emirs at Herat was that they should give up the idea of sending 'Abbas Mirzā to Qazvin. The idea was pointless, they said, because even supposing all the Šāmlū emirs agreed to send 'Abbas Mirzā, they at Sabzavār stood astride the road to Iraq and would do their utmost to block his passage. If the Šāmlūs abandoned their precious charge, they would be proud to fly his standard in Khorasan.

'Alīqolī Khan, alarmed by this message, devoted his efforts to persuading his father to return empty-handed. Finally, Sultan Ḥoseyn Khan, seeing that his son and the emirs and troops of Khorasan were adamant, left for Iraq. On arrival at Sabzavār, he discussed the problem from every angle with the emirs there. He delayed his departure for Qazvin, since he could not think how to report his failure without being visited by the royal wrath and without the disgrace of himself and his son. While he was still at Sabzavār, he received the news of the murder of Mahd-e 'Olyā. Following this event, the principal officers of state at Qazvin considered it wiser to keep 'Abbas Mirzā where he was, and Sultan Ḥoseyn Khan received a royal command to return to court. The emirs at Sabzavār returned each to his own post.

'Alīqolī Khan and Moršedqolī Khan, with all the emirs of Khorasan (the majority of whom were Šāmlūs and Ostājlıs), held another council and renewed their oaths of fealty to 'Abbas Mirzā. They pledged themselves to ignore all orders emanating from the principal officers of state at Qazvin, most of whom were Takkalūs and Turkmans and were hostile to the Šāmlūs and Ostājlıs. They further pledged their obedience to 'Alīqolī Khan, whom they agreed to regard as their paramount chief (*kānlarkānī*) and leader. All took this oath of obedience except Morteżāqolī Khan and followers. Khorasan was thus divided into two factions, one based on Herat, the other on Mašhad. Relations between the two steadily deteriorated, and the eventual result was open conflict.

### *The Murder of Mahd-e 'Olyā by Evil Men*

Under Shah Tahmasp, the realm had been prosperous and at peace.<sup>36</sup> Since that time, however, the *qezelbaş* tribes, whose relationship to the Safavid family is that of disciples to their spiritual director, have allowed themselves to be seduced from the path of loyalty by their own selfish ambitions and rivalries. Although some

<sup>36</sup>The author must be referring to the latter part of Tahmasp's reign.

forty-five years<sup>37</sup> have elapsed between that time and the present, which is the year 1025/1616-17, the effects of that disloyalty still remain among their descendants, and the sins of their fathers are visited upon them. The most heinous of their crimes was the murder of Mahd-e 'Olyā Keyr al-Nesā Begom. They were not deterred from committing this crime by the fact that she was the wife of Sultan Moḥammad Shah and the mother of Safavid princes. The expediency of the moment and the desire to maintain some ephemeral position of power made them unmindful of retribution in this world or the next.

Mahd-e 'Olyā, because of her husband's defective eyesight and the minority of the Safavid princes, had taken upon her own shoulders the government of the realm. Her desire was that every order emanating from the court should be obeyed instantly and discharged fully, and this was not agreeable to the self-willed emirs. Gradually, the disquiet felt by emirs like Šahroḡ Khan, Pīra Moḥammad Khan, and Qūr Koms Khan in regard to happenings in Māzandarān, especially the murder of Mīrzā Khan by order of Mahd-e 'Olyā, when added to their other grounds for discontent, made them determined to break her power.

At this juncture, the people of Kashan came to court and complained of the conduct of the governor of that city, Moḥammad Khan Torkmān; his extortion, they said, had exceeded all bounds: A royal commission of inquiry was set up, and the governor's guilt clearly established. As a result, the Shah ordered the governor to be deprived of his fiefs. Moḥammad Khan, who was an emir of the highest rank and one of the principal officers of state, did not brook this disgrace and tried to get his peers to intercede for him. But Mahd-e 'Olyā, considering it incompatible with the dignity of a monarch to do so, refused to countermand the order. The result was that Moḥammad Khan joined the other discontented emirs in their conspiracy, and by subtle arguments they suborned Qolī Beg the *qurčibaš*, one of the leading officers of state known to all as a man of integrity, wisdom, and experience.

The conspirators knew that, as long as Mahd-e 'Olyā was alive, she would never leave the side of her husband and sons or give up her position of power and dominance. They therefore decided that she had to be removed from the scene. They brought into the conspiracy

<sup>37</sup>This takes us back to the year 980/1572. Two years later, in 982/1574, Tahmasp fell ill and there was a recurrence of civil war among the *qezelbaş*.

emirs of standing from every tribe, winning them over by fair promises. Ambitious emirs and simple-minded *qezelbaş* tribesmen listened to their complaints about the patronage extended by Mahd-e 'Olyā to the Māzandarānīs, her allocation to them of provincial governorships and grants of money, and her transfer of the harem treasury to Māzandarān—an allegation which was absolutely absurd and had no basis in fact.

The conspirators assembled in the portico of the Čehel Sotūn palace and sent a message to the Shah to the effect that the improper treatment of the emirs and chief officers of the Shah by Mahd-e 'Olyā and her patronage of Māzandarānīs had caused great displeasure to the *qezelbaş*. Her interference in the affairs of state was strongly disapproved of by the elders of the *qezelbaş* tribes. Trouble-makers were always stirring up mischief among the tribes, and the Shah's loyal servants were deliberating the best way to prevent disaffection among the *qezelbaş* from becoming general. When this message was communicated to the Shah via the officials of the harem, Mahd-e 'Olyā, who had a choleric temper, lashed the emirs with scathing words. They stamped out, fuming with rage. The same day, one of the conspirators sought an interview with Mīr Shah Ġāzī the accountant on the pretext of drawing his pay, and wounded him with his sword; Mīr Shah Ġāzī was related to Emir Qavām al-Dīn Šīrāzī, the queen's vizier. The next day, the conspirators gathered in the Bāġ-e Sa'adatābād and affirmed their resolve to cause Mahd-e 'Olyā's downfall.

Mosīb Khan Šaraf al-Dīn-oġlū Takkalū, who was the senior emir of the Takkalū tribe and one of the chief officers of state, and who was the Shah's cousin and trusted by him, took no part in the conspiracy. The Shah and Mahd-e 'Olyā now consulted him, and requested that if the emirs showed any signs of open revolt, he issue a call to "all those who loved the Shah"<sup>38</sup> to rally to his defense at the palace. But since Mosīb Khan was a mild, gentle man, he was unable to take charge of the situation; he remained in his own house and decided to keep out of things. The conspirators sent Čelebī Beg Takkalū, the *mehmāndār*,<sup>39</sup> to enlist his support. At first, Mosīb Khan made various excuses for not joining them, but finally he capitulated and went to the Bāġ-e Sa'adatābād.

<sup>38</sup>*Saht-sevānt*; see Minorsky, in *EP*, s.v.

<sup>39</sup>The officer responsible for the care of state visitors, official guests, and so on.

The conspirators then sent a further message to the Shah: "Your Majesty well knows that women are notoriously lacking in intelligence, weak in judgment, and extremely obstinate. Mahd-e 'Olyā has always opposed us, the loyal servants of the crown, and has never agreed with us on matters of state policy; she has acted contrary to the considered opinions of the *qezelbāš* elders, and has constantly attempted to humiliate and degrade us. We have not been safe from her actions, even though up to the present time we have not been guilty of improper conduct, nor have we done anything to cause her alarm. So how can we feel secure now, when our basic incompatibility has come out into the open, when she has lashed with her tongue the elders of the *qezelbāš* tribes, has called us mutinous, and has uttered dire threats against us? In short, we do not consider it proper that word should spread among neighboring rulers that no member of the royal family still remains in the care of the *qezelbāš*<sup>40</sup> because a woman has taken charge of the affairs of state and is all-powerful. Mahd-e 'Olyā's power and influence in the government of the realm is objectionable to all the *qezelbāš* tribes, and it is impossible for us to reach a *modus vivendi* with her. If she is not removed from power, in all probability revolts will occur that will be to the detriment of both religion and the state."

Sultan Moḥammad Shah was a pious, ascetic, and gentle soul who wanted to do the right thing. Mindful of his illustrious ancestors, he admonished the emirs mildly, as is the manner of saints and men of God. If the emirs considered Mahd-e 'Olyā's intervention in state affairs to be not in the best interests of the state, then he would exclude her from them in the future. Just as his own mother, Shah Bābā, had been sent to Qom, he would send Mahd-e 'Olyā to Qom to spend some time there with her son. If the emirs did not like that idea, he would send her to Māzandarān to her father's house. If neither of these alternatives appealed to them, the Shah said that he himself would willingly abdicate and retire to Shiraz with his sons, leaving the *qezelbāš* to choose whomever they wished as king. But he would not consent to the death of an innocent woman. The conspirators, however, continued to put pressure on the Shah to do just that.

Mahd-e 'Olyā, being of an aggressive temperament, strongly disapproved of the Shah's mild rejoinder to the emirs. She refused to

<sup>40</sup>Presumably this is a reference to the practice, followed by earlier Safavid kings, of placing the royal princes in the care of *qezelbāš* emirs. Abbas Mirzā was, of course, still at Herat, but the queen had made repeated efforts to bring him back to court.

climb down and declared that she had no intention of changing her behavior. She would not swerve a hair's breadth, she said, from the line of conduct she had followed so far. If the *qezelbaş* cared nothing for the king's honor and were prepared to perpetrate such an evil act as murder their own king's wife, then God would judge them. She was the mother of four royal princes; after God, she would trust them to revenge her.

I have heard from a reliable source that Mīr Qavām al-Dīn Ḥoseyn Šīrāzī, her vizier, went to Mahd-e 'Olyā at this point and urged her to take bags of gold from the harem treasury to the Čehel Sotūn portico, and to announce to the troops of the royal bodyguard that there was going to be a distribution of gold. When the royal bodyguard rushed into the palace to get their gold, he said, the conspirators would be thrown into disarray. Mahd-e 'Olyā retorted with spirit: "O Āṣaf<sup>41</sup> of well-directed judgment! You are the one who knows what is going on outside. You ought to have thought of this plan before the emirs got the upper hand. Now that matters have reached this state, your idea reminds me of the proverb about 'barley at the foot of the pass.'<sup>42</sup> It is also beneath the dignity of kings to buy kingly power with gold. I will submit to nothing but God's will."

The emirs chose several of their number from different tribes to commit this foul murder; they included Šadr al-Dīn Khan Šafavī;<sup>43</sup> Ḥoseyn 'Alī Beg Alkasan-oğlū Zu'l-Qadar; and Imam Qolī Mīrzā Mowšellū, the kinsman of Solṭānom, the Shah's mother. They burst into the harem without ceremony and strangled Mahd-e 'Olyā. Not satisfied with that, they went to the house of her mother, an old woman whom Mahd-e 'Olyā had brought from Māzandarān with some other relatives, and slew her too, together with several Māzandarānī notables who happened to be there. Supposing that Mahd-e 'Olyā had taken large sums of money and quantities of stuffs from the harem treasury and given them to her mother, the murderers broke open all the chests in the house and plundered their contents. The populace

<sup>41</sup>Solomon's celebrated vizier. The queen is indulging in heavy irony.

<sup>42</sup>I am indebted to Professor Elwell-Sutton, of the University of Edinburgh, for drawing my attention to the proverb *jow pā-ye gozār*, "barley at the foot of the pass." When a pack animal has been starved of barley and consequently finds it impossible to climb from the foot of a steep pass, the improvident muleteer offers it "barley at the foot of the pass." This, of course, has no effect, and the proverb is thus equivalent to the English expression "shutting the stable door after the horse has gone." The reading *čū pā-ye gerīva*, which appears both in the manuscript and in the printed edition of the text, is clearly wrong and should be amended to *jow pā-ye gerīva*.

<sup>43</sup>As his name indicates, this Khan was related to the Safavid royal house and must therefore have belonged to the Šeykāvand tribe (see *TM*, pp. 14-15).

of Qazvin meted out the same sort of treatment to any MāzandarānIs they came across in the bazaars and the various quarters of the city; any they spared, they stripped of their clothes.

Mīrzā Salmān the vizier had no hand in the *qezelbaş* plot. He went to the house of Kālīl Khan Afšār, apparently to save himself. Toward the end of the day, Sultan Moḥammad Shah summoned the 'olamā to see to the burial of the slain, and the bodies were buried the same night in the precincts of the Imamzada Ḥoseyn.

After the murder of Mahd-e 'Olyā, the emirs sent a courier to Khorasan, to Sultan Ḥoseyn Khan and 'Alī Khan; they stipulated that 'Abbas Mīrzā should stay at Herat and that Sultan Ḥoseyn Khan should return to court. Sultan Ḥamza Mīrzā, who was considered the heir-apparent, realized that men who could show so little regard for the royal family as to murder his mother might have plans for him too. He therefore looked to his own safety, and went up on to the harem roof with a group of his retainers. He took an adequate supply of food and drink, blocked the stairway with rubbish, and prepared to withstand a siege. He stayed up there for several days, determined not to come down until he was sure that the emirs were not plotting against him. Esmā'īlqolī Beg Šamlū, the son of Valī Kalīfa, who was one of the prince's friends, performed services of such sterling worth that he was dubbed "comrade."

The conspirators sent a messenger to the Shah, assuring him that the oath of fealty they had sworn to him had not been vitiated by the murder of Mahd-e 'Olyā, and expressing the hope that they would not be called to account for their part in the affair. The Shah wisely did not reproach them for what they had done, but they were not received in audience for several days. Then, all the emirs assembled at the palace. In the presence of the 'olamā and *mojtaheds*, they reaffirmed their oath of fealty to the Shah, swearing fifty-one times that, as long as Sultan Moḥammad Shah was alive, they would have no other king but him, and after him, they would consider Sultan Ḥamza Mīrzā the heir-apparent. The instrument of this sworn oath was sealed with the seals of the 'olamā and *mojtaheds* and forwarded to the Shah. The Shah, with great reluctance, came forth, and the emirs kissed his feet and uttered many assurances indicative of their faithfulness and their determination to behave in a manner appropriate to Sufis. The Shah, regarding the murder of his wife as God's will, uttered soothing words to calm their fears.

But Sultan Ḥamza Mirzā and a few of his dedicated friends suspended judgment in this matter and refused to trust the emirs. The emirs renewed their pledges with binding oaths, and begged the Shah to persuade Ḥamza Mirzā to believe them. The Shah finally succeeded, and the following day brought Sultan Ḥamza Mirzā with him to the audience hall. The emirs kissed the prince's feet. Mirzā Salmān, with the approval of the emirs, was brought from the house of Kalīl Khan Afšār and resumed his post without opposition, and with greater power and independence of action than before. During this period, the emirs were assiduous in their attendance on the Shah and prince Ḥamza. Eventually, retribution overtook all of them after the accession of Shah 'Abbas, as will be related later.

### *The Shah's Expedition to Azerbaijan*

The districts of Kōy, Salmās, Orūmī, Ūšnī,<sup>44</sup> and parts of Marāḡa had been overrun by hostile Kurds who with the assistance of the Ottomans harassed the border regions of the Safavid empire. The fortresses of Tiflis and Gori—the latter the capital of Georgia—had fallen to the Ottomans. 'Osmān Pasha held the fort at Darband, and the Lezgīs of Šakkī and Šabarān rallied around the son of Borhān and went to the aid of 'Osmān Pasha. The rulers of Dāḡestān were ravaging the kingdom of Šīrvān and gave the *qezelbaş* emirs no peace. The Ottomans planned to annex Šīrvān. Their commander in chief was camped at Erzerum; he sent Bahrām Pasha with thirty thousand men and stores and equipment to Darband, and Ḥasan Pasha, the *beglerbeg* of Erzerum, with forty thousand men, to Erīvān.

Although Emāmqolī Khan and the emirs of Qarābāḡ joined forces with Samā'ūn Khan the Georgian and harassed the Ottomans as they were bringing in their supplies, killing considerable numbers of them and taking large quantities of booty, and although Moḥammadī Khan and Ḥasan Pasha could not remain at Erīvān for more than a single night, the overall effect of Safavid action was very slight. The forts remained in Ottoman hands, and Lala Pasha was still encamped at Erzerum, planning his next campaign. The Shah's advisers proposed that the royal army should proceed to Tabriz to stabilize the situation in Azerbaijan. Some of the emirs who had fiefs in that area were at court: Emir Ḥamza Khan Ostājlo, Valī Kalīfa Šamlū, and Šahqolī Sultan Qāranja Ostājlo, among others. The Shah, who had made

<sup>44</sup>Southwest of Lake Orūmīya (see Lane-Poole, p. 165, where the variant forms Ošnūya and Ošnoh are given).

some changes in the fiefs belonging to the Khorasan emirs, allotted fiefs in Khorasan to the Azerbaijan emirs and sent them on their way.

The royal army left Qazvin and proceeded by easy stages to Tabriz, where Emir Khan and the officers under his command came out to greet the Shah, accompanied by a throng of townspeople. The Shah and Ḥamza Mirzā took up residence at the ancient palace. Emir Khan was singled out for special favor, and was honored by being given the hand in marriage of Fāṭema Sultan Begom, a daughter of Shah Tahmasp.<sup>45</sup>

At this point, the Shah heard of the approach of Moḥammad Gerāy Khan. After the capture of his brother 'Ādel Gerāy Khan by the *qezelbaş*, Moḥammad Gerāy, hearing reports that the Shah had treated his brother with honor and had decided to send him back to the Crimea, and that 'Ādel Gerāy was presently living as a guest of honor in the royal palace, had planned to send 'Ādel Gerāy's mother and a few reliable men, accompanied by suitable gifts, on an embassy to the Shah. They would bring back with them 'Ādel Gerāy and would arrange a treaty of peace between the Safavids and the Crimean Tartars. But everything had changed when Moḥammad Gerāy heard that his brother had been murdered. In his desire to revenge his brother's death, or at the instigation of the Ottoman sultan and in the hope of booty, he had joined 'Osmān Pasha at Darband, together with 'Ādel Gerāy's brothers, Tartar princes of the blood of Joči<sup>46</sup>—Gāzī Gerāy, Şaft Gerāy, and Sa'adat Gerāy.

When Moḥammad Kalīfa reported this, the Shah held a number of councils of war. As a result, it was decided that he and Ḥamza Mirzā would winter at Tabriz, and Mirzā Salmān should lead to Šīrvān a force that included most of the emirs. Kalīl Khan Afšār and a few other emirs remained at Tabriz with the Shah, and Moḥammad Kalīfa was notified that the *qezelbaş* army was on its way. Before this force could reach him, the Tartar sultans entered Šīrvān. Moḥammad Kalīfa, who was a valiant man and would not contemplate the disgrace of flight, gave battle. His forces, heavily outnumbered, were defeated, and he himself and many of his men were killed. The Tartars ravaged Šīrvān and Qarābağ at will, and many Muslim women and children were taken prisoner. When he heard of the approach of the *qezelbaş* reinforcements, Moḥammad Gerāy returned to the Crimea with his

<sup>45</sup>She was his sixth daughter.

<sup>46</sup>The eldest son of Genghis Khan.

spoils, leaving Ġāzī Gerāy, Šaft Gerāy Khan, and several other brothers to assist the Ottomans in Dāġestān and Darband.

The people of Šīrvān had been battered by these events. Some returned with 'Osmān Pasha to Darband; other rebels gathered round the son of Borhān at Čākmez<sup>47</sup> and prepared to resist any attack. When Mīrzā Salmān and the emirs reached Šīrvān, Emir Khan Torkmān marched against the Dāġestānī and Šīrvānī rebels at Čākmez, but achieved nothing. Some of the Šāmlū and Ostājīlū emirs, supported by Šāhroġ Khan, criticized Emir Khan's handling of the campaign. Šāhroġ Khan wanted to be put in command of this force and given a chance to show that he could do better, and a feud developed between him and Emir Khan. Emir Khan blamed Mīrzā Salmān, who was the commander-in-chief of the army, for putting Šāhroġ Khan up to this, and so there was enmity between Emir Khan and the vizier. The supporters of the two factions went about with their weapons concealed under their uniforms, each apprehensive of the other. The quarrel was patched up by the *qūrčībāši*, and Šāhroġ Khan gave up his ambition to be sent to Čākmez. But although things were outwardly peaceful, the quarrel still smoldered under the surface.

For a variety of reasons, therefore—the devastated condition of the region, the resultant acute shortage of foodstuffs and provisions, and the dissensions among the *qezelbāš*—the Safavid army was unable to proceed against 'Osmān Pasha with the object of capturing Darband. None of the emirs was willing to take charge of Šīrvān, and so the *qezelbāš* army returned to Tabriz. There was a severe famine in many parts that year; many poor people died at Tabriz for lack of bread, and there was serious hardship throughout the provinces of Azerbaijan, Qarābāġ, Iraq, and Ġīlān.

### *Events in Khorasan after the Departure of Hoseyn Khan Šāmlū*

As already mentioned, Sultan Hoseyn Khan, the grandson of Dūrmīš Khan Šāmlū, was the acknowledged leader of the Šāmlū tribe at court by virtue of his noble birth, his tribal connections, and his service to the state. No decision concerning the Šāmlū tribe was taken without his approval. When the seditious attitude of his son, 'Alīqolī Khan, was reported to the court, Mahd-e 'Olyā upbraided Sultan

<sup>47</sup>Or Kaġmīr or Kaġmīr; the reading is uncertain.

Ḥoseyn Khan, compelled him to go to Khorasan to bring back 'Abbas Mīrzā, and looked with disfavor on the Šāmlū tribe. Against the advice of Sultan Ḥoseyn Khan, she appointed Kōš-ḡabar Khan Šāmlū governor of Fūšanj and Ġūrān. The latter, when he arrived in Ġūrān, began to cause trouble for 'Alīqolī Khan, relying on the support of Mahd-e 'Olyā. On the basis of the situation existing in the time of Shah Tahmasp, when the great khans and the *beglerbegs* had neither the ability nor the temerity to behave in this way, Kōš-ḡabar Khan did not think that 'Alīqolī Khan could hurt him.

For a while, 'Alīqolī Khan turned a blind eye to the activities of Kōš-ḡabar Khan. After Sultan Ḥoseyn Khan returned to court, however, since the majority of the emirs of Khorasan supported 'Abbas Mīrzā and 'Alīqolī Khan, the latter presumed to try and bring the whole of Khorasan under his authority. He therefore marched from Herat against Kōš-ḡabar Khan at Ġūrān. Kōš-ḡabar Khan fled, but was given sanctuary by Morād Beg Afšār, who held Esfezār on behalf of Yakān Sultan, after a skirmish between the Afšārs and the Šāmlūs in which a number of people were killed. Morād Beg treated Kōš-ḡabar Khan with deference and sent him on his way to Iraq, much to the chagrin of 'Alīqolī Khan, who returned to Herat on hearing the news of the murder of Mahd-e 'Olyā, and spent the rest of the winter there.

At the beginning of the Year of the Dragon, 988/1580-81, 'Alīqolī Khan led a punitive expedition from Herat against Yakān Sultan and his supporters at Esfezār. Morād Beg fled from Esfezār to Farāh, and 'Alīqolī Khan allotted the region of Esfezār to the Šāmlū tribe before returning to Herat. While he had been away, Morteżāqolī Khan Pornāk Torkmān, the governor of Mašhad and *beglerbeg* of half of Khorasan, whose ambitions were greater than those of 'Alīqolī Khan and who held the latter in extremely low esteem, had seized possession of Sabzavār. After Sultan Ḥoseyn Khan had returned to court and the great emirs who had been at Sabzavār had dispersed, Morteżāqolī Khan had decided to chastise his vassal Qobād Khan Qājār, the governor of Sabzavār, who had shown sympathy toward 'Alīqolī Khan. Qobād Khan was persuaded to apologize for his behavior, and was reprimanded by Morteżāqolī Khan. The latter had lost confidence in Qobād Khan and took him back with him to Mašhad; he made one of his own officers governor of Sabzavār.

‘Alīqolī Khan was infuriated by Morteżāqolī Khan’s action; on his return from Esfēzār he marched against him, taking with him the prince ‘Abbas. He sent couriers to summon to his side the emirs who had pledged themselves to support him—men like Moršedqolī Khan, Maḥmūd Khan Šūfī-oḡlū, Valī Khan Čarkčī, and others. At the same time, those emirs who had been deprived of their fiefs by the Shah and whose replacements (men like Valī Kalīfa Evčī Šamlū; Emir Ḥamza Khan, the son of ‘Abd Allāh Khan Ostājlu; Šāhqolī Sultan Qāranja) had already been dispatched to Khorasan, had no choice but to throw in their lot with ‘Alīqolī Khan.

Moršedqolī Khan and the other emirs congregated at ‘Abbas Mīrzā’s camp sent the following message to Morteżāqolī Khan:

You and we are brothers, and loyal supporters of the royal house. We consider the Shah to be our spiritual director and our patron. Nothing is further from our minds than opposition to him. There are two reasons why we have mobilized in support of ‘Abbas Mīrzā and ‘Alīqolī Khan: the first is that the Ottoman sultan has violated the peace treaty and invaded Azerbaijan and Šīrvān, and the Shah is engaged in trying to repel this invasion. It is probable that the Uzbek sultans may seize this opportunity to make incursions into Khorasan. Herat is the capital city of Khorasan and is the seat of ‘Abbas Mīrzā, the Shah’s son. Our principal concern is that there shall be amity and solidarity among the great emirs and that all discord be swept away, so that should the need arise (which God forbid!), we may present a united front, since it is obvious that we can expect no help from the Shah. Let us all rally round ‘Abbas Mīrzā with one mind and with one voice, and so frustrate our enemies. Let us follow the orders of ‘Alīqolī Khan, who is the guardian of the prince ‘Abbas, and let us consider him our leader and supreme chief (*kānlar-kānī*); for whenever our Uzbek foes hear of dissension and discord in our ranks, they are encouraged to cause us trouble which could seriously endanger this realm.

Secondly, it is apparent to all that, at court, control

of state affairs and the ultimate authority in administrative matters lies in the hands of the vizier, Mirzā Salmān, and a group of emirs. They are constantly making changes in and reallocating our fiefs, and are trying to discredit us, although neither we nor you are inferior to them, whether we are judged on our record of generations of service to the state or on the basis of blood and lineage. On the contrary, the record shows that our loyalty and devotion to the state is greater than theirs, and we are superior to them in numbers. If the administration of Iraq, Azerbaijan, Fārs, and Kerman remains in their hands, an arrangement could be made whereby the administration of Khorasan is made our responsibility, so that we have a free hand in this province.

Such an arrangement has been approved by the great emirs of Khorasan, who have pledged their fealty to their supreme chief, 'Alīqolī Khan. The interest of the state demands that you should now follow suit, and gain honor by being admitted to the service of prince 'Abbas and of the supreme chief, 'Alīqolī Khan. In this way, rancor and strife will disappear. Qobād Khan, who has fallen into disfavor with you by virtue of his supporting 'Alīqolī Khan, should be reinstated at Sabzavār.

Morteżāqolī Khan, an arrogant man, detested these overtures. He was from the Pornāk branch of the Turkman tribe, and the Turkmans and Takkalūs were old enemies of the Šāmlūs and Ostājīlūs. He had no confidence in the latter, and sent back a harsh and offensive reply which effectively destroyed any chance of reconciliation. He charged that 'Alīqolī Khan's action constituted rebellion against Sultan Moḥammad Shah, and he represented himself as "one who loves the Shah." Meanwhile, he sent courier after courier to Azerbaijan to warn the Shah.

The breach between the two parties being final, 'Alīqolī Khan and his supporters decided to attack Morteżāqolī Khan at Mašhad. They intercepted Valī Kalīfa Šāmlū, the first of the replacement emirs to reach Khorasan, and put him to flight in a skirmish near Mašhad; he himself was killed by some retainers of Maḥmūd Khan

Šūfi-oglu. At Mašhad, Morteżāqoli Khan and his supporters (Bū-dāq Khan Čeganī, the governor of Kabūšan; Darvīš Moḥammad Khan Rūmlū, the governor of Nishapur; Soleyman Kālifa Torkmān, the governor of Tūn; Šāhqoli Sultan Afšār, the governor of Jām; and others), prepared for battle. A bloody battle was fought within sight of the city in which the Šamlūs and Ostājlıs were eventually victorious. Morteżāqoli Khan, after all efforts to rally his men had failed, fell back on the city and feverishly strengthened the fortifications. But many of his men were overtaken outside the walls and killed or wounded. In the battle, Mīr ‘Abd al-Karīm, the warden of the shrine at Mašhad, who was stationed at the foot of the standard, was slain by unknown assailants. Qobād Khan Qājār, who accompanied the Turkman forces, seized the opportunity to join the Šamlūs. Šāhqoli Sultan Afšār, governor of Jām, was taken prisoner. The other replacement emirs, Emir Ḥamza Khan and Šāhqoli Sultan Qāranja Ostājlı, when they heard of the death of Vali Kālifa and of the insurrection in Khorasan, beat a retreat to Iraq.

‘Alīqoli Khan and Moršedqoli Khan laid siege to Mašhad, but four months of siege produced no results. ‘Alīqoli Khan then decided to seize control of the fortress at Nishapur (the governor of that city, Darvīš Moḥammad Khan, was shut up in Mašhad), and to denude the surrounding area of Morteżāqoli Khan's supporters and deal with Morteżāqoli Khan later. Darvīš Moḥammad Khan, hearing of this, got permission from Morteżāqoli Khan to return to Nishapur. He reached the city before the Šamlūs, intending to resist a siege, but when ‘Alīqoli Khan arrived, he decided that discretion was the better part of valor and came out of the fort with a promise of quarter. He was received by ‘Abbas Mīrzā, but it was considered unwise to allow him to remain at Nishapur, and that region was therefore allotted to Moršedqoli Khan.

Moršedqoli Khan left some men to garrison Nishapur and took Darvīš Moḥammad Khan with him to Torbat-e Heydarīya, which was held by Farroḡ Khan, the brother of Morteżāqoli Khan. Farroḡ Khan, like Darvīš Moḥammad Khan, handed over the fort on promise of quarter and retired to Mašhad. ‘Alīqoli Khan made Darvīš Moḥammad Khan governor of Torbat in place of Nishapur, and arranged for him and his men to be transferred to Torbat. ‘Alīqoli Khan then returned to Herat and demobilized his forces. As soon as he had gone, however, Darvīš Moḥammad Khan regretted his action and began to long for Nishapur. He marched rapidly there with a

band of Rūmlūs and entered the city unsuspected. Most of his men, who were still at Nishapur, rallied round him and expelled Moršed-qolī Khan's men from the city. 'Alīqolī Khan heard the news on his return march to Herat, but because of the distance involved and the fact that many of his troops had by then been disbanded, he decided to postpone action against Darvīš Moḥammad Khan until the following year. He returned to Herat and enjoyed some relaxation after his campaigning.

Mortezāqolī Khan and the inhabitants of Mašhad, released from the siege, set about repairing the damage caused by the operations in the Mašhad area. Mortezāqolī Khan submitted a full report to the Shah. The news caused consternation at Tabriz, where Mīrzā Salmān had arrived with the emirs who had been with him in Šīrvān. Meanwhile Sultan Ḥoseyn Khan, who had returned from Khorasan and was at the capital, Qazvin, was guilty of various acts which were not worthy of his position. Officials of the *dīvān* incited him to appropriate money from the rich, and confiscations and fines became the order of the day. The victims were not confined to residents of the Qazvin area; merchants and wealthy citizens from all parts of the country who happened to be in Qazvin were relieved of their cash and goods, and the proceeds were used for various disgraceful purposes. As a result, Sultan Ḥoseyn fell into disrepute. He was also slow in putting in an appearance at court. When the delay had exceeded all reasonable limits, his enemies seized the opportunity to attribute it to rebellious tendencies on his part. His fate will be related below.

### *Events at Tabriz in the Year of the Dragon, 988/1580-81*

I mentioned previously that a quarrel had occurred in Šīrvān between Emir Khan Torkmān and Šāhroḡ Khan over the expedition to Čakmez. The Ostājīlūs and Šāmlūs, whose leaders were Pīra Moḥammad Khan Ostājīlū and Ḥoseynqolī Sultan Šāmlū, the *ešīk-āqāsi-bāši*, had supported Šāhroḡ Khan, and eventually the dispute was settled through the good offices of the *qūrčibāši*. When the news from Khorasan of the siege of Mortezāqolī Khan at Mašhad by Moršedqolī Khan and 'Alīqolī Khan reached Tabriz, the Turkman emirs promptly charged the Ostājīlūs and Šāmlūs with rebellion, and the quarrel broke out anew. The infamous behavior of Sultan Ḥoseyn Khan provided the Turkmans with a decisive argument.

The Ostājlıs and Šamlūs were in a position of entrenched power at court, and for this reason the Turkmenans were constantly trying to undermine their position. Sultan Huseyn Khan's wife (the mother of 'Alıqolı Khan), had been midwife at the birth of Sultan Hāmza Mırzā and subsequently his nurse. She had returned from Khorasan with her husband and was installed in the harem of the prince, who regarded her as his mother. Her brother, Huseyn Beg Šamlū, was the prince's vizier. In addition, a considerable number of Šamlū nobles were in the service of the prince—men like Esmā'ılqolı Beg, the son of Valı Kalfā, who rejoiced in the title of *yoldāš* (comrade); Mahdi-qolı Beg, the son of Huseynqolı Sultan the trusted *eşik-āqāšibāš*; Abu'l-Faṭḥ Beg, the son of Fülād Beg the *amīr-ağorbāš* (master of the king's horse); and Tahmāspqolı Beg, the son of Qūr Koms Khan, who was enrolled among the *moqarrabs*. The vizier, Mırzā Salmān, spurred on by the rivalry that exists between all holders of high office, was envious of Huseyn Beg Šamlū and tried to discredit him. He therefore threw in his lot with the Turkman faction.

The Turkman leaders, Emir Khan and Moḥammad Khan, and Mostb Khan Takkalū and their supporters, now saw their opportunity to make a submission to the Shah. They argued that, since 'Alıqolı Khan and Moršedqolı Khan had shown signs of rebellions against Sultan Moḥammad Shah and Sultan Hāmza Mırzā, 'Alıqolı Khan's mother could not be considered a trustworthy member of the harem. As long as Šamlūs and Ostājlıs held high office in the state, they, the Turkmenans, would not be able to remove this slur on their name; the schism between the two factions would continue, and they could not give their wholehearted and undivided loyalty to the Shah and Sultan Hāmza Mırzā. Therefore, they argued, it was not in the best interests of the state to continue to place Šamlūs and Ostājlıs in positions of trust and power.

Pīra Moḥammad Khan Ostājlı and Huseynqolı Sultan Šamlū put themselves forward as spokesmen for their faction. They attributed events in Khorasan to the dissension and discord between the *qezelbāš* tribes, and they rejected the arguments put forward by the other side. "God forbend!" they said, "that any opposition should emanate from us against the Shah or Hāmza Mırzā." At Mašhad, Mortetāqolı Khan had asserted his independence and had striven to destroy the authority of 'Alıqolı Khan. The emirs had been worried that the Uzbegs would take advantage of this disunity among the *qezelbāš*; they were also concerned about the Ottoman occupation of parts of

Azerbaijan and Šīrvān. For this reason, all the emirs of Khorāsan had rallied around Abbas Mīrzā; if the Uzbegs made any move, the emirs would be able to show a united front. They had no other object in mind, and any statement to the contrary was pure falsehood and the invention of Morteżāqolī Khan.

These arguments went on for several days, and both sides went around with weapons concealed on their persons, ready to fight. But they listened to peacemakers, for neither side really thought the issue warranted bloodshed. At this point, however, the news arrived of the slaying of Valī Kalīfa Šāmlū. It roused Esmā'īlqolī Beg to demand vengeance for his father's death. Because the Ostājīlū and Šāmlū tribes had traditionally been on friendly terms, the Turkmans and Takkalūs saw this as a splendid opportunity to drive a wedge between the two. They told Esmā'īlqolī Khan that his father had been slain on the orders of Sultan Ḥoseyn Khan and his son 'Alīqolī Khan, and they tried their utmost to cause trouble between the Ostājīlūs and the Šāmlūs. They succeeded in making some of their remarks stick in the minds of the Shah and Ḥamza Mīrzā, and in poisoning their minds against some members of that group. Ḥoseyn Beg's wife was dragged from the harem and strangled, innocent though she was of any crime, and they did not give a thought to the vileness of this deed.

They appointed Esmā'īlqolī Khan governor of Qazvin in place of Sultan Ḥoseyn Khan, with the rank of *kān* and *tovāčībāši* (chief army inspector). They also gave Esmā'īlqolī Khan permission to murder Sultan Ḥoseyn Khan in revenge for the death of his own father, Valī Kalīfa. In addition, Qūr Koms Khan, who for years had been in the service of Valī Kalīfa and had risen to the rank of emir, was promised the post of *ešīk-aqāsībāši*, and was given *carte-blanche* to dispose of the incumbent, Ḥoseynqolī Sultan, who was a supporter of 'Alīqolī Khan. Qūr Koms Khan, partly from a desire to avenge Valī Kalīfa, and partly from a desire to hold this high office, allowed himself to be seduced by the enemies of Sultan Ḥoseyn Khan and Ḥoseynqolī Khan, and by so doing blotted his own escutcheon.

First, the brothers Esmā'īlqolī Khan fell upon the brother of Maḥmūd Khan Šūfi-oḡlū Ostājīlū, who was visiting shrines in the vicinity of Mount Sorkāb, and slew that innocent man in revenge for the slaying of their father. This started a feud between the Ostājīlūs and the Šāmlūs. Next, Kalīfa Anšār Qaradāḡlū took a band of men at

midnight to the house of Hüseynqolî Khan Şamlû and murdered him. Hüseyn Beg the vizier escaped on this occasion, but was seized and murdered a few days later at the convent of Mir-e Maqtûl-band. While the Şamlûs, at the instigation of the Turkmans, were busy murdering one another in this fashion, to outward appearances the Turkmans had no hand in these events, and so Pîra Moḥammad Khan was unable to take any revenge on them.

The post of vizier to Sultan Ḥamza Mîrzâ was assumed by Mîrzâ Salmân, in addition to the post he already held, that of *vazîr-e divân-e a'lâ*. "Comrade" Esmâ'îlqolî Khan became governor of Qazvin, and the retainers of Sultan Hüseyn Khan at Qazvin were ordered to transfer themselves to him, and to arrest Sultan Hüseyn Khan and bring him to court. Qûr Koms Khan received his reward, the office of *eşîk-âqasibâşî*, and the post of *eşîk-âqasibâşî* to Sultan Ḥamza Mîrzâ was given to Pîrî Beg İnânlû Şamlû. Shah Ğazî, the comptroller of finance, was arrested on suspicion of being hostile toward Mîrzâ Salmân and an ally of the opposition party, and his post was allotted to Kâja Moḥammad Bâqer Haravî, who had held previous office under Sultan Moḥammad Shah.

As soon as the announcement of Esmâ'îlqolî Khan's appointment was made, Sultan Hüseyn Khan slipped out of Qazvin to the summer quarters of Ćekî Jekî. Some of his retainers went with him; others remained in the city. Despite all the kindness and consideration they had received from him, they began to desert him—such is the despicable behavior typical of worldly men and time-servers—and to outdo each other in their eagerness to enter the service of Esmâ'îlqolî Khan. Sultan Hüseyn Khan, seeing the plight he was in and fearing arrest, took a few men and hastened to Ardabil, where he took sanctuary in the Safavid shrine. Shortly afterward, however, a body of men from the Şeykâvand tribe, notably Vâstâr Beg, the brother of Shaikh Shah Beg, lured him out of the sanctuary by trickery and handed him over to his enemies, who put him to death.

After this, a truce was patched up between Mîrzâ Salmân, the vizier; the *qûrcîbâşî*; and Şahroḡ Khan, the keeper of the seal; and Emir Khan and Pîra Moḥammad Khan. Emir Khan's marriage to Faṭema Sultan Kānom, the daughter of Shah Tahmasp, was celebrated at Tabriz by three days of festivities. Faṭema Sultan Kānom, who had been betrothed to Emir Khan the previous year, was conducted to the bridegroom's home with due ceremony, and the groom offered suit-

able gifts to Sultan Moḥammad Shah and to Ḥamza Mirzā. In return, he received splendid robes of honor, hats<sup>48</sup> studded with jewels, dagger belts and sword belts, weapons with hilts and scabbards encrusted with jewels, horses with jeweled saddles and bridles, and robes of brocade, cloaks, "four-meter" robes, and other garments. Emir Khan, on his part, gave robes of honor to the servants, boon companions, and entertainers in the employ of the Shah and Ḥamza Mirzā.

Emir Khan, in order to conciliate Pīra Moḥammad Khan and the Ostājlu tribe, and also because Pīra Moḥammad Khan was his kinsman (Pīra Moḥammad Khan's daughter was a member of the household of his son, Sultan Morād Khan), charged him with the preparation of a *sāqdūš*<sup>49</sup> feast. Moṣīb Khan Takkalū was given the responsibility of arranging a *soldūš*<sup>50</sup> feast. Each of the two khans provided a royal banquet in their own homes, and sent gifts of food from their tables to the Shah and Ḥamza Mirzā. Moṣīb Khan Takkalū, because he was related to Sultan Moḥammad Shah, had considered himself a more suitable person than Emir Khan to be honored by a royal marriage alliance, and had looked to win the hand of Faṭema Sultan Kānom. For a variety of reasons it was considered inexpedient to grant his suit, and the princess was bestowed on Emir Khan instead. Despite this, when he was asked to arrange the wedding feast, he agreed and carried out his duties.

After these events, the discord between the tribes died down for a while. Salmān Khan, the son of Shah 'Alī Mirzā, was also honored by a royal marriage; he was given the hand of Šahrbānū Begom, another daughter of Shah Tahmasp.<sup>51</sup> Once again Pīra Moḥammad Khan undertook the responsibility of arranging the wedding feast—this time out of tribal loyalty<sup>52</sup> and in memory of the services of 'Abd Allāh Khan to the crown.<sup>53</sup> Emir Khan showed him every courtesy. The province of Šīrvān was allotted to Salmān Khan and the Ostājlu

<sup>48</sup>The *tāj* or distinctive headgear of the *qezelbaş*.

<sup>49</sup>*Sāqdūš* (*sāqdūš* literally means right shoulder) is the function of the *sāqdūš*, that is, the person who, on the wedding night, stands shoulder to shoulder with the bride and groom (Moḥammad Mo'in, *Farhang-e Fārsī*, vol. 2, p. 1801).

<sup>50</sup>Since *soldūš* means literally left shoulder, the *soldūš* presumably stood on the left of the bride and groom, while the *sāqdūš*, holding the position of greater honor, stood on their right.

<sup>51</sup>Šahrbānū, or Šohra Bānū, was the seventh daughter of Shah Tahmasp. Faṭema was the sixth.

<sup>52</sup>Salmān Khan was an Ostājlu.

<sup>53</sup>'Abd Allāh Khan Ostājlu, *amīr al-omarā* under Shah Tahmasp, was a nephew of Shah Esma'il I, and was also the son-in-law of Esma'il I and the brother-in-law of Tahmasp.

emirs, who departed by way of Arasbār. When they reached the river Kor, because of the heat, they camped at the summer quarters known as Hama-tara, planning to move on across the river when the temperature moderated. The leader of the Ostājlu emirs was Salmān Khan, who was *beglerbeg* and governor of Šamāki; other emirs accompanying him were Ḥoseynqoli Sultan, the son of the famous Naẓār Sultan Lala; Aliqoli Sultan, the son of Ešik 'Evaz Čaušlu; Moštafa Sultan Šaraflu;<sup>54</sup> Mahdiqoli Sultan Čaušlu, the son of Eygüt Beg; and several emirs from other tribes—the Jāgīrlūs, the Qarāmānlūs, and so on. All these emirs had been allotted fiefs in Šīrvān.

Also in this year (988/1580-81), Kālil Khan Aṣṣār, who had been away from his tribal district for four years, was granted permission to leave court and return to Kūh Gīlūya to deal with a revolt there by a certain Qalandar (details of this will be given in due course). Finally, a decision was made to equip an expedition for Azerbaijan, and Kālil Khan Zu'l-Qadar, the *beglerbeg* of Fārs, was detailed for this, along with the emirs under his command, and Vali Khan Aṣṣār, the governor of Kerman.

*The Shah's March to the Summer Quarters of Aṣkanbar and Kalanbar, His Wintering in Qarābāg, His Correspondence with the Ottoman Grand Vizier Senān Pasha, and Related Events*

When signs of spring began to appear and the weather at Tabriz began to warm up, famine also appeared in the city. The Shah repaired to the summer quarters, and the royal camp was located in the Aṣkanbar and Kalanbar districts.<sup>55</sup> This year, the Ottoman sultan appointed Senān Pasha commander-in-chief of the Ottoman forces and dispatched him to the assistance of 'Oṣmān Pasha, with orders to complete the conquest of Šīrvān and neighboring regions. Senān Pasha reached Erzerum with a vast army, and sent an envoy to Sultan Moḥammad Shah with a letter addressed to Mirzā Salmān. The letter was full of vain boasts, and the gist of it was that it was contrary to Ottoman law for Ottoman troops to withdraw from any area they had occupied, and in which the *hoṣba* had been recited in the name of the Ottoman sultan. The provinces of Šīrvān and Šakki, and parts of Azerbaijan and Georgia had been occupied by Ottoman forces. If *qezelbaş* forces did not interfere in those areas, they would

<sup>54</sup>The Šaraflūs were a clan of the Ostājlu tribe (see *TM*, p. 16).

<sup>55</sup>See G. Le Strange (trans.), *The Geographical Part of the Nozhat al-Qolab, composed by Ḥamd Allāh Mostowfi of Qazvin in 740 (1340)*, 1919, p. 85.

be administered by Ottoman officials; there would be no need for further conflict, and past actions would be forgiven. A friendly letter should be sent to the Ottoman sultan by the hand of a trusted and able ambassador. If this were done, Senān Pasha would use his good offices to persuade the sultan to conclude a peace treaty. If this offer were rejected, then Ottoman forces would continue their conquest of Iranian territory.

The stubborn *qezelbaş* emirs, particularly Šahroḡ Khan the keeper of the seal, although they did not consider themselves strong enough to withstand such a huge Ottoman army, and although there was disunity among the emirs themselves, refused to act in the manner demanded by Senān Pasha. They replied:

If you mean a peace treaty on the terms of the treaty concluded in the time of Shah Tahmasp, well and good. But we will not voluntarily surrender one yard of Persian soil. This is our fixed resolve, as long as one of us hundred thousand *qezelbaş* remains alive. We are not afraid of you, or of ten like you. You should not compare yourself to Lala Pasha. When the latter invaded Iran, the Shah was absent in Iraq, and the emirs of Azerbaijan were in disarray. Now the whole of the *qezelbaş* forces in Azerbaijan are in attendance on the Shah and ready for action. Your statement that the province of Šīrvān has been annexed by Ottoman forces is incorrect. The administration of Šīrvān, as usual, is in the hands of *qezelbaş* emirs. Nothing is in Ottoman hands except the fortress at Darband, which is nothing more than four walls. Had the *qezelbaş* been united at the time of the earlier Ottoman invasion, our enemies would not have been able to make inroads into Safavid territory.

On receiving this letter, Senān Pasha decided to proceed with caution. He wrote another letter, this time couched in milder terms. He pointed out that 'Osmān Pasha had reported to the Ottoman sultan that he had subjugated the province of Šīrvān. If this was correct, the most sensible policy for the *qezelbaş* would be not to set foot in that province. If he could receive assurances to that effect, he pledged himself to use his good offices to negotiate a peace. To this

letter the Persians sent a pleasant reply, as seemed expedient in the circumstances. Senān Pasha then agreed that both sides should winter where they were, and that each should send a reliable representative to Šīrvān to inspect the province, district by district, and to report whether each region was in the hands of the Ottomans or the *qezelbaş*. He himself nominated a certain 'Omar Aqa as his representative, and dispatched him.

The royal army meanwhile was advancing on Qarābag from Naķčevān. But alarming reports kept arriving from Khorasan, and Morteżāqolī Khan kept sending in dispatch after dispatch informing the Shah of the rebellion of 'Alīqolī Khan Šāmlū and Morsēdqolī Khan Ostājīlū and their supporters. So the Shah decided to send to Khorasan Moḥammad Khan Torkmān, a skillful and experienced officer, together with a group of other emirs such as Esmā'īlqolī Khan Šāmlū and Qūr Koms Khan Šāmlū, both of whom were the enemies of 'Alīqolī Khan. Their orders were to talk to the emirs in Khorasan with a view to suppressing the fires of civil war between the Šāmlū-Ostājīlū group and Morteżāqolī Khan, and to recalling them from the path of sedition.

At this juncture, Ġāzī Gerāy Khan, Şaftī Gerāy Khan, and the Tartar host suddenly appeared in Šīrvān. Salmān Khan, who had been appointed *beglerbeg* of Šīrvān, was still encamped and had not entered the province. The Tartar chiefs, finding no trace of the *qezelbaş* in Šīrvān, made inquiries, and the Šīrvānīs, notoriously unreliable, informed them that the *beglerbeg* and the *qezelbaş* chiefs who had been appointed to Šīrvān were still in camp at such-and-such a place. Led by Šīrvānī guides, the Tartars crossed the river Kor and fell unexpectedly on the *qezelbaş* camp at a time when the movements of the *qezelbaş* had been restricted by a week of heavy rain. The *qezelbaş* did not even have time to put on their armor and form for battle. Abandoning their equipment and stores, the *qezelbaş* fled, on foot and on horseback. The few valiant souls who stood and fought were slain to a man, and the camp was plundered. Of the Ostājīlū emirs, 'Alīqolī Sultan Čāūšlū, the son of Ešīk 'Evaż, was killed; the rest escaped and re-formed in the region of Qezel Āgač. The same day, the Tartars retreated with their plunder. On the arrival of the Tartars, 'Osmān Pasha sent an Ottoman garrison to Bākū and put the fort there in a state of defense.

The news of the *qezelbaş* defeat was extremely distasteful to the

Shah. When he reached Solṭānbūd in the Qezel Āgāč district he sent the vizier, Mīrzā Salmān, together with Emir Khan, the *qūrčibašī*, Šāhroḡ Khan Pīra Moḥammad Khan Ostājlu, and others, plus the *qūrčīs* of the royal bodyguard, against the Tartars. The Safavid skirmishers made contact with the Tartar-Ottoman force at Mollā Ḥasan, but as the main Safavid army came on the scene, the enemy broke contact. The Ottomans, as usual, retired behind the walls of Darband, and the Tartars withdrew to their own territory by way of Dāgeštān.

When he heard of the approach of the royal army, Salmān Khan, with his men in disarray and short of equipment, hastened to make amends for his defeat at the hands of the Tartars by laying siege to Bākū, where he was joined by Emir Khan, who had marched by way of Šabarān. After besieging the fort for eighteen days, the *qezelbāš* were forced to abandon the siege on account of the shortage of supplies and the destitution of the population in the area. For a few days the *qezelbāš* obtained barley flour by paying 600 *dīnārs*, equivalent to six *meşqāls*<sup>56</sup> of silver, for a Tabriz *sang*,<sup>57</sup> but even that came to an end, and it was impossible to stay any longer. The *qezelbāš* force retired to Qarābāğ, and that winter<sup>58</sup> there was not a single *qezelbāš* emir in Šīrvān. As a result, the Ottomans consolidated their hold on parts of Šīrvān, levied taxes, and reduced the local population to submission.

Pīra Moḥammad Khan fell ill and died during the Šīrvān operations, and the influence of the Ostājlu tribe was thereby greatly reduced. Although his son, Pīra Morād Khan, was given a governorship and the rank of *kān*, he did not carry the same weight as his father. The influence of the Ostājlu group at court declined steadily as the star of Moršedqolī Khan Yakan Ostājlu rose in Khorasan. The Turkman-Takkalū faction now set about discrediting the weakened Ostājlu group at court, and even went as far as trying to eliminate some of their number. For instance, Šāhqolī Sultan Qaranja-oğlu Ostājlu, who had returned to court from Khorasan, was set upon at Varāmīn in the district of Rayy by a band of Takkalūs, retainers of Moṣṭb Khan Šaraf al-Dīn-oğlu, under the command of Moḥammad Beg Nodāqī, the grandson of Qarāja Sultan. Some three hundred fully armed Takkalūs mounted and set off with the intention of killing

<sup>56</sup>A *meşqāl* equals 24 grains or 1/16 of a *str*.

<sup>57</sup>A *sang* is a popular weight, of approximately one kilogram.

<sup>58</sup>I.e., the winter of 988–99/1581.

Şahqolī Sultan and plundering his property. By the time Şahqolī Sultan heard of their coming, he found his path of escape blocked. He had to stand and fight, which he did so effectively that Moḥammad Beg Nodaqī was put to flight and many Takkalūs were killed. Şahqolī Sultan decided to leave the province of Rayy, which was thick with Takkalūs, and joined the royal camp in Qarābag. The Shah expressed his disapproval of the Takkalū action. Some troublemakers tried to incite Moṣīb Khan to take revenge on Şahqolī Sultan, but Moṣīb Khan was a man of peace and refused to take any action.

The elders of the Ostājlū tribe sought the help of Sultan Moḥammad Shah, and on his instructions took Şahqolī Sultan to the house of Moṣīb Khan. Although the Takkalūs who had lost relatives in the engagement uttered threats and were spoiling for a fight, since the Takkalūs had started the fight and the Ostājlūs had been forced to defend themselves, Şahqolī Sultan was clearly in the right. For this reason, and in deference to the Shah's wishes, Moṣīb Khan, despite his great power and authority, overlooked the deaths of two hundred Takkalūs and took no action against Şahqolī Sultan. Considering that the Turkmans and Takkalūs were allies and that their influence was paramount at court, whereas the Ostājlūs, for the reasons I have given, were temporarily in eclipse, Moṣīb Khan could have taken any action he liked against Şahqolī Sultan Qāranja, his sons and relations, without fear of reprisal; his posture of disinterested justice is therefore commendable.

#### **Certain Events Which Took Place toward the End of the Year in the Winter Camp at Solţānbūd in Qarābag, and the Dispatch of Ebrahim Khan Torkmān as Ambassador to the Ottoman Sultan**

After the death of Pīra Moḥammad Khan, who was the driving force behind Ostājlū affairs, Salmān Khan and his fellow emirs were unable to hold their ground in Şīrvān, and they retreated from that province. At the same time, 'Omar Aqa, whom Senān Pasha had sent to Şīrvān to report which districts were held by whom, arrived at the royal camp.

The emirs and principal officers of state deemed it advisable to mobilize a large force of Qajars, Otūz-īkī,<sup>59</sup> and other tribesmen living in Qarābag and to make the defense of Şīrvān their responsibility, under the command of Emāmqolī Khan. Having secured the agreement of the Shah and Ḥamza Mirzā to this policy, they obliged

<sup>59</sup>The "thirty-two" clans of Qarābag; see *TM*, p. 167.

a reluctant Emāmqolī Khan to accept this command. On the latter's recommendation, Peykar Beg Zīād-oḡlū Qājār was promoted to the rank of *kān* and awarded a governorship, and appointed *beglerbeg* of Šīrvān. A number of other Qājār emirs were allotted fiefs in Šīrvān, and accompanied the new governor to Šamāḡī.

After this force had left, an Iranian delegate was nominated to accompany 'Omar Aqa, and another force was sent to Tiflis to assist Samā'ūn Khan, the independent governor of Tiflis. This force was accompanied by Morād Beg, the commander-in-chief of artillery, with cannon founders and all materials needed for the casting of cannon. The hope was that, by the time 'Omar Aqa returned from Šīrvān, the fortress at Tiflis might be in Safavid hands. However, this hope proved to be vain. Peykar Khan and his fellow emirs took up their stations in Šīrvān and succeeded in convincing 'Omar Aqa that 'Oṣmān Pasha held nothing but the four walls of the forts at Darband and Bākū. Šāhqolī Sultan Tabat-oḡlū Zu'l-Qadar, with instructions to discuss peace terms, accompanied 'Omar Aqa when the latter returned to report to the Ottoman sultan.

The Safavid envoy took with him a submission by the people of Šīrvān to the effect that, since certain lands in Šīrvān were held in mortmain in respect of the shrines at Mecca and Medina, and since the Ottoman sultan was the guardian of those shrines, the people of Šīrvān were prepared to send a number of consignments of silk to the Ḥejāz, the proceeds of the sale of this silk to be used to defray the expenses of the holy shrines. The only condition was that any revenues from these lands which had fallen into Ottoman hands prior to this should not be tampered with but handed over to the *qezelbaş*. So Šāhqolī Sultan Tabat-oḡlū set off for Erzerum, laden with gifts.

Since there was a feud between Senān Pasha and 'Oṣmān Pasha, and since Senān Pasha was disposed to negotiate a peace, he sent Tabat-oḡlū back with an encouraging communication in which he suggested that the *qezelbaş* appoint one of their high-ranking emirs to go with him to meet the Ottoman sultan and determine the peace terms. Ebrahim Khan, the son of Ḥeydar Sultan Čābūq Tarkān Torkmān, the governor of Qom, was the man selected, and he set off equipped with suitable gifts. However, when Senān Pasha reached Istanbul, his enemies, especially 'Oṣmān Pasha (who was stationed at Darband), accused him of dereliction of duty, and strongly urged the Ottoman sultan not to negotiate a peace. As a result, Ebrahim

Khan's affairs at Istanbul made no progress. The following year, Farhād Pasha was made commander-in-chief of the Ottoman forces and succeeded in wresting from *qezelbaş* control the provinces of Çokūr-e Sa'd, Qarābāg, and most parts of Azerbaijan. Ebrahim Khan remained at Istanbul for seven years until finally, after the accession of Shah 'Abbas, he obtained permission to return to Iran. I hope I may be spared to narrate all these events in their proper place.

*Miscellaneous Events and Auspicious Happenings during This Year through the Will of Almighty God*

One event that took place in this year was the assassination of Jamšīd Khan, grandson of Moẓaffar Sultān and governor of western Gīlān (he was also the son-in-law of Shah Tahmasp), by Mīrzā Kāmṛān Kūhdomī, who was incited by some treacherous retainers to perpetrate this act.

The feud between the ruling houses of western and eastern Gīlān was traditional, and the present heads, Jamšīd Khan and Khan Aḥmad, were no exception to the general rule. They were constantly sending armies against each other's territories and striving to destroy each other. Mīrzā Kāmṛān, the ruler of Kūhdom, which was situated between the two realms of western and eastern Gīlān, decided that his best course was to cultivate a closer relationship with Khan Aḥmad, whose lineage was impeccable, but both rulers tried to win over Mīrzā Kāmṛān.

In this particular year (988/1580-81), Jamšīd Khan redoubled his efforts to secure an alliance with Mīrzā Kāmṛān. He begged him to visit him, made the friendliest of overtures to him, treated him like a brother, and constantly sent him gifts. Intermediaries went to and fro and succeeded in allaying mutual fears of treachery by binding oaths. So the meeting took place. Jamšīd Khan took Mīrzā Kāmṛān back with him to Rašt and gave him a royal reception there.

Jamšīd Khan's primary object was to secure an alliance between the forces of western Gīlān and Kūhdom—an alliance that would give him military superiority over Khan Aḥmad. As long as Mīrzā Kāmṛān and Jamšīd Khan were in alliance, Jamšīd Khan was able to follow an aggressive policy. He seized control of Kūčesfehān,<sup>60</sup> territory which was in dispute between himself and Khan Aḥmad.

<sup>60</sup>See *Ḥodūd al-'Ālam*, p. 390.

Khan Aḥmad, at Lāhījān, was kept on tenterhooks and in constant fear of some further demarche on the part of Jamšīd Khan. Mīrzā Kāmṛān, as he got more deeply involved in the politics of western Gīlān, was tempted by a faction hostile to Jamšīd Khan to think in terms of becoming ruler of western Gīlān himself, and began to plot against Jamšīd Khan.

At this point, Jamšīd sent his commander in chief, Qarā Bahādor (who was actually the leader of the conspiracy) on an expedition with Mīrzā Kāmṛān against Khan Aḥmad. The plot was revealed to Jamšīd Khan by one of his emirs, Čerāg Sultan, who hoped to get Qarā Bahādor's place. Such was Jamšīd Khan's faith in the sworn oaths of Mīrzā Kāmṛān, however, that he did not raise the matter with the latter, who continued to speak agreeably to Jamšīd Khan and to allay his suspicions.

Now that the conspiracy was known, Mīrzā Kāmṛān, extremely apprehensive about his own position, decided to act without delay. While Mīrzā Kāmṛān and the forces of western Gīlān were at Kūčesfehān, Qarā Bahādor and many other nobles from western Gīlān, who were friends of Qarā Bahādor and implicated in the plot, to save their necks conspired with Mīrzā Kāmṛān to get rid of Jamšīd Khan. They murdered Čerāg Sultan at Kūčesfehān and then marched back to Rašt. The troops, as usual preferring a period of leave to action, asked no questions. The conspirators arrived unexpectedly at Jamšīd Khan's house; even then, Jamšīd Khan, in his innocence, did not suspect that anything was wrong, but thought that circumstances had obliged them to return. Mīrzā Kāmṛān entered his private apartments, seized him, and sent him to Kūhdom under guard, with orders that he should be held in a secure place. Jamšīd Khan confidently expected that some of those who owed a debt of gratitude to his house would come and release him, but no one came.

Mīrzā Kāmṛān himself took custody of Jamšīd Khan's sons, Moḥammad Ebrahim Mīrzā and Moḥammad Amīn Mīrzā, who were grandsons of Shah Tahmasp and still infants. Through the efforts of Qarā Bahādor, all the people of western Gīlān acclaimed Mīrzā Kāmṛān as their ruler, and the nobles and military commanders pledged their fealty to him. A few months later, Mīrzā Kāmṛān, to forestall any possible move against him in support of Jamšīd Khan, had the latter put to death in Kūhdom. He did not long enjoy the fruits of this crime, for the murderers of that innocent ruler were ere long deprived of life and fortune.

After establishing himself as ruler of western Gīlān, Mīrzā Kām-rān continued the struggle against Khan Aḥmad and gained the upper hand. He sent a message to the Safavid court to the effect that, since Jamšīd Khan had rebelled and contrary to the Shah's orders had made incursions against the territory of others, the Shah's loyal subject Mīrzā Kām-rān had taken matters into his own hands and had dealt with the rebel. If the royal clemency extended to the conferring of the governorship of western Gīlān on the said loyal subject, he would not only send the Shah an impressive sum of money as a gift, but would undertake to remit tribute and taxes annually. Mīrzā Kām-rān sent along with the messengers a large sum in cash which he had taken from Jamšīd Khan's possessions, hoping thereby to win the support of Mīrzā Salmān, and the emirs and principal officers of state, for his scheme to marry Jamšīd Khan's widow, a daughter of Shah Tahmasp, and to be confirmed as governor of western Gīlān.

Khan Aḥmad, a clever man of sound judgment who was far more frightened of Mīrzā Kām-rān than he had been of Jamšīd Khan, for his part sent repeated petitions to court strongly urging that Mīrzā Kām-rān's proposals be rejected. He urged that the administration of western Gīlān be placed in the hands of seven or eight *qezelbaş* emirs; it did not belong, he said, to Mīrzā Kām-rān. When the *qezelbaş* emirs arrived, he would assist them in wresting the province from the hands of Mīrzā Kām-rān and would then hand over control of it to them. The prospect of Mīrzā Kām-rān's acquiring power as the protégé of the Safavids was repugnant to Khan Aḥmad.

Since Sultan Moḥammad Shah regarded Khan Aḥmad with affection, he did not wish to take any action that was abhorrent to him. The Shah also thought he could not overlook Mīrzā Kām-rān's temerity in murdering Jamšīd Khan, and so Mīrzā Kām-rān's petitions fell on deaf ears. Since Salmān Khan and the Ostājlu emirs were at court without fiefs, and since in addition Salmān Khan was the brother-in-law of the murdered Jamšīd Khan,<sup>61</sup> the Shah appointed him governor of Rašt, and western Gīlān was divided up among the Ostājlu emirs. Šāhqolī Sultan Qāranja Ostājlu was appointed guardian and senior counselor to Salmān Khan and was allotted Kūčes-fehān, which had been a bone of contention between the rulers of western and eastern Gīlān. The Ostājlu emirs allotted fiefs in western Gīlān included Ḥoseynqolī Sultan, the son of Naẓār Sultan Lala; Mošṭafā Sultan Šaraflū; Mahdī Sultan Čaūšlu, the son of Eygūt Beg;

<sup>61</sup>They had both married daughters of Shah Tahmasp.

Aḥmad Sultan Asāyeš-oḡlū; Tenger-birdī Kalīfa Kangarlū, the son of Ja'far Sultan; and Abu'l-Qāsem Sultan Čaūšlū, the kinsman of Pīra Moḥammad Khan. From the other tribes, there were Aşlān Sultan Alī-beglū Zu'l-Qadar; Qarāmān Sultan Rūmlū; and Şahverdi Sultan Jalāl-oḡlū Čapnī. The gold, formerly the property of Jamšīd Khan, which Mīrzā Kāmraṇ had sent to court as a gift was allotted to the emirs as a subvention for expenses,<sup>62</sup> and they were sent to Gīlān. In addition, the Shah issued orders to the local governors in Gīlān, Bāyandor Khan Ṭāleš and Emir Ḥamza, the son of Emir Sīāvoš, the governor of Gaskar, instructing them to assist the emirs.

When Salmān Khan and the emirs reached Gīlān, Şāhqolī Sultan Qāranja was ordered to Lāhījān to hold counsel with Khan Aḥmad, and to seek his advice as to how they might together settle the affairs of western Gīlān to the best advantage. Meanwhile, a certain Şīrzād, a notable of the Fūmen district, had put forward the son of an itinerant dervish as the son of Jamšīd Khan, had named him Sultan Maḥmūd Khan after the father of Jamšīd Khan, and had adopted a rebellious attitude toward Mīrzā Kāmraṇ. Şīrzād, at the head of a band of men from Fūmen, descended on Rašt without warning. Mīrzā Kāmraṇ decided not to defend the city because he thought Şīrzād must have been encouraged to take this bold step by support from within; in actual fact, he had no opportunity to defend it anyway. Taking Jamšīd Khan's sons with him, he abandoned his baggage and fled back to Kūhdom by little-known routes. At Kūhdom, he rejoined Qarā Bahādor and his other supporters.

Şīrzād entered Rašt in triumph, and led "Sultan Maḥmūd Khan" into the presence of Jamšīd Khan's widow, Shah Tahmasp's daughter. Although the latter was well aware that Jamšīd Khan had only two sons, she considered it expedient to pretend to believe Şīrzād and to encourage him to assume control of western Gīlān. Şīrzād, departing from the practice of his predecessors, sent couriers to Khan Aḥmad indicating his willingness to acknowledge his suzerainty. Khan Aḥmad considered this turn of events the greatest piece of good fortune and regretted having called in the *qezelbaş*. He saw this as his opportunity to get his revenge on Mīrzā Kāmraṇ, and the force he sent to Kūhdom ravaged the area and pursued Mīrzā Kāmraṇ as far as Rostamābād and the neighborhood of Ṭārom.

<sup>62</sup>*Madad-e ḥarj*; a technical term for a specific type of *soyūrgāl*, immunity from tax or special privilege of a financial nature (see *TM*, p. 183).

At this point, Salmān Khan had reached Manjil. Mīrzā Kāmran saw submission to the *qezelbaş* as his only way of escaping from the clutches of Khan Aḥmad, and he craved an audience with Salmān Khan. Moḥammadi Beg Sārū Sūlāg, the *vakīl* of Ḥoseynqolī Sultan, was sent to Kūhdom with a detachment of two or three hundred *qezelbaş*, and they brought Mīrzā Kāmran and Qarā Bahādor back with them to Manjil. Mīrzā Kāmran was fearful that Khan Aḥmad's troops might descend on his house and plunder it that very night. Such was the urgency of his pleading that he persuaded Salmān Khan to march to Kūhdom that same day. Hearing of the latter's approach, Khan Aḥmad pulled back his troops, but at the same time he warned Salmān Khan that Mīrzā Kāmran was 'a deceitful and treacherous mischief-maker, and that he should not be taken in by his words. The best course, he said, would be to charge him with the murder of Jamšīd Khan and to imprison him. "I suggest," said Khan Aḥmad, "that first you occupy Mīrzā Kāmran's territory, and camp there until the autumn. Then at a season when it will be difficult for the forces in western Gīlān to put up any opposition, we will march together and occupy that province."

Mīrzā Kāmran, however, was extremely astute and a smooth talker, and he carried the day with Salmān Khan. "Khan Aḥmad," he said, "originally asked for the assistance of the *qezelbaş* because he was afraid of my power. Now that he thinks he has destroyed me, he does not want you any more. If Šīrzād and 'Sultan Maḥmūd Khan,' the alleged son of Jamšīd Khan, become masters of western Gīlān, they will without doubt submit to Khan Aḥmad; and the latter will, in reality, become ruler of the whole of Gīlān. You have absolutely no need of his help. Without any recourse to him, I will conquer western Gīlān for you."

Salmān Khan took Jamšīd Khan's sons from the custody of Mīrzā Kāmran and sent them to Qazvin. He decided to wait until Šahqolī Sultan returned from Lahījān and the emirs under his command had marshaled their forces. A few days later, Šahqolī Sultan arrived and reported that Khan Aḥmad had said that, at the present time, when the trees were in full leaf, every tree in the forest was a defensive position, and it was not the right time to advance on Rašt; he therefore advised that they should wait until winter. This report merely reinforced what Mīrzā Kāmran said. The great emirs, now assembled, unanimously decided to march on Rašt. They marched by way of Raḥmatābād, sending Maḥdiqolī Sultan Čaušlu ahead with the

skirmishers. Tenger-bīrdī Kangarlū led the advance guard, and Šīrzād and 'Sultan Maḥmūd Khan' marched out from Rašt by the usual route through Bijār Pas to confront him. With them were 'Alī Beg and Moḥammad Beg the son of Kār KIā Aḥmad Fūmenī, who during the reign of Shah Tahmasp was the guardian and *vakīl* of Jamšīd Khan. But Mīrzā Kāmran marched on Rašt with the *qezelbaş* by a little-used route.

When he got news of their movements, Šīrzād left the youth whom he had elevated to the rank of khan in the care of his main army, and himself marched rapidly back toward Rašt with a small force, to find out what was going on there. He reached the Meydān-e Siāh Gūrāb, which was not far from Jamšīd Khan's house, just about the same time that a few *qezelbaş* skirmishers entered the city. Šīrzād at once charged them, but one of the *gāzis*, without realizing whom he was attacking, hurled Šīrzād from his saddle with a lance thrust. He was promptly seized by the *qezelbaş* and, when they discovered his identity, held prisoner. Ten or fifteen of Šīrzād's men were also taken prisoner, and the rest were killed. Salmān Khan and the main force of *qezelbaş* emirs reached the city and camped in the Meydān-e Siāh Gūrāb.

When the news of these events reached Šīrzād's army, it marched back to Rašt to give battle to the *qezelbaş*. As soon as the sound of their trumpets, fashioned from *concha veneris*, reached the ears of the *gāzis*, Salmān Khan and the main body of emirs remained where they were and sent a detachment out to meet Šīrzād's men. The latter stood firm for a while, but then broke and fled. The *qezelbaş* cavalry could not pursue them among the woods and forests, particularly as night was falling. But the Kūhdomī infantry pursued them and took many prisoners, all of whom were put to death on the orders of Mīrzā Kāmran. Moḥammad Beg and 'Alī Beg retreated to Fūmen. Salmān Khan sent a report to court, and on orders from the Shah, sent Jamšīd Khan's widow to court. Salmān Khan took up residence in Jamšīd Khan's house, and the other emirs found suitable residences for themselves. Qarā Bahādor was appointed *vakīl* to Salmān Khan and set about winning the support of the people for the new regime.

The people of Gilan, however, refused to reconcile themselves to *qezelbaş* rule, and they carried on a guerrilla war from the forests. Every night, a detachment of Kūhdomī troops under the command of an emir would go out on patrol. One night, Moḥammad Beg and 'Alī

Beg got into the city, intending to enter Jamšīd Khan's house by means of ladders and assassinate Salmān Khan. Some of the Gīlāns were killed by Qarā Bahādor and Salmān Khan's retainers; the rest, knowing that the patrols would be on the watch for them, left their ladders and ran. The next day the emirs, considering it inexpedient to keep Šīrzād a prisoner any longer, put him to death. Bāyandor Khan Ṭāleš, Amīra Siāvoš, and Emir Ḥamza Khan came from Ṭavāleš and Gaskar to Rašt, met Salmān Khan, and outwardly expressed their joy. But in their hearts they refused to countenance interference by the *qezelbaş* in the affairs of Gīlān. They adopted a policy of non-cooperation with the *qezelbaş*.

As most of the inhabitants were scattered among the forests, they had little contact with those who governed them, and few tangible benefits came the way of the *qezelbaş* emirs. Their men, who had come to Gīlān hoping for action and plunder, began to disperse. No help came from the capital, and the emirs, tired of constant patrol activity, decided that service in Gīlān was not all that they desired. They abandoned the attempt to govern Gīlān and decided to leave the province. Although Salmān Khan was opposed to this scheme and refused to give his consent to it, Šāhqolī Sultan Qāranja, who was a clever and experienced man, committed himself without reservation to this decision, since he thought it best for himself and for the whole Ostājlu tribe. He consulted Mirzā Kāmran, Bāyandor Khan, and Amīra Siāvoš, who uttered words of encouragement, so the emirs decided to go ahead with their plan. On the appointed day, the *qezelbaş* rode out of Rašt, with the Gaskar and Kūhdom infantry forming a protective screen on all sides as they made their way through the forests. As the *qezelbaş* rode out in one direction, the Gīlānī troops, who had heard of their intention, entered the city from the other. They pursued the *qezelbaş* for a few *farsaks* and there was some skirmishing; toward the end of the day, the emirs reached Kūhdom.

The same day, Mirzā Kāmran, Bāyandor Khan, Amīra Siāvoš, and Qarā Bahādor all left the emirs without even taking their leave, and went their separate ways. Because of what had happened in the past and what might happen in the future, they were all afraid of one another, and each returned to his own seat by a route familiar to him. The *qezelbaş* emirs reached Qazvin in some disarray. Since the author of this history was with Salmān Khan on this expedition, he was an eye witness to the events just described; for this reason I temporarily waived my rule against being prolix and narrated these events in detail.

*Events in Azerbaijan and Šīrvān and the Capture of Ġāzī Gerāy Khan Tātār by the ġāzīs, by the Will of God*

The winter of the Year of the Dragon came to an end, and in the winter quarters of the *qezelbāš* signs of spring ushered in the Year of the Serpent (990/1582). As already reported, Ebrahim Khan 'Torkmān had been sent to Istanbul to negotiate for peace. In Georgia, Alexander Khan, the ruler of Kakhetia, who had always been a supporter of the Safavid house, made friendly overtures to the Ottomans and declared his submission to them. This caused conflict between him and Samā'ūn Khan, the ruler of Kartlia, who considered himself a supporter of the Safavids.

Alexander Khan even began to accuse Samā'ūn Khan of nursing a secret friendship with the Ottomans, and although Samā'ūn Khan was innocent of this crime (when Lala Pasha first invaded Šīrvān, Samā'ūn Khan had fought mightily against him, and as recently as this year, when the Ottomans had sent reinforcements to their garrisons at Tiflis, Gori, and other fortresses, he had joined forces with Emāmqolī Khan, the *beglerbeg* of Qarābāğ, intercepted the Ottomans, fought several engagements against them, and obtained large quantities of booty), Sultan Moḥammad Shah and the principal officers of state decided to ask for Samā'ūn Khan's daughter as a bride for Sultan Ḥamza Mīrzā. This, they thought, would relieve their minds of all anxiety on the score of his loyalty, and the problem of Alexander Khan could be resolved as he thought fit.

Mosīb Khan Šaraf al-Dīn-oğlū Takkalū was sent to Georgia on this mission. Outwardly, Samā'ūn Khan demonstrated his joy at the honor conferred on him, but in their hearts the Georgians, because they belonged to a different religion and for various other reasons, disliked the proposed marriage alliance. They therefore procrastinated as long as possible over the preparations for the wedding.

At this juncture, news arrived that Ġāzī Gerāy Khan and Šafī Gerāy Khan were making repeated incursions into Šīrvān. Before the Tartars came on the scene, Emāmqolī Khan had sent considerable reinforcements to Peykar Khan in Šīrvān, and 'Oṣmān Pasha had sent a detachment from Darband, under Dāl the *dorančī* (stirrup-holder), to Šīrvān to support the Tartars. The two armies met between Šamāķī and Šabarān: on the one side, Peykar Khan and the Qājār, Jāğīrlū, and Qarāmānlū emirs and others; on the other, the Tartars

and the Ottomans. Ġāzī Gerāy Khan, who had been rendered overconfident by his previous successes against the *qezelbaş* and had a low opinion of them, at once gave battle. In the course of the fighting, however, he was cut off by a group of Qājār horse and taken prisoner.

His capture turned the tide of battle, and Şafl Gerāy Khan only saved himself with great difficulty. Peykar Khan was loaded with honors by the Shah for this distinguished service, but the same year he was overtaken by illness and died. Kālifa Anşār Qarādāglū was appointed governor of Šīrvān in his place. Fate willed, however, that the Ottomans should for a time exercise jurisdiction over Šīrvān. Kālifa Anşār was unable to achieve anything, and eventually beat a retreat from Šīrvān and died soon afterward. The death of Kālifa Anşār and the return of the Shah to Iraq to prepare his expedition to Khorasan, which he launched the following year, meant that no *qezelbaş* emir could maintain a foothold in Šīrvān. 'Oşmān Pasha moved from Darband to Şamāķī, strengthened the fort there, and proceeded to govern the province without opposition, as will be related in due course.

Ġāzī Gerāy Khan was consigned to the prison at Alamūt, a famous fortress situated between Qazvin and Gīlān, the former stronghold of the Ismā'īlīs, and entrusted to the commandant of the prison for safekeeping.

Since the delay by Samā'ūn Khan in sending his daughter to Qazvin had exceeded all reasonable bounds, Mīrzā Salmān, with some of the emirs and about twenty thousand men, proceeded to Georgia with orders to settle the problems connected with Alexander Khan and Samā'ūn Khan in the way he thought in the best interests of the state. At the approach of the Safavid army, the rulers of Georgia hastened to make amends for their behavior: Alexander Khan sent a self-imposed fine as a token of his submission to the Ottomans, together with the arrears of taxes that had not been paid to the *qezelbaş*. Mīrzā Salmān and the emirs thought it a good idea to bind Alexander Khan to the Safavid dynasty also by a marriage between his daughter and Ĥamza Mīrzā, and to get him to swear his fealty to the Safavid crown and his enmity toward the Ottomans. Negotiations were begun, and when Alexander was satisfied that Mīrzā Salmān and the emirs were not contemplating treachery, he came to meet them. Samā'ūn Khan also joined them, with Moşīb Khan.

The two Georgian princes were brought together and made to

swear to keep the peace; they swore solemn oaths on the Holy Gospel and on the Cross, as is the custom of those of the Christian faith. They swore that they would remain constant in their loyalty to the Safavid house, and that they would fight by the side of the *qezelbaş* against the Ottomans. Mirzā Salmān and the emirs were not satisfied with bringing back the two Georgian princesses; they demanded that each prince should also send one of his sons to the Safavid court, to enter the service of Ḥamza Mirzā. The Georgian princes had no choice but to obey. Alexander Khan sent his twelve-year-old son Kūstandil Mirzā, and Samā'ūn Khan sent his son Lūārsāb Mirzā, who was the same age.

Mirzā Salmān and the emirs then presented the Georgian princes, on behalf of the Shah and Ḥamza Mirzā, with robes of honor. Alexander Khan paid the arrears of tax and tribute he had not paid for years, and remitted a sum of three thousand current royal Iraqi *tomān* to the royal treasury. He also agreed to send one thousand *tomān* to Ḥamza Mirzā and to collect one thousand *tomān* to defray the expenses of the visit to Mirzā Salmān and the emirs and to go to the principal officers of state. Alexander instructed his vizier, a wealthy and influential Jew named Jacob, to go with the emirs to the Ganja district and see to the collection of these monies. Alexander begged that his brother 'Isā Khan be allowed to stay in Georgia, and Samā'ūn Khan made a similar request on behalf of his brother, Dā'ūd Khan, who was then with Alexander.

Both princes pledged their good behavior toward their brothers and swore they would commit no treachery against them. Each promised to allot to his brother a specific part of his territory from which he might derive his livelihood without hindrance or difficulty. Neither prince kept his promises, however; shortly afterward each took steps to get rid of his brother, and let it be known that he had died. Since circumstances at the time did not permit any action to be taken against them, the princes went unpunished.

Mirzā Salmān and the emirs, having settled the affairs of Georgia in the manner just described, returned to the royal camp, which was at a place called Zagam, with the Georgian princes and princesses. The Shah and Ḥamza Mirzā were extremely pleased by their report. The royal camp then moved to the summer quarters of Meydānjūq, where the court spent a pleasant summer without the worry of an Ottoman attack, since Senān Pasha was away in Istanbul with Ebra-

him Khan, trying to negotiate a peace settlement. Reports kept coming in from Khorasan concerning the revolt of the Šamlūs and Ostāj-lūs, and the Shah, fearful that the Ostāj-lū emirs who had just returned from Gīlān might go to Khorasan and stir up more trouble there, decided to move back to Iraq in the autumn. He spent the winter at Qazvin.

### *The Revolt of Qalandar in Kūh Gīlūya and His Ultimate Ruin*

An event which took place this year<sup>63</sup> was the revolt of Qalandar in Kūh Gīlūya, and a brief account of this strange incident follows. A *qalandar*, who resembled Esma'il Mīrzā<sup>64</sup> in every particular and who, like Esma'il, had only two teeth (or, in order to avert suspicion, had himself pulled out the others—God alone knows!) went among the Lōrs of Kūh Gīlūya and opened the doors of deception and deceit. He declared:

I am Esma'il Mīrzā, whom a group of ingrates conspired together to kill. On grounds of expediency, I had no course left open to me except to flee and conceal myself.

On a certain night in Ramaẓān, when I was sleeping in the house of Ḥalvājī-oghlū, I noticed that a group of people who had enmity for me in their hearts had surrounded my bedroom and intended to break in. I broke the window shutters of that house and hurled myself outside. Divested of the garb of sovereignty and kingship, I clothed myself in the costume of dervishes and *qalandars*, and concealed myself in a remote corner. That group produced the body of a strangled *golām* who looked like me, and announced that Shah Esma'il II was dead.

For about two years I was absent from Iran, dressed as a *qalandar*. I traveled around a great deal, particularly in Asia Minor. I observed with close at-

<sup>63</sup>"This year" appears to be 988/1580-81, rather than the year 989/1581-82 which has been under discussion, because *TAAA*, i, 261, states that in 988/1580-81 Kalīl Khan Afšār, governor of Kūh Gīlūya, obtained leave from the Shah to go to his post to deal with this revolt. But the chronology of this period is a little uncertain.

<sup>64</sup>I.e., Shah Esma'il II.

tention the good and bad points of the Ottoman empire. Until this moment I have not revealed to anyone the secret which I have carried in my head. I have waited patiently, with the result that most of my enemies have, one by one, paid the penalty for their crime.

When the time came for me to manifest myself and my mind was completely set at rest regarding the machinations of my enemies and the guile of my foes, I revealed myself. If God wills, I will take revenge on the rest of my enemies. Then, with my true supporters and like-minded friends who exist on the periphery of Asia Minor, I shall set out to conquer the Ottoman empire, and I shall do this and that.

During his youth, Qalandar had used Indian hemp (*cannabis indica*), and had allowed corrupt thoughts to enter his brain. He used to utter foolish boasts, and make fine promises to all and sundry. Each man was nominated to a post in the government or financial administration of one of the provinces of Iran, Tūrān, or Rūm. Those ignorant rustics were deceived by the absurd utterances of a fool who had turned aside from the path of reason.

Although the death of Esma'il Mīrẓā occurred without any doubt, people remote from the scene who were not fully informed of all the details of the affair, thought that these delirious ravings were probable, and gradually Qalandar's fame spread among the Lor tribes. From concealment, he came out into the open. People flocked in from all sides, bringing offerings and presents. Qalandar, seeing a favorable opportunity for the furtherance of his plans among that unintelligent group of people, laid the foundations of kingship and spread out the carpet of royalty. Everyone who visited him to pay his respects was expected to prostrate himself and kiss his feet in the traditional manner. People in every tribe brought their beautiful daughters as an offering to him, so that they might have the honor of sharing his bed.

In short, that madman, who had the appearance of sanity, adorned the role of sovereignty and kingship with deception, and decked it out with folly. He appointed to high office the leading men of each class, and gave orders for the mobilization of the army. When the size of his army, which was composed of the Jākī, Javānakī, Bandānī, and

other Lor clans and tribes, reached twenty thousand, he marched with this large force, which he had ready for action, to Dehdašt, which is the seat of the governor of Kūh Gīlūya. The Afšār tribes informed Kalīl Khan, the governor of that province, who was in the royal camp, of the fact of Qalandar's revolt.

To resist Qalandar, the sons of Kalīl Khan, the leader of whom was Rostam Beg, assembled, and major battles were repeatedly fought by the two sides. Qalandar's men were sometimes victorious, sometimes defeated. A large number of Afšārs and Lōrs were killed in these battles. By divine decree, Rostam Beg, the son of Kalīl Khan, was killed. His death resulted in the triumph and ascendance of Qalandar, and the Afšār tribe was no longer able to resist him. Many of them had been killed in this campaign, and Qalandar's men took prisoner many Afšār women and youths. The Qalandar sent orders and letters of appointment to all parts of Fārs and Kūzestān, and summoned his partisans. Since the royal retinue was far off, engaged in important operations on the Azerbaijan frontier, Qalandar's writ ran everywhere. The people of most of the neighboring districts, seeing no course open to them but submission, bowed to the expediency of the moment and sent gifts.

Since Qalandar was an unintelligent fool, as indicated by the hemistich: "The lamp of falsehood gives no light," the falsity of his words gradually became apparent as the days went by, and the wiser men among the Lōrs began to have doubts regarding him. Also, the approach of Kalīl Khan himself was reported. Qalandar, becoming suspicious and mistrustful of some of the Lōrs, abandoned the idea of fighting and went to Ḥavīza and Dezful to seek help from Seyyed Shoja' al-Dīn, as the Moša'ša'i *shaikhs* were at that time governors of Ḥavīza and its dependencies in the province of 'Arabestān. Dismissing the Lōrs to their homes, Qalandar ordered them to be ready when he summoned them.

When Kalīl Khan, who was at court, heard the news of Qalandar's revolt, he obtained permission to proceed in that direction. When he reached those parts, he was intercepted by a group of ill-starred Samāyandānī Lōrs, partisans of Qalandar. They ambushed Kalīl Khan in a mountain valley which had only one road through it. As he was passing through the valley, they hurled large rocks down from the top of the hills, and fired arrows and muskets. By divine decree, an arrow struck and killed Kalīl Khan. At his death, the Afšār *guzls*

were thrown into confusion, and the Lors turned to killing and plundering. This event increased the rebelliousness and audacity of the Lors.

When the news of the death of Kalīl Khan reached Qalandar, he returned from Dezfūl to Kūh Gīlūya. Once again, a great multitude rallied round him at Dehdašt. He wished, during the short space of time available to him before the news of his action was reported to the Shah, to take his fill of carnal pleasures and to live on borrowed time. When the news of the death of Kalīl Khan and the destruction of the victorious Afšār family was spread far and near and reached the ears of the Shah, the Shah appointed Kalīl Khan's nephew, Eskandar Khan, governor of Kūh Gīlūya, and dispatched him to those parts. He further ordered Ommat Khan, *beglerbeg* of Fārs, and the Zu'l-Qadar emirs who were subordinate governors in Fārs to suppress Qalandar and to aid Eskandar Khan.

The following year, when the royal standards went to Khorasan, Ommat Khan sent a detachment of the Fārs army, under the command of Dowraq Kalīfa, to Kūh Gīlūya. Eskandar Khan and the Afšār tribe joined them, and they marched together on Dehdašt. The large crowd which had initially gathered around Qalandar dispersed and scattered. When the Fārs army moved rapidly to repulse him, since his design was by that time completely revealed and the faith of the Lor chiefs in him had been severely shaken, no one came to his support. Qalandar was forced to shut himself up behind the walls of that fortress; and for a few days he and the small group of men who were with him waited like animals for the slaughter. The Zu'l-Qadar *gāzis* made an assault and penetrated the fortifications, and slew a number who opposed them. Qalandar was seized in his house and dragged outside. The Zu'l-Qadar tribe wished to send him alive to the court, but the Afšār *gāzis* fell on him and slew him and sent his head to court. It was delivered to Sultan Moḥammad Shah while he was encamped at Torbat-e Heydariya in Khorasan, engaged in laying siege to the fortress of Torbat. Thus the fires of the sedition of that hemp addict were extinguished in Kūh Gīlūya.

After the episode of the *qalandar*, other hemp-addicted *qalandars* took it into their heads to pretend to be Esma'il Mirzā. Tumult and disturbance occurred in several places. Every few days an Esma'il Mirzā would appear in some province or other, and people would rally round him and then disperse again.

The second pseudo-Esma'il made his appearance in Lorestān and Čamčāl. The ill-starred Kurds and Lors of the Hamadan district rallied around him, and his army soon numbered ten thousand men. He appointed emirs and officers, and began to cause trouble there. He sent a messenger to Sūlāg Ḥoseyn Takkalū directing him to obey and submit, and an order appointing him to the *vekālat*, so that he might be *vaktl* and *rokn al-saltāna* in place of Čūha Sultan Takkalū.

Sūlāg Ḥoseyn, as intelligence dictated, considered it better and more advisable to deal with him by first of all pretending to obey. He accepted his terms, and verified his claim to be Esma'il Mīrzā. He declared his sincere devotion to and complete support of him, sent him a supply train, and begged him to visit him. He further sent him tents and equipment fit for a king, and went in person to meet the *qalandar*. The wretched *qalandar* believed him and set off for Čamčāl with the greatest pomp and circumstance.

Sūlāg Ḥoseyn and the Takkalū nobles entered his presence and went through the ceremony of prostration and foot-kissing. By using their intelligence and sagacity, they dispersed the *qalandar's* followers, and when they saw their chance, seized him and imprisoned him. When the Shah, on his return from Khorasan, was encamped at Qazvin, Sūlāg Ḥoseyn sent the *qalandar* to court. Ḥamza Mīrzā, in the Kīābān-e Meydān-e Asp, put a "gunpowder shirt" on him and detonated it. Despite that cruel method of punishment, the *qalandars* were not completely finished, and another *qalandar* had similar ambitions in Tavāleš. A group of ignorant people with no future gathered around him and went to Ardabil, where they incurred the penalty for their actions.

The fourth pseudo-Esma'il appeared in Ġūr and on the borders of Farāh in the province of Khorasan. A large number of people of that region who were bankrupt of intelligence and were mischiefmakers rallied around him and started causing trouble. Ḥoseyn Sultan Afšār, the governor of Farāh, moved to suppress this revolt, and an engagement was fought between the two sides. The Ġūrīs won, and Ḥoseyn Khan was killed in the battle. The Afšārs fled in confusion back to Farāh. When the news was received at court, Ḥoseyn's brother, 'Alī Khan Sultan, who at court was a *yūzbāšt* of a group of Afšār *qūrčīs*, was appointed to his brother's post and went to Farāh. To avenge his brother's death he went after the *qalandar* to Ġūr. The *qalandar's* followers prepared to fight, and after several struggles 'Alī Khan

Sultan too was killed; once again the Afšār tribe had failed to achieve anything.

Yakān Sultan Afšār became governor of Farāh. After his arrival there, he was still pondering how to deal with the *qalandar* when the spuriousness of the latter became manifest to his followers, and in the end they themselves killed him.

In short, for the first four or five years of the reign of Moḥammad Kodābanda, whispers and rumors concerning Esma'il Mīrzā were on the tongues of men.

*Events in Khorasan in the Year of the Serpent (989/1581-82), during Which 'Abbas Mīrzā Was Raised to the Throne of That Province*

As previously related, the reports sent to court by Morteẓāqolī Khan Pornāk, the governor of Mašhad, regarding the revolt of 'Alī-qolī Khan Šāmlū, the *beglerbeg* of Herat, and Moršedqolī Khan Yakān Ostājlu, and their supporters, and their attack on Mašhad and Nishapur, had led the principal officers of state to decide (at the suggestion of Emir Khan and the other Turkman emirs, whose feelings of tribal loyalty led them to support Morteẓāqolī Khan) to place the settlement of affairs in Khorasan in the hands of Moḥammad Khan Torkmān. The latter had been dispatched to Khorasan with Esmā'il-qolī Khan Šāmlū, who sought vengeance for his father's death, Qūr Koms Khan, and a number of other emirs. Moḥammad Khan Torkmān's orders were to quench the fires of revolt in a wise and sensible manner; to put a stop to the opposition of the Khorasan emirs to the Shah and Ḥamza Mīrzā; peacefully to resolve the feud between the Khorasan emirs and Morteẓāqolī Khan if it was susceptible of peaceful resolution and if not, to take such action as he might deem fit to end the schism between the *qezelbaş*.

When they heard of his approach, 'Alīqolī Khan and Moršedqolī Khan and their supporters marched from Herat toward Mašhad, taking with them 'Abbas Mīrzā. Morteẓāqolī Khan hoped to raise a large army by means of largesse. He had made it a practice to make disbursements on a royal scale, to spend more than the revenue accruing from the Mašhad district, and to hand out grants of money on an unprecedented scale. He now announced that his troops would receive a handout of gold, intending to raise the money from the rich

citizens of Mašhad. When, by means of fines and confiscations he had milked this source dry, he had the audacity to lay hands on the shrine treasury; he seized possession of the shrine ornaments, including all the gold and silver chandeliers and candlesticks, calling them payments on account, and used the money to provide his men with pay and allowances. Because he desecrated the shrine in this way, his affairs did not prosper, and events turned out contrary to his expectations.

Having arrived at Mašhad, Moḥammad Khan Torkmān opened negotiations with 'Alīqolī Khan, but the latter suspected that Moḥammad Khan Torkmān had come to Khorasan for reasons of tribal solidarity with Morteẓāqolī Khan, that Esmā'īlqolī Khan was merely out for vengeance, and that they both intended mischief and had no real intention of negotiating a truce. Consequently, the overtures produced no result. 'Alīqolī Khan's case was that the fires of conflict between himself and Morteẓāqolī Khan were burning with such an intensity that they could not be extinguished by the water of counsel and admonition. Reconciliation between them was out of the question. If Morteẓāqolī Khan were removed from the governorship of Mašhad and replaced by one of the great emirs who would pledge his fealty to 'Abbas Mīrzā (who was in Herat on his father's orders) and give his word not to contravene the instructions or oppose the policies of the prince's guardian, who was the *beglerbeg* of Khorasan, then a peaceful settlement was more likely. 'Alīqolī Khan concluded by repeating that he was, and always had been, loyal to the Shah. This statement led Moḥammad Khan Torkmān to break off negotiations with 'Alīqolī Khan and to mobilize his forces at Mašhad. Arrogantly relying on the numerical superiority of the Turkman tribe, and on the fact that they held more high-ranking positions at court, he and Morteẓāqolī Khan thought they did not have to listen to this sort of talk.

'Alīqolī Khan and Moršedqolī Khan decided not to advance on Mašhad immediately, but to deal first with Darvīš Moḥammad Khan at Nishapur, whose behavior the previous year had gone unpunished. If the Mašhad emirs came out to help him, then the encounter in the open plain would be decided according to the inscrutable will of fate; if not, they would proceed to Mašhad with their minds at rest on the matter of Nishapur.

Darvīš Moḥammad Khan had done all he could to put Nishapur in

a state of defense, and 'Alīqolī Khan commenced siege operations. Moḥammad Khan and Morteẓāqolī Khan decided to keep their main force at Mašhad and to send a detachment under the command of Esmā'īlqolī Khan Čeganī to the aid of Darvīš Moḥammad Khan. A battle was fought outside Nishapur between this relief force and the Abbasid emirs,<sup>65</sup> at which Esmā'īlqolī Khan and Būdāg Khan and their men were routed. This victory raised the prestige of the Abbasid emirs even more, and correspondingly lowered the morale of the Mašhad emirs, who decided on a defensive policy.

The Abbasid emirs, and particularly the Ostājīlūs, who had already been branded as rebels by the Shah and the principal officers of state, began to talk about raising 'Abbas Mīrzā to the status of king and installing him on the throne of Khorasan. They thought this would make the issue a clear-cut one of support for 'Abbas Mīrzā, and would enable them to distinguish clearly between friend and foe. They discussed the matter with 'Alīqolī Khan, and a decision was made to put this plan into effect.

### **The Elevation of 'Abbas Mīrzā to the Throne of Khorasan**

In the year of the Serpent, equivalent to 989/1581, at an auspicious moment, 'Abbas Mīrzā was raised to the throne of Khorasan, with the style of Shah 'Abbas. Although 'Abbas Mīrzā was too young to have any real say in the matter<sup>66</sup> and did not wish to do anything which was displeasing to his father, nevertheless the agents of fate brought this about. Orders were embellished with the royal signature; coins were minted in Khorasan with his name and titles, and these were also included in the *koṭba*. High and low flocked to offer their congratulations and support: among them was Mīr Moḥammad Yūsuf Nīšāpūrī, the son of Mīr Shah Ḥoseyn, who held the office of *monšī al-mamālek* (state scribe)<sup>67</sup> at court. He was raised to the rank of emir with the style Mīr Moḥammad Yūsuf Khan.

This news, which caused consternation at Mašhad, was promptly reported to court, where it caused similar astonishment. Nothing like it had happened previously in the history of the Safavid dynasty. The *šadr-e a'zam*,<sup>68</sup> Qāzī Khan al-Ḥasanī,<sup>69</sup> told me that, during the winter

<sup>65</sup>I.e., the supporters of 'Abbas Mīrzā.

<sup>66</sup>He was ten years old.

<sup>67</sup>See *TM*, pp. 61, 132.

<sup>68</sup>This title was used increasingly by viziers from the time of Shah 'Abbas onward, but here it refers to the *šadr*, not the vizier.

<sup>69</sup>Appointed *šadr* by Shah 'Abbas I in 1015/1606-07, having formerly held the office of *qāzī-ye 'aškar*. He died in 1030/1620-21.

that Sultan Moḥammad Shah spent in Qarābag, Kāja Zīa al-Dīn Kašī, the *mošref*<sup>70</sup> of the Georgian prince Alexander Khan, visited the royal court and asked him whether there was any truth in the rumors that the prince 'Abbas had been proclaimed king in Khorasan. The *ṣadr-e a'zam* said he had replied it was true rumors to that effect were in circulation, but they had not yet been confirmed. The collected works of Kamāl Esmā'il<sup>71</sup> happened to be lying on the table. The Kāja picked the volume up to take a prediction from it. At the top of the right-hand page, his eye fell on verses which suggested that 'Abbas Mirzā's fortunes were as yet only beginning to dawn.

The Abbasid emirs now redoubled their efforts to capture Nishapur, but Darviš Moḥammad Khan defended the fortress with intelligence, courage, and sound tactics, and the siege dragged on without the emirs' making any progress. Winter was coming on, and at the same time there came news of the approach of the army from Iraq. The emirs were forced to abandon the siege of Nishapur and return to Herat, where they dispersed each to his own fief.

#### **Sultan Moḥammad Shah's Expedition to Khorasan with the Object of Quenching the Fires of Revolt in That Province**

In the spring of the Year of the Horse (990/1582), the Shah sent *qūrčīs* to all parts to mobilize forces for the expedition to Khorasan. At Qazvin, Ḥamza Mirzā was betrothed to the daughter of the vizier, Mirzā Salmān; the vizier gave a party fit for royalty, and preparations were begun for the marriage the following year. After this, the vizier's arrogance knew no bounds, and his power and authority in office were unchallenged. The emirs and the principal officers of state were opposed to the marriage, but gave their consent to it out of regard to the prince and kept their true feelings to themselves.

Meanwhile, Moḥammad Khan, Esmā'ilqolī Khan, and the other emirs who had been sent to Khorasan had returned to Qazvin and had reported the true state of affairs in Khorasan and the failure of their mission. Mirzā Salmān and other devoted supporters of Sultan Moḥammad Shah, as well as officers in the personal service of Ḥamza Mirzā, had risen up in wrath and demanded a punitive expedition against the rebels. The *qūrčībašī*, Šahroḡ Khan, and other emirs dis-

<sup>70</sup>A financial official. In the Safavid bureaucracy, he was subordinate to *ṣaheb-jam'* (see *TM*, p. 64).

<sup>71</sup>Kamāl Esmā'il: Kamāl al-Dīn Esmā'il of Isfahan, put to death by the Mongols ca. 1237.

liked this idea, and said in the council of emirs that too much reliance should not be placed on the word of the Ottomans. It was probable, they said, that when the Ottomans heard the Shah had left for Khorasan, Senān Pasha would seize the opportunity to invade Azerbaijan. The interests of the state dictated that the royal army should march to Azerbaijan to deal with the external enemy. If 'Abbas Mirzā had increased his authority in Khorasan, so much the better; the Uzbegs would take more account of him, the Khorasan emirs would be more obedient to him, and thus no harm would befall the state.

The emirs who were hesitant about the advisability of the Khorasan expedition were promptly branded as oppositionists by Mirzā Salmān and the group that considered itself to be unswerving in its loyalty to Ḥamza Mirzā. They lost no opportunity of telling the Shah and Ḥamza Mirzā, both privately and in public, that the object of the emirs who opposed the Khorasan expedition was to continue the rift between the *qezelbāš*. The separate state that had been set up in Khorasan should not be destroyed, because in this way they could increase their own influence at court. The emirs decided to keep silent, withdraw their opposition to the expedition, and agree to take part in it. From Tabriz, Emir Khan Torkmān kept writing letters urging the dispatch of the expedition—though whether his motive was to conciliate Ḥamza Mirzā or to assist Morteżāqoli Khan is hard to say.

The Shah took steps to conciliate the Ostājlı tribe: Salmān Khan, the son of Shah 'Alī Mirzā and grandson of Abd Allāh Khan Ostājlı, was appointed to the office of *dīvānbāšī*,<sup>72</sup> and it was ordained that he should, like his illustrious grandfather,<sup>73</sup> affix his seal to official documents. Shah Tahmasp's daughter, Šahrbānū Begom,<sup>74</sup> to whom he had been married some two years previously, now formally entered his household. A number of Ostājlı emirs who had remained at court without having been allotted any tribal district, particularly Šahqoli Sultan Qāranja and Aḥmad Sultan Āsāyeš-oglı, were given official allowances so that they could equip their men and join the Khorasan expedition.

<sup>72</sup>This phrase, *dīvānbāšī*, is not used elsewhere in the *TAAH*, and presumably denotes the function of the officer in control of the supreme *dīvān*.

<sup>73</sup>Abd Allāh Khan Ostājlı held the office of *amīr al-omarā* under Shah Tahmasp (see Savory, *Offices II*, p. 78).

<sup>74</sup>Salmān Khan had been given the hand in marriage of Šahrbānū Begom *before* his appointment as governor of Širvān (988/1580–81); it appears from this passage, however, that his bride had remained at court and had not accompanied him to Širvān or to Gīlān the following year.

The Shah's orders were that, if Moršedqolī Khan and the other Ostājlı emirs who were in Khorasan continued their opposition to the Shah, they should be replaced (after appropriate steps had been taken to deal with them) by loyal Ostājlı emirs. Salmān Khan and the senior Ostājlı emirs pledged themselves to send reliable emirs to Khorasan, and to counsel Moršedqolī Khan and the other Ostājlı emirs, who were all related by clan ties, in order to direct them away from the path of rebellion. They chose for this task Šahverdī Beg Yakān, the paternal uncle of Moršedqolī Khan, who was one of the chief emirs of the tribe and had been a counselor and adviser to Shah Tahmasp. He was sent to Khorasan in advance of the royal army.

Alīqolī Khan Zu'l-Qadar, *beglerbeg* of Fārs, was dismissed from his post and replaced by Ommat Beg *yūzbāšī* Zu'l-Qadar, who was promoted to the rank of khan and made *amīr al-omarā* of Fārs. The reason for Alīqolī Khan's dismissal was that he had failed to send his quota of men to take part in the operations in Azerbaijan during the last two or three years, giving as his excuse the revolt of Qalandar in Kūh Gīlūya. Several other Zu'l-Qadar emirs were dismissed with him. The new governor-general was now ordered by the Shah to send a detachment of troops from the army of Fārs to deal with the Qalandar revolt and to assist Eskandar Khan Afšār in Kūh Gīlūya, and himself to report for duty in Khorasan with the remainder of his men. Valī Khan Takkalū, governor of Hamadan, and Valī Khan Afšār, governor of Kerman, were also ordered to report for duty in Khorasan.

The three months of spring were thus spent in mobilizing the royal army, and the Shah did not leave Qazvin until about the time the crops were ready for harvest. The Shah also sent *qūrčīs* to the Khorasan emirs, appealing to their love of the Shah and calling on them to rally around Morteżāqolī Khan Pornāk and join forces with the royal army, which was the largest *qezelbaş* army ever mobilized.<sup>75</sup>

As the royal army proceeded toward Khorasan, it was rejoined by Šahverdī Beg, who submitted various apologies on behalf of Moršedqolī Khan and his comrades. In the course of his submission, he made certain vexatious remarks that led to his being censured and arrested. Mahdīqolī Khan, the son of Valad Ḥasan Beg Čaūšlū, who was a *qūrčī* of bow and arrow and one of the reliable leaders of the Ostājlı tribe, also had the temerity to utter various remarks on the subject of tribal solidarity and in defense of the bonds of clan and

<sup>75</sup>According to Bellan, it numbered 80,000 men.

kin. Since he was an ambitious man and not trusted by the Shah, he was also arrested. Both men, at the instigation of their enemies, were put to death by Salmān Khan and the chiefs of the Ostājlu tribe, to demonstrate their friendship for Ḥamza Mīrzā.

When 'Alīqolī Khan, Moršedqolī Khan, and their supporters heard of the approach of the royal army, they marched to Mašhad with the prince 'Abbas. With the object of throwing Morteżāqolī's plans into disarray and of dispersing his allies, the Abbasid emirs ravaged the territory in the Rādekān plain of the Jānī Qorbānī<sup>76</sup> tribe, which supported him, and caused such havoc that that tribe changed its mind. The Abbasid emirs intended to do everything in their power to frustrate the hopes of Morteżāqolī Khan, but they did not have time to carry out all their plans before the proximity of the royal army forced them to march to Sabzavār by way of Jahān in the district of Arġiān. Despite the overwhelming superiority in numbers of the royal army, the royal party was considerably disconcerted by the audacity of the Korāsānīs in advancing to Sabzavār, and the general opinion was that a major battle would be fought between the two armies within the next few days.

The majority of the *qezelbaş* chiefs regarded the prospect with abhorrence, because this civil war had split tribes down the middle, and many *qezelbaş* had kinsmen in the other camp. Voices were therefore heard counseling peace—in particular, the voice of Qolī Beg the *qūrčibaşı*, and that of Šāhroḡ Khan. Mīrzā Salmān, however, continued to represent these two emirs to Ḥamza Mīrzā as persons hostile to him and the Shah, and accused them of duplicity. They, out of expediency, were unable to reveal what was in their hearts.

When the royal army reached MazInān, it received news that the Abbasid emirs had returned to Herat. The reason for this was that when the Abbasid emirs reached Sabzavār and obtained accurate intelligence regarding the size of the royal army, they realized that they could not stand against it in the open field. They decided to return, each going to his own territory to fortify his own castle. Indeed, this was the only proper course open to them in the circumstances. Moršedqolī Khan repaired to Torbat, and 'Alīqolī Khan and the emirs who had fiefs in the Herat and Ġūriān districts retired to Herat, followed by the royal army. Mortetāqolī Khan and most of the emirs of Khorasan now joined the royal camp.

<sup>76</sup>Obviously the tribe listed in *TM*, p. 17, as *Jown-gorbān*, an *oymāq* of eastern origin.

The Shah decided first to lay siege to Moršedqolī Khan at Torbat, and not to make any attempt on Herat until this matter was settled. On reaching Torbat, the Shah allotted each emir a section of the siegeworks as his responsibility; within a few days, heavy siege guns were installed and high palisades erected. Mirzā Salmān and the Takkalū and Turkman emirs performed their tasks with the greatest vigor. The besieged put up a stout defense and threw up counterworks to enable them to make sorties. In one daring sortie, Ordūgdī Kalīfa Takkalū, a leading emir of that tribe, was killed, as was Ṭahmāspqolī Beg, the son of Qūr Koms Khan Šamlū, who was the *esik-aqasibāš* of Ḥamza Mirzā.

The siege dragged on for six months, the besieged receiving material assistance from some of the besiegers, especially the *qūrčibāš*, Qolī Beg, and Šahroḡ Khan, who refused to storm the fort because of the heavy casualties this would involve. They also assiduously carried on a secret propaganda war among the *qezelbāš*, saying that they hoped *qezelbāš* swords would not be turned against *qezelbāš*, and that the dispute, which had been stirred up by troublemakers, could be resolved peacefully. In public, however, these emirs kept quiet for fear of their enemies and jealous rivals.

Winter passed, and Nowrūz of the year 991/1583, the Year of the Sheep, found the royal army still before the walls of Torbat. The elders of all the *qezelbāš* tribes, but especially of the Šamlūs and Ostājlūs, wearying of the long siege, now began to talk openly of the possibility of a peaceful settlement in the presence of Mirzā Salmān and his party, and they made some slight progress toward getting them to entertain the idea. Two negotiators were appointed to enter the fort and begin talks with Moršedqolī Khan: from the emirs, Seyyed Beg Kamūna; and from the *seyyeds* and *'olamā*, Mīr Abu'l-Ma'ālī Enjū, the army chaplain (*qāzī-ye mo'askar*).<sup>77</sup>

Moršedqolī Khan detained the negotiators in the fort, complained bitterly and at length about the execution of his uncle, Šahverdī Beg Yakān, and said he had no confidence in the promises of pardon offered by the Shah and Ḥamza Mirzā, or in the motives of the principal officers of state. Eventually, the keeper of the seal, Šahroḡ Khan Zu'l-Qadar, and Ommat Khan, governor of Fārs, volunteered the good offices of the entire Zu'l-Qadar tribe in obtaining a royal pardon for Moršedqolī Khan. Šahroḡ obtained permission to enter the fort

<sup>77</sup>See *TM*, pp. 43, 112.

and meet Moršedqolī Khan. Since the siege had reduced the defenders to dire straits, they were ready to negotiate seriously. After some further exchange of envoys, Moršedqolī Khan had a meeting near the fort with Mirzā Salmān and some of the emirs in the royal army.

Moršedqolī Khan renewed his oaths of fealty to the Shah and to Ḥamza Mirzā, and it was agreed that the royal army should retire from the walls of Torbat and give Moršedqolī Khan a few days' grace to make ready gifts to be sent to court. At the same time, he sent several of his kinsmen and the elders of the Ostājīlū tribe to intercede with the Shah for a royal pardon. Their mission was successful, and royal letters were issued pardoning Moršedqolī Khan and recalling the services his father, Šāhqolī Sultan Yakān, had rendered to Sultan Moḥammad Shah and his sons in his capacity as their guardian. These letters were sent to him along with splendid robes of honor. The royal army then marched to a point between Mašhad and Herat and was camped, awaiting the arrival of Moršedqolī Khan, when it suddenly became imperative for the army to march on Herat.

#### **The Shah's March to Herat and His Victory at the Battle of Ġūrīān over the Korāsānī Forces**

While the Shah and his party were still in camp, undecided as to whether to go to Mašhad or Herat, Kāja 'Abd al-Mo'men Haravī, a kinsman of Kāja Ektīār Monšī, arrived from Herat with the news that 'Alīqolī Khan was camped outside Herat at Ġūrīān, and had no more than seven or eight thousand men with him. Mirzā Salmān and the emirs at court expressed their astonishment, and asked how 'Alīqolī Khan hoped to stand against a royal army ten times the size of his own, and how he hoped by these tactics to give assistance to Moršedqolī Khan. The Kāja replied that the move was a ruse to tempt the royal army to give battle and abandon the siege of Torbat. As soon as the royal army neared Herat, 'Alīqolī Khan would shut himself up in the citadel there; he reckoned that, if Torbat could resist a siege for more than six months, it would take more than a year to reduce the citadel at Herat, which was one of the strongest fortresses in Iran. He did not think that the royal army could remain in Khorasan for that length of time, in view of the Ottoman threat and other preoccupations.

Mirzā Salmān and the Ḥamza Mirzā party (especially Esmā'īl-qolī Khan, who was still seeking vengeance for the death of his

father, Vali Ǵalifa, and Vali Khan Takkalū and the other Takkalū emirs, who still nursed their traditional hatred of the Šamlūs and Ostājlūs), thought this a golden opportunity to smash 'Alīqolī Khan. The latter, they calculated, would not yet have heard that the siege of Torbat had been raised; if they marched at top speed to Herat, they might catch him unaware and seize possession of the person of 'Abbas Mirzā. Once 'Alīqolī Khan realized that the royal army had left Torbat, he would at once retire behind the walls of the citadel at Herat and prepare to withstand a siege. They won the support of Ḥamza Mirzā for this plan, and urged him to march that very day. Ḥamza Mirzā proposed this course of action to his father at a meeting of the council of emirs, and the decision was taken to proceed by forced marches to Herat. Many of the emirs and principal officers of state, for fear that calumniators might put a false interpretation on their words, took no part in the debate but merely signified their assent by nodding.

The moment this decision was taken, Vali Khan Takkalū, with a group of Takkalū and Turkman emirs, was detailed to lead the advance skirmishers, and the cavalry began to shoe their horses and make other necessary preparations for a forced march. The whole camp was in a tumult of activity. The other emirs, whether they liked it or not, were obliged to proceed by forced marches to Herat. They did not draw rein night or day until they reached Tīr-e Pol, covering the distance in three days and nights. On the morning of the fourth day, while it was still dark, 'Alīqolī Khan's sentries reported to him that the royal army had arrived. He did not believe the reports because, in the first place, he thought the royal army was still before Torbat, and second, he did not believe it could have covered the distance between Torbat and Tīr-e Pol in the time.

When the false dawn gave way to daylight, however, 'Alīqolī Khan heard the sound of troops passing Tīr-e Pol. At once he sent out skirmishers and drew up his men for battle. Some of the royal troops had already crossed the bridge; others were making their way across the ford. A hot encounter ensued, and the Šamlūs put up a stout defense for a while. But when the Shah's standard and the prince's parasol came in sight, followed by the serried ranks of the royal army, 'Alīqolī Khan knew the contest was hopeless. The Šamlū ranks were broken by the press of the advancing army of Iraq. But as *gāzī* came upon *gāzī* during the pursuit, the royal troops in general, because they shared with their "enemy" a common tradition as

*qezelbaş* and a common faith, displayed no enthusiasm for slaying or taking prisoner. The exception were the Takkalūs, who turned their vengeful swords on the Šamlūs and Ostājlūs and plundered their camp; for a while they abandoned the pursuit in their eagerness for booty. When the Shah and Ḥamza Mīrzā reached the battlefield they camped on the spot, because both men and horses were exhausted by the forced march in such heat. The same night, they sent Morteżā-qolī Khan and other emirs to occupy the city prior to the royal entry.

In the course of his flight, ‘Alīqolī Khan had become separated from ‘Abbas Mīrzā, who had tried to make his way back to Herat earlier by another route. Most of the emirs who formed the prince’s bodyguard were slain. The roll call of notable emirs who fell in this battle included Abu’l-Faṭḥ Khan Šamlū, the son of Ağzīvār Khan; and Qobād Khan Qājār; Ḥājji Sultan Čagatāy, known as the commandant (*kūtvāl*). From among the men of the pen, Mīrzā Moḥammad Kermāni, the vizier of Sultan Ḥoseyn Khan, who was at that time acting as the vizier of ‘Abbas Mīrzā, was killed. Ebrahim Khan, Moršedqolī Khan’s brother; Koš-ḵabar Khan; Kāja ‘Alī Khan the *kalāntar*; and others were taken prisoner. Mīrzā Salmān, despite opposition from the emirs, insisted on the death penalty for a number of emirs’ sons who had been taken prisoner. None was spared, despite the entreaties of their kinsmen in the royal army. This action by the vizier revived the feud between him and the emirs.

Just before midnight, ‘Abbas Mīrzā, with a few devoted followers, having separated from those whose loyalty he suspected, reached the citadel at Herat, where he was welcomed with joy by the small garrison of Šamlūs. The prince was filled with anxiety as to the fate of ‘Alīqolī Khan, and was overjoyed when, later the same night, the Khan made his way safely to the citadel. Kāja Afzal, the vizier of ‘Alīqolī Khan, was put in charge of employing the fugitives from the battle in strengthening the fortifications, walls, and gates. Preparations for a siege were begun.

Still later the same night, Morteżāqolī Khan, Esmā‘īlqolī Khan Šamlū, and other emirs who had been sent by the Shah entered the city and camped in the *madrassa* built by the Tīmūrid ruler Sultan Ḥoseyn Mīrzā. There they spent the night, both men and horses being exhausted, intending to enter the citadel in the morning. Next morning, however, they found the gates of the citadel barred, the fortifications manned, and the fortress in a state of defense. When

this was reported to the Shah, he reprimanded Morteẓāqolī Khan for not having gone without sleep and pressed on to occupy the citadel before ‘Abbas Mīrzā got there. But the Shah was asking the impossible. Most of the horses had been worn out by the forced marches from Torbat, by the heat, and by the battle. How could they possibly be expected to cover the distance between Ġūrān and Herat in one night?

The *madrassa* of Sultan Ḥoseyn Mīrzā was turned into a royal palace for the Shah and Ḥamza Mīrzā, and the royal workshops were set up there. Mīrzā Salmān selected a house near the palace. The emirs of each tribe took their men and camped near one of the city gates. Mīrzā Salmān directed all his energies toward capturing the citadel, and was constantly abusing and insulting the emirs, and accusing them of enmity toward Ḥamza Mīrzā. In the end, the emirs grew tired of this and decided to murder him.

#### **The Murder of Mīrzā Salmān, the Truce Concluded with ‘Alīqolī Khan, and the Return of the Royal Army to the Capital**

When Mīrzā Salmān gave his daughter in marriage to Ḥamza Mīrzā, he thought he had finally removed any disfavor with which the prince might have regarded him as a result of the execution of Ḥoseyn Beg, the prince’s vizier and foster-brother, and various other events which had angered the prince and which he had laid at the door of Mīrzā Salmān. Mīrzā Salmān’s elder son, Mīrzā ‘Abd Allāh, became the prince’s vizier, and his younger son, Mīrzā Neẓām, became a *moqarrab al-haẓrat*<sup>78</sup> and an intimate companion of the prince. Mīrzā Salmān himself regarded himself as one of the most devoted supporters of the prince, and he made greater demonstrations of his loyalty and fidelity than any other. He was constantly accusing the great emirs and the principal officers of state of dereliction of duty and of hostility toward the crown—particularly Qolī Beg the *qūrčibašī*, Šāhroḡ Khan, the keeper of the seal, and Moḥammad Khan Torkmān. He was forever saying to Ḥamza Mīrzā that, as long as these three men were alive, the prince’s fortunes would not prosper. Sometimes he dropped hints to this effect in royal assemblies, and gave himself airs. Mischief-makers at court, particularly the ambitious Tājīk elements, would secretly report all this to the emirs.

After the victory of the royal army at Ġūrān, Mīrzā Salmān no

<sup>78</sup>A category of officials with a wide variety of functions; see *TM*, pp. 63ff.

longer behaved in a rational way, but openly accused the emirs of sedition. The emirs perceived, from the way the prince behaved toward them, that Mīrzā Salmān's words would soon have some decisive effect, and so they determined to get rid of the vizier, who was the source of all this trouble. They awaited their opportunity.

At this juncture, Mīrzā Salmān announced his intention to visit Gāzor-gāh,<sup>79</sup> and he sent there all the provisions and stores necessary for festivities on a large scale. He invited his close friends, together with musicians and wits in attendance at court, to participate in these festivities on the prescribed day. The great emirs arranged with their sons, brothers, and nephews, who constituted a mindless, lunatic element at court, that they should follow Mīrzā Salmān to Gāzor-gāh and do away with him. On the appointed day, Mīrzā Salmān rode off to Gāzor-gāh with his own retinue and bodyguard, and the conspirators, whose ringleaders were Yūsuf Khan, the son of the *qūrčibaš*; Valī Jān Khan, the son of Moḥammad Khan; and Kalīl Sultan, the nephew of Šāhroḡ Khan, rode off by another route. One of their men, however, warned Mīrzā Salmān, and he at once rushed back to the city in alarm, his men making their way back in separate groups. When the emirs reached Gāzor-gāh, they found that Mīrzā Salmān had turned back. They sent some men to try and intercept him before he reached the city; if they failed, they would try again another time.

Mīrzā Salmān reached the city safely and rushed into the palace, still dust stained from the road, to inform the Shah and Ḥamza Mīrzā of the attempt on his life. The Shah summoned the emirs, and when all were assembled, asked them why they had adopted this attitude toward Mīrzā Salmān, who was the vizier and a trusted officer of the crown. At first, the emirs denied that they had any quarrel with the vizier; if some ignorant and unruly elements among the *qezelbaš* had acted disrespectfully toward him, they would take steps to punish them. At this point, however, the conspirators, who had gathered in the Madrasa-ye Mīrzā and were making a terrific din there, sent one of their number to the palace to declare that Mīrzā Salmān was the destroyer of the state and the enemy of the *qezelbaš*. It was his evil conduct which had been, and still was, the root cause of the discord among the *qezelbaš* and of the revolt of the Khorasan emirs. Until the vizier was removed from the scene, this rift between the two *qezelbaš* factions would not be healed.

<sup>79</sup>See L. V. Golombek, *The Timurid Shrine at Gazur Gah*, Toronto, 1969.

After this outburst, the emirs were forced to state their position frankly. *Mirzā Salmān*, they said, was a Persian. He was only expected to look after the accounts and *dīvān* business. It did not fall within his province to have an army at his disposal and to interfere in state affairs on his own behalf, and thus become the cause of discord and rebellion. Now that the *qezelbaş* had brought matters out into the open and their relations with the vizier had reached this point, it was better that he should withdraw from office and retire from affairs of state.<sup>80</sup>

The vizier, an intelligent man, knew that the emirs would not be satisfied with anything less than his death. Nevertheless, since the suggestion had been made in the presence of the Shah and *Ḥamza Mirzā*, he said he was willing to have all his possessions expropriated if he were allowed to retire quietly somewhere; this was the last effort of a drowning man to save his life. The emirs then uttered prayers for the Shah's prosperity, rose, and left. They appointed one of their number to mount guard on *Mirzā Salmān*, pending the Shah's decision as to his fate.

Since *Mirzā Salmān* had always striven to increase the power and authority of *Ḥamza Mirzā*, had represented himself as his devoted supporter, and had always aimed to see that *Ḥamza Mirzā* had no partner in power, the prince was extremely upset by these events. He sent trusted envoys to the great emirs to sound them out on this subject. They all swore before God that their loyalty and fidelity to himself and the Shah were unshaken, and that the oaths of fealty they had sworn were inviolate. However, they said, it was true that *Mirzā Salmān* was always stirring up trouble, and turning the Shah and *Ḥamza Mirzā* against them, the loyal servants of the royal house. The elders of the *qezelbaş* tribes were not happy with *Mirzā Salmān's* holding the office of vizier or with the power he wielded in that office. They would do whatever they were ordered to do in this matter.

When the Shah and *Ḥamza Mirzā* had reassured themselves as to the loyalty of the *qezelbaş* emirs, since they themselves in their hearts were no longer satisfied with *Mirzā Salmān*, they agreed to let the emirs do whatever they liked with him. The emirs gathered at the house of the *qūrčibāši*, *Qolī Beg*, and sent men to fetch the vizier to the *qūrčibāši's* house, where he was held in custody while all his possessions were expropriated. When this had been done, they

<sup>80</sup>Also translated in Savory, "The Significance of the Political Murder of *Mirzā Salmān*."

decided to put him to death, even though he had been dismissed from office, since their own safety demanded it. They handed him over to the *qūrčīs*; Ṭahmāspqolī Beg Mowşellū Torkmān, a *yūzbāšī*, struck the first blow, and the others finished him off.

Glory be to God! The more man is concerned with his own good, the more evil the outcome! The more ambitious a man is, the more calamitous his end! Mīrzā Salmān thought he had built his fortunes on firm foundations. He had made Ḥamza Mīrzā his son-in-law, but this marriage alliance only resulted in his being divorced from affairs of state and losing his life. His corpse was interred with contumely, but was eventually brought to Mašhad and buried in the shrine precincts, through the efforts of the *šādrs* and *ʿolamā*.

Mīrzā Salmān came from the Jāberīya family, a noble family of Isfahan which traced its descent from Jāber b. ʿAbd Allāh Anşārī. I have already given some details of his career in my biographical sketches of viziers and men of the pen of the time of Shah Tahmasp. His abilities distinguished him among his contemporaries, and he acquired greater power and influence than is customary in the office of vizier. Fondly believing that the multitude of his servants and retainers would protect him from the blows of fate, he stepped out of the circle of the men of the pen and chose to follow the dictates of his own ambition. He was made master of drum and banner and placed in command of troops. He began to behave in a dictatorial way toward emirs of high rank and sought to place himself above them, until finally he reaped the reward of his improper actions and his ambition. He was a poet and writer of some distinction, and had a penetrating mind and great intellectual power. In the course of the day-to-day performance of his duties as vizier, he was surrounded by a great throng of people pressing petitions on him, and he frequently used to reply to these with impromptu verses, many of which were later polished and written down.

After the murder of Mīrzā Salmān, Ḥamza Mīrzā, at the request of the emirs, divorced Mīrzā Salmān's daughter. Of Mīrzā Salmān's property, part was appropriated by the *dīvān* and part was allotted to the *qūrčīs*. For a few months the siege of Herat was prosecuted in a desultory fashion, but the alarming news that Farhād Pasha had been appointed commander of the Ottoman forces and intended to renew operations on the Azerbaijan front induced the emirs to work for a truce with ʿAlīqolī Khan. The keeper of the seal, Šahroḡ Khan, had

a meeting with 'Alīqolī Khan and found the latter also to be desirous of a truce, which was eventually concluded in the following manner: 'Alīqolī Khan sent to the Shah his eldest son, Valī Khan Mīrzā, then twelve years of age, with a humble petition to the effect that Mīrzā Salmān was the origin of all the trouble. Now that he had been removed from the scene, they could all once more be loyal servants of the crown. 'Alīqolī Khan went on to crave pardon for his offenses; he pledged himself to follow the constant practice of Sufis of the Safavid Order, namely, to honor the father and the elder brother. He therefore agreed to reinstate the recitation of the *koṭba* in the names of Sultan Moḥammad Shah and Ḥamza Mīrzā, and to consider Ḥamza Mīrzā the heir-apparent. 'Abbas Mīrzā was to be confirmed as governor of Khorasan.

The Takkalūs, especially Valī Khan, were opposed to the acceptance of these terms, but since their acceptance was advisable for a variety of reasons, Moṣṭb Khan Šaraf al-Dīn-oḡlū Takkalū, the chief of the tribe and a man of integrity who favored a peaceful solution, was eventually persuaded to accept them. He in turn persuaded Valī Khan to adopt a less intransigent attitude. The source of the feud between 'Alīqolī Khan and Esmā'īlqolī Khan was the slaying of the latter's father, Valī Kalīfa. But Esmā'īlqolī Khan had already slain in revenge 'Alīqolī Khan's father, Sultan Ḥoseyn Khan. And in the massacre at Ġūrīān, a large number of the Evčī clan of the Šamlūs, who had tribal affiliations and kinship with both factions, had lost their lives, and their intransigence and antagonism had led to nothing but discord and strife. Esmā'īlqolī Khan was therefore persuaded to accept the truce terms, and 'Alīqolī Khan signified his agreement—on one condition: The feud between himself and Morteżāqolī Khan was beyond all hope of reconciliation, he said; let him be taken back to Iraq and another of the great emirs appointed to the governorship of Mašhad, someone who would be a more reasonable person for him to work with.

Šahroḡ Khan, with the assistance of the other emirs, obtained the approval of the Shah and Ḥamza Mīrzā for a truce on this basis, and persuaded them that their return to Azerbaijan was urgent. Šahroḡ Khan, with their permission, then took Esmā'īlqolī Khan into the citadel and signed the truce with 'Alīqolī Khan. The next day, 'Alīqolī Khan sent a letter to Ḥamza Mīrzā; couched in humble terms, it recalled his past services, took refuge in plausible excuses in regard to his part in recent events, complained of the lack of support from

the principal officers of state, of the overweening power wielded by Mīrzā Salmān, and of the misdemeanors of Morteṣāqolī Khan. It also signified his assent to the truce terms with solemn oaths. However, the terms of the truce remained a dead letter, because God had decreed that 'Abbas Mīrzā should come to the throne.<sup>81</sup>

The Shah, at the request of the emirs and the principal officers of state, accepted 'Alīqolī Khan's submission and conferred on him the noble title of "my son." He and Ḥamza Mīrzā sent gifts to 'Abbas Mīrzā. 'Alīqolī Khan's son, Valī Khan Mīrzā, was enrolled as an attendant in Ḥamza Mīrzā's entourage. Four months after the vernal equinox, the Shah struck camp at Herat and began his march back to Iraq. At Mašhad he visited the shrine of the Imam Reżā and replaced Morteṣāqolī Khan as governor with Salmān Khan, the grandson of 'Abd Allāh Khan Ostājlu. Morteṣāqolī Khan was consoled with the governorship of Astarābād; Damghan, Beštām, Bīārjomand, 'Arab 'Āmerī, and Hazārjarīb were also placed under his jurisdiction.<sup>82</sup> Shah Qolī Sultan Qāranja was made governor of Jām and appointed guardian of Salmān Khan.

People capable of looking into the future realized that the terms of the truce meant that before long 'Abbas Mīrzā's star would again be in the ascendant. The emirs in Khorasan who had demonstrated support for the Shah while the royal army was in Khorasan began to worry about their position after the royal army had retired, since they realized they would then be on their own. Ḥoseyn Beg Afšār, the son of Sevendūk Beg the *qūrčībāšī*, who was the governor of Sabzavār, had gone out to receive the royal army on its arrival in Khorasan and had declared himself to be "one who loved the Shah." Qolī Beg the *qūrčībāšī* had been instrumental in getting him confirmed in his post at Sabzavār.

On the royal army's return march, Ḥoseyn Beg Afšār felt he had to redeem himself in the eyes of the Abbasid emirs by displaying opposition to the Shah. Closing the gates of the city and the citadel, he

<sup>81</sup>There are references to two Koranic verses: 43:33, which reads in full: "Is it they who would distribute the mercy of thy Lord? It is We who distribute among them their livelihood in the present life, and We exalt some of them above others in degree, so that some of them may make others subservient to themselves. And the mercy of thy Lord is better than that which they amass"; and 38:27, which begins, "O David, We have made thee a vicegerent in the earth."

<sup>82</sup>Morteṣāqolī Khan was thus left still in a powerful position in Khorasan, and this had unfortunate results, as we shall see.

greeted the royal troops with musket fire. Ḥamza Mīrzā consulted the emirs, who said: "We have made every possible concession in order to reach a peaceful solution of the Khorasan problem. We cannot overlook behavior such as that of Ḥoseyn Beg, who has had the effrontery to close the fortress against you, and has dared to open fire with muskets and cannon on the royal army. To condone this behavior is not in the interest of the state or compatible with the dignity of the Shah." Qolī Beg the *qūrčībāšī*, who was the senior emir of the Afšār tribe and the most powerful of the principal officers of state, was in a difficult position because he had negotiated the confirmation of Ḥoseyn Beg as governor of Sabzavār. He hung his head in shame, and agreed that Ḥoseyn Beg had to be punished.

The whole royal army thereupon attacked Sabzavār (Valī Khan and the Takkalū emirs were particularly active in this operation), and the same day royal troops began their assault on the city and the citadel. The besieged defended the citadel until nightfall but then showed signs of flagging, and royal troops stormed some of the outer fortifications. They launched an assault during the night, poured into the city, and took possession of the citadel as well. Ḥoseyn Beg was seized near the citadel gate; a member of the Sabzavārī sappers struck him a blow with the back of his spade that stunned him. He was hanged on the city walls as an example to others.

I will draw a veil over what the people of Sabzavār—who after all were Shi'ites—suffered that dreadful night at the hands of the royal troops, all because of the folly and disloyalty of Ḥoseyn Beg. Plunder and bloodshed continued unchecked. Ḥamza Beg, whose anger against Ḥoseyn Beg had now been assuaged, gave orders that the citizens of Sabzavār should not be molested. But since it was night and impossible to distinguish the houses of civilians from those of the military, the ordinary citizens suffered greatly. The following day, steps were taken to meet their needs. Aḥmad Sultan Takkalū was appointed governor of Sabzavār, and the royal army continued its return march to Iraq. On its arrival at Qazvin, the various provincial governors obtained leave to return to their posts (Ommat Khan to Shiraz; Valī Khan Afšār to Kerman, Valī Khan Takkalū to Hamadan), and the other emirs were given leave to disband and return to their tribal districts.

*Events in Azerbaijan during the Shah's Absence and the Occupation of Erīvān by the Ottomans*

'Oṣmān Pasha's accusations of dereliction of duty on the part of Senān Pasha had had their effect; he had declared additionally that, if another Ottoman army were sent during the Shah's absence in Khorasan, not only would it be possible to annex some other Persian province, but the province of Šīrvān would be effectively protected from incursions by the *qezelbaş*. The Ottoman sultan had reprimanded Senān Pasha and had appointed Farhād Pasha, the second vizier, to take command of a new Ottoman army for the invasion of Iran.

The Persian envoy, Ebrahim Khan, was detained at Istanbul and offered peace on the terms that any region which had been entered by Ottoman troops, and in which the *koṣba* had been recited in the name of the Ottoman sultan, should be recognized as Ottoman territory, without argument. He was told that, as long as the Shah refused to accept these terms, the war would go on. Ebrahim Khan reported this to the Shah in Khorasan. He gave it as his honest opinion that the sensible course seemed to be to abandon whatever parts of Šīrvān had been occupied by the Ottomans and to make peace at once, while the most important provinces were still in Persian hands; otherwise, Iran stood to lose a province every year, and the peace terms would remain unchanged. The *qezelbaş* emirs, despite their domestic quarrels, refused to accept these terms, and told Ebrahim Khan that if peace could be obtained on the basis of the *status quo ante*, well and good; if not, the matter was in God's hands.

When Farhād Pasha reached Erzerum, the frontier troops and the Kurdish tribes marched to Čokūr-e Sa'd by way of Qarş. Moḥammadī Khan Toḡmāq, the *beglerbeg* of Čokūr-e Sa'd, with Emir Khan and Emāmqoli Khan, mobilized his men to meet the Ottoman threat. But the *qezelbaş* khans, emirs, and *beglerbegs* who were in Azerbaijan and Qarābāğ considered it an impossibility, without assistance from Iraq, to meet the Ottomans in pitched battle. Moḥammad Khan harassed the advancing Ottomans, but his efforts had little effect on them. On arrival at Erīvān, Farhād Pasha put the fort in good repair, and left a garrison of Janissaries there with a year's supplies, including artillery, to enable them to defend the place. He then retired.

Moḥammadī Khan was forced to abandon that province and retire to Naḳčevān, where he placed the *gāzīs'* families in the fortress of

Alanjaq for safety. In this campaign, Moḥammadī Khan received no help at all from Emir Khan and the Turkman emirs. Emir Khan, considering the defense of Tabriz to be of greater importance, and taking into consideration the proximity of the Kurds, did not stir from there. As a result, the prosperous province of Çokür-e Sa'd, which is the most important part of Little Armenia, fell into enemy hands. Şirvān, as before, remained completely under Ottoman control. Incidentally, Faṭema Sultan Begom, the daughter of Shah Tahmasp and the wife of Emir Khan Torkmān, fell ill and died this year. Her body was buried in the Safavid shrine at Ardabil.

### *Events in Khorasan after the Shah's Return*

The removal of Morteżāqolī Khan from office as governor of Mašhad and the appointment of Salmān Khan were joyful news to Moršedqolī Khan. He at once wrote to Salman Khan, asking permission to visit the holy shrine of the Imam Reżā at Mašhad, a duty he said had been denied to him while Morteżāqolī Khan and the Takalūs were in power at Mašhad. Now—God be praised!—the affairs of Khorasan had been settled in a manner satisfactory to the Ostājlıs. "I entered the service of 'Alīqolī Khan, who is a Şamlū," wrote Moršedqolī Khan, "in order to preserve the status and honor of the Ostājlı tribe, which had been trampled in the dust by Shah Esma'il II. You, however, are descended from the former chief of the whole Ostājlı tribe, and I would deem it an honor to place my services at your disposal. When we meet, we can arrange our affairs in accord with your wishes and to the satisfaction of the Ostājlı tribe."

Salmān Khan, since his position at Mašhad was not firmly established (he had no proper armed forces at his disposal, and the few men he had were scattered and were not first-line troops), and since he distrusted the words of Moršedqolī Khan and was opposed to his coming to Mašhad, could not decide what to do. He lacked the resolution to oppose him and the force to prevent him from coming. Şah-qolī Sultan Qāranja, who was an old soldier and had a wise head, had gone in the direction of Jām and was not on hand to advise him.

Without further delay, and without obtaining permission, Moršedqolī Khan marched on Mašhad with a small force. When he neared the city, the *seyyeds* and notables, dreading the hardships of a siege, begged Salmān Khan to receive him in a friendly manner. Salmān, when he heard that Moršedqolī Khan had brought only a few men

with him, prepared to welcome him with a show of friendship. With the *seyyeds* and officials of the shrine, he went out to welcome Moršedqoli Khan, who greeted him in a courteous and deferential manner. Having performed the rites of pilgrimage, Moršedqoli Khan became the guest of the shrine administration, and for several days he did not leave the shrine precincts. Every day Salmān Khan visited him there, and feasted him with appropriate ceremony. Moršedqoli Khan, sensing his uneasiness, went out of his way to allay his suspicions.

Meanwhile, Moršedqoli Khan's men continued to slip into the city in small groups, and he was also joined by men from the rural districts who had not so far offered their services to Salmān Khan. The ambition to be master of Mašhad, which had always been in the back of his mind, now came to the fore. He marched out from the shrine toward the Čahār Bāg, which is the seat of the governors of Mašhad—ostensibly to meet Salmān Khan, but with the secret intention of seizing power.

Once again he was received hospitably by Salmān Khan, and the conversation ranged over a wide variety of subjects. Salmān Khan expressed his firm loyalty to the Shah and Ḥamza Mīrzā. At first, Moršedqoli Khan pretended to agree, but gradually he revealed what was in his mind. The people of Khorasan, he said, were behind 'Abbas Mīrzā. They had sworn fealty to 'Alīqoli Khan, who was the guardian of that prince and the *beglerbeg* of Khorasan, and the Shah had confirmed his son 'Abbas as governor of Khorasan. If Salmān Khan wished to remain in Khorasan, he had no alternative but to tender his submission to 'Abbas Mīrzā. "At the moment," he said, "you do not have forces at your disposal with which to maintain law and order in this district and the areas around Mašhad. The best plan would be for you to hand over the government of Mašhad to me and retire to the Kāf and Bāqarz district, which belongs to me." Salmān Khan had no choice but to agree, and Moršedqoli Khan sent some of his men to escort him there.

Most of the men who had gathered around Salmān Khan at Mašhad because he was the governor now deserted him and remained in the city while he, with a few men, set off for Bāqarz. However, he did not like the look of the situation in Khorasan, and he did not like the behavior of Moršedqoli Khan. Further, he did not see how he could remain in Khorasan without being disloyal to the Shah and Ḥamza

Mirzā. On the way to Bākārz, therefore, he gave his escort the slip on the pretext of going hunting, and suddenly rode off like the wind in the direction of Iraq, abandoning his baggage. This suited Moršed-qolī Khan perfectly. He consolidated his position at Mašhad and sent couriers to Herat with the news. He devoted his attention to ingratiating himself with Būdāq Khan Čeganī and the various Čaġatāy khans who lived in the Mašhad area and ruled tribes such as the Owlād Bābā Elyās, the Bayāt, and so on. He sought the hand in marriage of Būdāq Khan's daughter and went out of his way to conciliate the ordinary people of the area, with the result that his influence spread rapidly. He rewarded those Ostājlıs who had served him well in these recent events by promoting them to the rank of emir and divided among them those districts he had recently brought under his jurisdiction.

His growing power aroused the jealousy of the Šāmlūs, but Moršed-qolī Khan was careful to maintain friendly and cordial relations with 'Alīqolī Khan. Meanwhile, Salmān Khan had made his way to Qazvin via Tūn and Ṭabas, and delivered a report to the Shah and Ḥamza Mirzā. Salmān Khan's wife, Šāhrbānū Begom, the daughter of Shah Tahmasp, died a few days before he reached Qazvin, and the Shah devoted his efforts to consoling him for this double blow of fate.

*The Shah's Second Campaign in Azerbaijan, the Arrest of Emir Khan Torkmān, Ḥamza Mirzā's Adoption of 'Alī-qolī Khan Faṭh-oġlū Ostājlı as a Favorite, and the First Signs of Rebellion on the Part of the Takkalūs and Turkmans*

At the beginning of spring in the Year of the Monkey, corresponding to the year 992/1584, Ḥamza Mirzā, whose youth demanded some outlet in the form of physical pleasures, spent much of his time carousing and wenching in his private apartments with his close friends.

Emir Khan Torkmān, the *beglerbeg* of Azerbaijan, sent his vizier, Qāsem Beg, to Qazvin from Tabriz to report to the Shah the Ottoman occupation of Erīvān and to ask the Shah to send an army to lay siege to Erīvān. The council of emirs met and decided on an expedition to Azerbaijan, and the royal army left Qazvin early in the summer. Moḥammad Khan Torkmān obtained permission to go to Kashan to raise troops, and join the royal army later. Mostb Khan

Takkalū, with his nephew Moḡtār Sultan, proceeded to their tribal district at Rayy for the same purpose. When the royal army reached the pasture grounds at Mīāna, Ḥamza Mīrzā left the army to make a pilgrimage to the tombs of Shaikh Ṣaḡī and the other Safavid shaikhs at Ardabīl.

Before Ḥamza Mīrzā returned from Ardabīl, Emir Khan marched out from Tabriz to welcome the Shah; with him were the emirs under his command, most of whom were his brothers and other kinsmen, and some twelve thousand men of the Turkman and other tribes. After Ḥamza Mīrzā's return, Emir Khan paid a ceremonial call on him, and then obtained an audience with the Shah through his agency. He was received with marked favor by the Shah. The size and good order of his army, the quasi-royal magnificence of its accoutrements, and the proud bearing of his officers aroused the envy of the other emirs and officers at court—for envy is an emotion from which ambitious men, however high-minded and wise they may be, are not wholly immune. The royal army then proceeded to Tabriz. The inhabitants of Tabriz, great and small, streamed out to greet the Shah, who took up residence in the palace in this, the capital city of his ancestors. Emir Khan acted as host and basked in the sunshine of royal favor, until suddenly he suffered an unexpected reversal of fortune.

On the occasion of the Shah's first expedition to Azerbaijan, when he wintered at Tabriz, Ḥamza Mīrzā was still comparatively young;<sup>83</sup> if Emir Khan or one of the other emirs committed some act that displeased him, he merely noted it and kept silent. Now, however, he was eighteen years old, and had reached the age of maturity. The natural arrogance of youth and the haughtiness deriving from his status as heir-apparent were compounded by his increasing addiction to wine drinking, and he was inclined to fly into a rage at the slightest thing. When the royal army first entered Tabriz, the insolent behavior of certain troublemakers among the *qezelbaş* had angered the prince and made him determined to do away with those concerned. Since Emir Khan had not been involved in these incidents, his record was apparently clean. Ḥamza Mīrzā planned to associate him with himself in all matters, and to carry out his secret plans through his agency. He therefore intensified his efforts to win the allegiance of Emir Khan and those connected with him, and he continued to show him the greatest possible favor.

<sup>83</sup>The Shah's first expedition to Azerbaijan occurred in 987/1579-80; Ḥamza Mīrzā was probably about thirteen years old at the time.

Emir Khan, however, who was a man concerned with the general good,<sup>84</sup> considered it inappropriate to get rid of a number of *qezelbaş* chiefs, each of whom was a senior chief of a major tribe, at a time when the Ottoman sultan was threatening to annex Azerbaijan. He therefore refused to discuss the matter with Ҳамза Мірзә. Not only that, but he took it upon himself to give the prince fatherly advice on the subject of wine drinking, to which the youthful, pleasure-seeking prince was becoming increasingly addicted. Emir Khan considered the practice to be disapproved of by the canon law of Islam, and efforts were constantly being made to prohibit the use of wine altogether. Emir Khan began to criticize the emirs and principal officers of state, whose attitude toward wine drinking was hypocritical. His brothers, sons, and other kinsmen, an insolent lot, were frequently guilty of improper behavior, but the prince would generously overlook their misdemeanors out of his concern to preserve the well-being of the state and the prestige and dignity of Emir Khan.

Emir Khan himself, however, had been guilty of various improper practices. The courtiers present at royal assemblies, all of them ignorant young men who cared nothing for the well-being of the state—men like ʿAlīqolī Beg Fath-oglu and his kinsman Moḥammadī Sārū Sūlag, both *Ostajlūs*, both enrolled among the *moqarrabs* at court, and both inveterate enemies of the Turkmans—began to whisper insinuating remarks against Emir Khan in the ear of the prince as he caroused or lay intoxicated. One of Emir Khan's improper actions which they were able to use against him was his construction, without the Shah's permission, of a fortified tower near his house.

The second charge they brought against him concerned the sounding of golden trumpets, which was the prerogative of the royal family. Despite his marriage alliance to the Safavid royal family, he had not achieved any great renown. So he had obtained some trumpets as part of his military band and had them sounded in frontier areas, in the hope that the enemy would hear of them and that his prestige would be correspondingly increased. This practice had not been stopped by the officials of the royal bandmaster's establishment. Ҳамза Мірзә did not attach any great importance to this accusation.

The third charge was that Emir Khan's brother, Esma'il Khan, who

<sup>84</sup>This has to be taken *cum grano salis*, in view of Emir Khan's behavior in 987/1579-80.

held the post of *širajībāšī* (master of the wine cellar),<sup>85</sup> had levied in Qarābag more than the fees to which he was entitled. The money had been recovered from him by some Qājār junior officers;<sup>86</sup> in retaliation, Esma'il Khan had appropriated the possessions of some retainers of Emāmqolī Khan, the *beglerbeg* of Qarābag, who had gone to Tabriz to present gifts to the Shah. The victims had then protested to Ḥamza Mirzā, who sent envoys to Esma'il Khan and Emir Khan to remind them that Emāmqolī Khan was a distinguished *beglerbeg*, and it was not fitting that his men be seized and their possessions appropriated in this way. The emirs had agreed that the Qājārs should pay back to Esma'il Khan, with interest, the sum they had seized from the revenues of his department.

Emir Khan and Esma'il Khan rejected this agreement, and so Ḥamza Mirzā was forced to appeal to the principal officers of state. The unseemly behavior of the Turkman chiefs eventually exceeded all reasonable bounds. Emir Khan's enemies saw this behavior as constituting an act of rebellion, or at least as intent to commit one. They eventually succeeded in poisoning the prince's mind against Emir Khan. The latter, when he realized the situation, took to staying away from court, thinking in his arrogance that the prince's animosity could do him no harm.

The prince did not want openly to break with Emir Khan, but thought he could achieve his object in a roundabout way. He arranged a big feast in the Meydān-e Šāhebābād, where Emir Khan's harem and citadel were located; there was to be polo and an archery competition. All the *qezelbāš* emirs and notables came to the festival, with the exception of Emir Khan—despite the fact that he lived close by. This resulted in further estrangement between him and the prince.

The month of Moḥarram came. It was the time-honored practice of the Safavid dynasty that on the day of 'Āšūra<sup>87</sup> the Shah, with all the emirs and military commanders, would attend the performance of a passion play celebrating the martyrdom of Ḥoseyn on the field of Karbalā,<sup>88</sup> and the emirs would take part in the mourning ceremonies in the presence of the Shah. This year, these ceremonies took place

<sup>85</sup>See *TM*, pp. 137–38.

<sup>86</sup>*Āqāyān*; see *TM*, p. 118, n.1.

<sup>87</sup>The tenth day of the month of Moḥarram, on which 'Alī's son Ḥoseyn was slain by Omayyad troops in the year 61/680.

<sup>88</sup>There is a verbal pun in the Persian text, which renders Karbalā as *karb o balā*, anguish and calamity.

in the mosque of Ūzūn Ḥasan, which was situated on the northern side of the Meydān-e Şaḥebābād. Emir Khan absented himself from these ceremonies too, but the great emirs, who considered his behavior absolutely disgraceful, sent someone to fetch him. The messenger found a private passion play performance in progress at Emir Khan's house, attended by a large group of Turkmans. Ḥamza Mīrzā was still further infuriated, and in the council of emirs began openly to complain of Emir Khan's conduct.

Qolī Beg, the *qūrčībāšī*, secretly allied himself with Emir Khan, and most of the emirs supported one or the other. The *qūrčībāšī* wanted to heal the breach between Ḥamza Mīrzā and Emir Khan. On behalf of the latter, he begged the prince to end the estrangement by honoring Emir Khan with a visit to his house. The prince agreed to this, and Emir Khan gave a great feast in his honor, exerting himself to the utmost to show courtesies to 'Alīqolī Khan Fath-oḡlū. However, Emir Khan's brothers, sons, and other kinsmen, most of whom had the rank of emir and commanded their own military forces, continued to act in an insolent fashion; they uttered threats (both openly and by allusion) against the prince's close companions, especially the Ostājīlū and Šamlū nobles, who were not innocent of misdemeanors either. The result was that the attempt at a rapprochement was a failure—indeed, it made a final breach more likely.

When the wine had been flowing freely, Šāhroḡ Khan, who had been honored by being selected as the prince's drinking companion, intuitively divined that the cup of the prince's wrath against Emir Khan and his house was running over, and he conspired with others to destroy Emir Khan. He revealed the prince's secret thoughts to the *qūrčībāšī*, and the latter failed to divert the prince from his intention or to persuade him to postpone his plans. Emir Khan and the Turkmans got wind of the plot against them. Assembling in Emir Khan's house, they issued a call for tribal solidarity. Almost the whole tribe, including members of the royal bodyguard, centurions and officers on personal duty to the Shah, gathered there fully armed—about ten thousand men in all.

The Turkman case was that Ḥamza Mīrzā had been turned against them by a number of ignorant people who were in his personal service, and especially 'Alīqolī Fath-oḡlū, Moḥammadi Šarū Sūlag, and Esmā'īlqolī Khan Šamlū. These men, they contended, were not worthy to be in the prince's service. They should be dismissed so that

the anxieties of the Turkmans might be alleviated. The temerity of the Turkmans simply made the prince more determined than ever to destroy them.

First, in order to break the power of Emir Khan, he dismissed him from office and deprived him of his fief at Tabriz. This order was read to the burghers of Tabriz. The people of Tabriz, who had suffered greatly from the exactions of Emir Khan and the Turkmans, welcomed the change; henceforth, Emir Khan did not exist as far as they were concerned. When the steady flow of people from all parts of the province, to his door suddenly stopped, Emir Khan awoke to the realities of a situation he had never even envisaged. He closed the gates of his citadel and looked to his own defense. Muskets and cannon were stationed on the battlements, and a few cannon balls were fired from one of the turrets in the direction of the Meydān-e Şāhebābād and the royal palace. Firing went on for three days. Ḥamza Mīrzā then issued a call to "those who love the Shah." Let those Turkmans who were loyal servants of the Safavid dynasty assemble at the palace; those who decided to stand by Emir Khan could expect nothing more from that dynasty. This call broke the resolution of the Turkmans; company by company they rode to the royal palace and recorded their names among "those who loved the Shah." Finally, Emir Khan sent his own sons and brothers so their names might not be excluded from this list, but he hesitated about going himself. His personal servants plucked up courage and urged him to submit voluntarily, but, not daring to go, he rejected their advice.

The emirs who had assembled at the palace then sent envoys calling on Emir Khan to refrain from defending the citadel and to cease firing muskets and cannon. If he failed to desist, they said, they would be obliged to storm the citadel, and if matters reached that pass, his fate was a foregone conclusion. Emir Khan sent a brusque reply, and Ḥamza Mīrzā ordered all the *qezelbaş* and the people of Tabriz to arm themselves and prepare to storm the citadel that night. Because of Emir Khan's intransigent attitude, his fellow emirs could not approach Ḥamza Mīrzā; they turned to the Shah and asked him to dissuade Ḥamza Mīrzā from assaulting the citadel and shedding blood on the eve of Friday. "If Emir Khan persists in his defiance tomorrow," they said, "we will carry out your commands."

The Shah summoned his son and persuaded him to take no action until the following day. The *qezelbaş* again assembled at the royal

palace, and negotiations were reopened with Emir Khan. Emir Khan, with no choice but to surrender, sent the physician Abu'l-Faṭḥ Tabrīzī, known as Ḥakīm-e Kūček, who was in his personal employ, to announce his intention to come out of the citadel. The *qūrčibāšī* and Šāhroḡ Khan met him at the Masjed-e Šāhī, on Šāhebabād Square, and escorted him to the palace. When he entered the palace, he removed his sword and slung it round his neck. He was taken before Ḥamza Mīrzā, flanked on one side by the *qūrčibāšī* and on the other by Šāhroḡ Khan. When he reached the prince, the latter, in his clemency, at once removed the sword from his neck; Emir Khan, overcome with shame, burst into tears. The prince informed him that his life would be spared, despite all his misdemeanors.

Šāhroḡ Khan was ordered to act as host to Emir Khan at a banquet to be held in his honor that night in the palace. Adham Khan, a Turkman emir, was posted at Emir Khan's house to guard his family. Emir Khan spent the night at the palace and the next day was allotted a suite in the Hašt Behešt building. His property and possessions were confiscated, and a few days later he was sent to the fortress-prison of Qahqaha. He had an *inamorata* named Peerless who he asked be allowed to accompany him to Qahqaha; this request Ḥamza Mīrzā allowed.

ʿAlīqolī Beg Faṭḥ-oḡlū, who had played a leading part in these events, was rewarded by Ḥamza Mīrzā by being promoted to the rank of khan and made governor of Tabriz. As a result, he was regarded with envy by all the emirs. Although his position as the prince's favorite was abhorrent to the great emirs, they were unable to reveal what was in their hearts. Accordingly, they all sought his favor and cultivated friendly relations with him. Since Esmā'ilqolī Khan already held the title of comrade (*yoldaš*), Ḥamza Mīrzā dubbed ʿAlīqolī Khan brother (*qardaš*); Moḥammadī Sārū Sūlag, who was the prince's adviser and was privy to his secret plans, was given the title of confidant (*serdaš*).

The Ostājlı tribe, which had been under a cloud, came back into favor. Large numbers of Ostājlıs gathered at Tabriz and pledged their support to ʿAlīqolī Khan, whom they considered responsible for the revival of their fortunes. The sons, brothers, and followers of Emir Khan, on the other hand, saw no future for themselves at Tabriz now that their enemies, the Ostājlıs, had returned to favor, and they crept away to Iraq.

When this news reached Moḥammad Khan Torkmān at Kashan, he was filled with consternation and anxiety about his own position. Emir Khan's daughter had married Valī Khan Takkalū, and Emir Khan's brothers and kinsmen rallied around the latter at Hamadan. Moḥammad Khan marched from Kashan to join him, and with specious arguments persuaded him to form a Takkalū-Turkman coalition to march on Tabriz and exact vengeance from the enemies of Emir Khan, remove 'Alīqolī Khan Fath-oḡlū and Moḥammadī Sārū Sūlāg from the service of Ḥamza Mirzā, and ravage the Ostājlu tribe.

The Turkman-Takkalū revolt signed the death warrant of Emir Khan, who was executed at Qahqaha. Moḥammad Khan Torkmān then incited Valī Khan to seek satisfaction for Emir Khan's blood. Since Ḥamza Mirzā had assumed the position of de facto ruler of the state, he decided to take action against the rebels. The Ostājlu and Šamlū emirs suggested that the best plan would be to seize control of Moḥammad Khan's base at Kashan, which would inevitably throw his affairs into confusion. It was agreed that Šahverdi Kalīfa Šamlū, who was at Naṭanz, should go to Kashan and take possession of that region. Yūsuf Beg, the son of Moḥammad Khan Torkman, who held the office of *davātdār* of the *dīvān-e a'lā*<sup>89</sup> and who was in charge at Kashan during his father's absence, shut himself up in the citadel and defended himself against Šahverdi Kalīfa. Sultan Ma'šūm Khan came from Sāva and another group came from Qom to assist Yūsuf Beg. Šahverdi Kalīfa was within the city walls and the relief force was outside when a chance musketball killed Yūsuf Beg. Moḥammad Khan became apprehensive and sent his son, Valī Khan, to restore the situation at Kashan.

One day, a group of townspeople of Kashan came out of the city on foot to repel the Turkmans and started plundering their tents. The Turkmans mounted and attacked them, and the Šamlūs went to their assistance. About three hundred citizens of Kashan were killed—fifty of them *seyyeds*. After this, the Šamlūs could not withstand the Turkmans; Šahverdi Kalīfa, unable to capture the citadel, returned to Naṭanz. Further information on the Turkman-Takkalū revolt will be given later.

### *Further Events in Khorasan*

At the beginning of the Year of the Monkey, Moršedqolī Khan sent his brother Ebrahim Khan to Herat. Ebrahim Khan, formerly gov-

<sup>89</sup>I.e., inkhorn holder of the supreme *dīvān*; clearly the office was a sinecure, since its holder was in Kashan! *TM* does not list this particular office.

ernor of Esfarā'īn, had been taken prisoner at the battle of Ġūriān and carried off to Iraq, but had managed to escape and make his way to Khorasan via Ġilān. The purpose of his visit to Herat was to urge 'Alīqolī Khan to proceed to Mašhad, bringing with him 'Abbas Mīrzā, so that Moršedqolī Khan and 'Alīqolī Khan could conduct a joint campaign in the Beštām-Damghan-Astarābād area and bring the whole of Khorasan under their control up to the borders of Iraq.

Some of the senior chiefs of the Šāmlū tribe, who detested the power and influence of Moršedqolī Khan, opposed this proposal. Ebrahim Khan declared that, since 'Abbas Mīrzā's authority was not yet firmly established in Khorasan, it would set everybody's mind at rest if the leading chiefs demonstrated their unity and accord by taking this action, one requiring considerable courage, under the vicegerency of 'Alīqolī Khan, who would have full discretion to settle the affairs of the newly conquered regions in accordance with his judgment. After the successful completion of this operation, the Ostājīlūs would, of course, affirm their allegiance to 'Alīqolī Khan. As discussions dragged on between the Ostājīlūs and the Šāmlūs, troublemakers were active.

Eventually, Moršedqolī Khan decided to visit Herat and use his personal powers of persuasion on 'Alīqolī Khan. He kissed the feet of 'Abbas Mīrzā and was warmly received by 'Alīqolī Khan. The Šāmlūs kept whispering to him that this was a wonderful opportunity to get rid of Moršedqolī Khan, but 'Alīqolī Khan refused to listen to them, not wishing to incur lasting infamy by murdering a man who was his guest. Inevitably, however, some of this talk got back to Moršedqolī Khan and made him apprehensive of the Šāmlū chiefs. One day, a man with a drawn sword entered the public baths to which Moršedqolī Khan had gone and slew one of the bath attendants who resembled him. Moršedqolī's men, suspecting that the attendant had been killed by mistake, rushed into the bathhouse and raised his suspicions. The incident made Moršedqolī Khan even more nervous than before, and he at once left the baths and went to his house. As soon as 'Alīqolī Khan heard the news, he went straight to Moršedqolī Khan and tried to reassure him by expressions of friendship. He attributed the death of the bath attendant as the chance deed of some personal enemy of the latter.

But this incident had completely shattered Moršedqolī Khan's faith in the Šāmlūs, and he decided to leave Herat for Mašhad without

delay. He left his brother, Ebrahim Khan, at Herat. 'Alīqolī Khan was aggrieved by his precipitate departure and showed his displeasure to Ebrahim Khan. This gave troublemakers their chance to widen the breach between Moršedqolī Khan and 'Alīqolī Khan, and shortly afterward Ebrahim Khan, also nervous of Šamlū intentions, fled from Herat to Mašhad. Although Moršedqolī Khan and 'Alīqolī Khan continued to correspond, neither now trusted the other. The Šamlū leaders urged 'Alīqolī Khan to lead a punitive expedition against Moršedqolī Khan, and in the end 'Alīqolī Khan marched out from Herat with the intention of replacing any governors appointed by Moršedqolī Khan of whose loyalty he was doubtful.

It was the firm belief of Moršedqolī Khan that 'Alīqolī Khan's vizier, Kāja Afzal, was the cause of all the trouble, because Kāja Afzal had told 'Alīqolī Khan that Sultan 'Alī Kalīfa, the nephew of Fūlad Kalīfa and governor of Qāyen,<sup>90</sup> was secretly in league with Moršedqolī Khan. 'Alīqolī Khan marched to Qāyen, seized Sultan 'Alī Kalīfa, and confiscated all his possessions. From there, 'Alīqolī Khan marched to Toršīz.<sup>91</sup> He issued a general call to arms to all the emirs of Khorasan, whether appointed by Moršedqolī Khan or not, instructing all who made common cause with 'Abbas Mirzā and his guardian, the governor-general of Khorasan, to join the prince's standard.

For his part, Moršedqolī Khan mobilized his own forces and marched out from Mašhad. But, according to what I have been told by men whose word I trust, he had absolutely no thought of armed conflict; he wanted the dispute to be settled by negotiation in such a way that the mutual suspicions of the two leaders would be removed, and they could meet and pledge their undivided loyalty to 'Abbas Mirzā. None of the chiefs on either side, however, came forward as mediator, and although Moršedqolī Khan invited Kāja Afzal and delegates from the Šamlū chiefs to come and talk, there was no response. Kāja Afzal, afraid to go to Moršedqolī Khan, made no effort to settle the quarrel; on the contrary, he apparently was in league with the calumniators who were intent on destroying Moršedqolī Khan. The two armies therefore confronted each other at the village of Sū-safīd near Toršīz, and envoys passed to and fro between the two camps.

Ebrahim Sultan Šarafīlū, a kinsman of Moršedqolī Khan, arrived in

<sup>90</sup>Southwest of Herat, in the Qohestān district of Khorasan.

<sup>91</sup>Northwest of Qāyen.

response to the latter's call. When he saw that Moršedqolī Khan and the Ostājīlū emirs were camped on their own, apart from the others, to display his pride in his tribe he marched into Moršedqolī Khan's camp in full battle order, with drums beating and colors flying, and Moršedqolī Khan sent some of his men to greet him. The Šamlūs, hearing the drums and seeing cavalry fully armed, thought an attack was imminent and sounded the call. As a precaution, 'Alīqolī Khan mounted and positioned his left, right, and center; Moršedqolī Khan followed suit. At this point, Sultan 'Alī Kāfī, who had been released and pardoned after several days of imprisonment, showed his resentment at the treatment he had received at the hands of 'Alīqolī Khan by deserting him and going over to the enemy camp with all his men. His action, which caused consternation in the Šamlū ranks, raised the morale of the Ostājīlūs correspondingly.

When the fighting started, 'Alīqolī Khan spotted a group of Ostājīlūs among whom he thought Moršedqolī Khan had stationed himself. Abandoning all caution, he led a charge of Šamlūs against the group and scattered it. While he was pursuing the fugitives, Moršedqolī Khan, who was stationed elsewhere on the battlefield, caught sight of 'Abbas Mīrzā's standard and sent a troop of his men in its direction. The Ostājīlūs routed the small band of Šamlūs who were around the prince, and one of Moršedqolī Khan's men, Abū Moslem Khan Čāūšlū, reached the prince's side, seized hold of the reins of his horse, and led him to the Ostājīlū camp. 'Alīqolī Khan, returning from his pursuit of the Ostājīlūs, saw no sign of the troops of his center, or of the prince's parasol. When he heard what had happened, he broke off the engagement and retired to Herat, overcome with remorse and chagrin at his negligence, while Moršedqolī Khan carried 'Abbas Mīrzā off in triumph to Mašhad.

Because the prince had been brought up among the Šamlū tribe since infancy and had developed personal friendships with 'Alīqolī Khan and his men, this turn of events was abhorrent to him. He was comforted, however, by the prospect of visiting the shrine of the Imam 'Alī b. Mūsā al-Rezā at Mašhad. Moršedqolī Khan behaved with great magnanimity toward the Šamlū captives. After the mischiefmakers had been rebuked, the prisoners were released and treated well. Moršedqolī Khan gave orders that, if any of the Šamlūs saw any of his property—be it horse, camel, or weapons—in the hands of his men, the property should be surrendered to him forthwith. The prisoners were then given the choice of returning to Herat or remain-

ing with 'Abbas Mīrzā. Kāja Afzal, the vizier of 'Alīqolī Khan, was appointed vizier to Moršedqolī Khan. Those Šāmlūs who elected to stay with the prince were enrolled in his service—among the *qūrčīs* of his personal bodyguard, as centurions, or as personal attendants. Moršedqolī Khan wrote a friendly letter to 'Alīqolī Khan, still couched in submissive terms, indulging in some friendly protests, and attributing the capture of 'Abbas Mīrzā to the workings of fate.

Kāja Afzal and the Šāmlū officers were not happy at Mašhad, and one by one they drifted back to Herat. Finally, the only Šāmlūs left at Mašhad in the service of 'Abbas Mīrzā were Hoseyn Beg Abdellū, the prince's personal rein holder, who had become separated from his master in the battle at Toršīz, and 'Alīqolī Beg, the son of Shah 'Alī Beg Garāmillū, who had parted company from 'Alīqolī Khan during the flight from Toršīz and made his way back to Mašhad to place himself at the prince's service. Moršedqolī Khan therefore appointed officers to form a royal retinue for 'Abbas Mīrzā, and constituted himself his *vaktl* and guardian. As a result, his power in Khorasan was greater than before.

*Events in Azerbaijan, 'Osmān Pasha's Expedition to Tabriz, and His Subsequent Capture of That City and Devastation of the Surrounding Area.*

The occupation of Erīvān by Farhād Pasha has already been reported. 'Osmān Pasha left Šīrvān and Šakkī in the hands of his officers and went to Istanbul, where the Ottoman Sultan made him grand vizier and commander in chief of an army, with orders to conquer the whole of Azerbaijan, if not Iraq. The spring of the Year of the Fowl (993/1585) found 'Osmān Pasha at Erīvān and Ḥamza Mīrzā at Tabriz, as usual preoccupied with carousing and wenching. Ḥamza Mīrzā had also fallen in love with a boy named Šeyṭān, the son of a blacksmith, whom 'Alīqolī Khan Fath-oḡlū had brought from Isfahan. When the weather turned hot and the plains became carpeted with poppies, the court moved to its summer quarters at Aškanbar and Kalanbar, and from there to Bāzār Čay. At Saḡrī Bolāḡī, Moḥammad Khan Toḡmāq, who had been pushed out of the province of Čokūr-e Sa'd by the Ottomans and had been wandering around bereft of men and equipment ever since, joined the royal camp. He was fitted out with troops and received in audience by the Shah.

The court was shaken out of its complacency by the news of the

approach of 'Osmān Pasha. Mobilization orders were hastily issued to the troops of Fārs, Iraq, and Kerman. It was Ḥamza Mirzā's secret desire that the *qezelbaş*, under his leadership, should revenge the defeats of previous years. He wrote conciliatory letters to Moḥammad Khan, Moṣṭb Khan, and all the Turkman and Takkalū emirs reminding them that the *qezelbaş* tribes were the faithful Sufis of the Safavid house, and that to lose one's life in the service of one's benefactor was the ultimate degree of devotion. "Emir Khan," said Ḥamza Mirzā, "departed from the path of devotion; he was guilty of certain acts which angered me and necessitated his execution. But no one else was involved in these acts, and I have absolutely no quarrel with the rest of the Turkman emirs and *gāzis*. Adḥām Khan Torkmān, one of the leading emirs of that tribe, holds an honored place in my service. Purge your mind of seditious thoughts and be not afraid, for such behavior is not compatible with professions of selfless and devoted service.

"Furthermore, our enemies are at hand ready to conquer the realm of Iran and destroy the *qezelbaş* tribes. Even now they are making for Tabriz, the burial ground of the *qezelbaş* for a hundred years,<sup>92</sup> and the seat of Persian kings. Act wisely, with an eye to the future, and united in true devotion and service to the state, come to Tabriz with your men ready for action. Do not sully your record of a hundred years of devoted service by acts of sedition. Concentrate on one thing and one thing only, namely, fighting valiantly by the side of your prince. After the enemy has been repulsed, I will make every effort to fulfill whatever desires any individual among you may have. It is obvious that if Tabriz and the province of Azerbaijan, which is the most important province in Iran and its prime recruiting ground, were to fall into Ottoman hands, this would constitute a major blow to the whole state and would seriously affect the other provinces. I do not need to tell you what the state of the *qezelbaş* would be then."

After dispatching these letters, Ḥamza Mirzā waited for a month at Tabriz to see whether 'Osmān Pasha might be making for Qarābag. When it became clear that Tabriz was his objective, the emirs assembled there held a council of war. A number of experienced advisers were of the opinion that they should use the same tactics as in the time of Shah Tahmasp: all civilians should be evacuated from the city of Tabriz and the route by which the enemy would approach it and

<sup>92</sup>A pardonable exaggeration on the part of Ḥamza Mirzā; it was 86 lunar or 84 solar years since the coronation of Shah Esma'il I at Tabriz in 1501.

sent to Qarājadāg, where there were some strongly fortified places, and no food supplies should be left in the city. Until the Takkalū and Turkman emirs arrived they should fight a delaying action, blocking the roads to prevent any food supplies from reaching the Ottomans and the Ottomans from sending out forage parties. Once the other emirs arrived, they could give battle to the Ottomans on a field of their choice. The more impetuous elements rejected this advice: there were one hundred thousand souls in Tabriz, they said, of whom at least half were lusty, serviceable lads who would fight for their families and homes. The streets must be barricaded, and the inhabitants must fight on the barricades and prevent the enemy from entering the city. While the populace was fighting the Ottomans within the city, the *qezelbaş* would engage them outside.

The majority supported the latter view. Some of the wilder elements at Tabriz, who were always at Ḥamza Mirzā's side flattering him, uttered empty boasts and refused to allow the city to be evacuated. Since everyone considered this fatal decision to be the correct one, the people were allowed to stay. Ḥamza Mirzā himself addressed the notables of Tabriz, urging them to fight like men against the enemy, and to protect their children, their dependents, and their property. He gave orders that, since the evacuation of families would cause confusion in the city, no families were to leave. "My men and I," he said, "will be engaging the enemy outside the walls, and we will not allow any harm to come to your families." Ḥamza Mirzā ordered to the city a few of the emirs, in particular Pīr Ğeyb Khan Ostājlu, to organize the barricading of the streets in cooperation with Ḥoseyn Qolī Sultan, the brother of 'Alīqolī Khan, who was acting in his place as governor of the city and defender of the realm. The townspeople were urged to man the barricades, to ward off any assailants, to prevent anyone from taking his family out of the city, and, if anyone succeeded in doing so, to punish the master of the house and plunder his possessions.

The prince's orders raised the morale of the townspeople of Tabriz to some extent, and they set to work with a will to build barricades in the streets, dividing up the city by wards for this purpose. A local hero was placed in charge of each district, and a *qezelbaş* was allocated to each barricade with a number of reliable men. But these measures were to prove no more effective than trying to dam the course of a torrent with brushwood.

As the reader will know, Tabriz had for long been the capital of Iran; it possessed fine buildings such as mosques, *madrasas*, and various pious foundations which the rulers, viziers, and governors of the city had over the years constructed. Flourishing villages, fields, and estates were held in mortmain for the benefit of these institutions, and pleasant gardens had come into being around them. Adequately to describe the prosperity of the city is beyond the scope of my pen. The townspeople displayed such rivalry in the building and beautifying of their houses that the home of the meanest bazaar dweller was a worthy place for a mighty emir to spend the night.

During the reign of Shah Tahmasp, when Sultan Sülaymân invaded Iran on several occasions, the people of Tabriz, who were noted for the strength of their Shi'ite convictions and their devotion to the Safavid house, performed valiant deeds on behalf of the Safavid dynasty. For this reason, Shah Tahmasp regarded the people of Tabriz with special affection. Since the majority of the citizens were merchants, artisans, and craftsmen, he waived the craft tax and absolved them from *dīwan* dues. The Shah's concern for these classes of society was such that he ordained that a *qāzī-ye aḥdās* (judge with jurisdiction in respect of the night watch) be appointed; that the *dārūgas* should conduct their cases in the presence of the *qāzī-ye aḥdās*, and that persons found guilty should be subject to the penalties prescribed by religious law and should not be fined.

After a long period of peace, the prosperity of the city of Tabriz had reached a pitch unequalled in the Islamic world. Such was the city now to be subjected to rapine and plunder; those of its inhabitants who survived the sword fled from their homes, and men of substance were brought low, in accordance with God's word: "Surely kings, when they enter a country, despoil it, and turn the highest of its people into the lowest. And this they will do."<sup>95</sup>

In Azerbaijan, the Shah and Ḥamza Mirzā waited in vain for a sign of the *qezelbaş*, but none came, either from the Takkalū and Turkman tribes they had tried to conciliate, or from the armies of Fārs, Iraq, and Kerman. Sultan Moḥammad Shah, with the baggage, marched toward Üzümdel and Dezmār; Ḥamza Mirzā, with a small force consisting of emirs, principal officers of state, *qūrčīs*, and personal retainers of the royal family, moved off in a different direction, with the intention of giving battle to the Ottomans. The *qūrčībaş*, with a small force of *qūrčīs*, remained with the Shah.

<sup>95</sup>Koran, 27:35.

Ḥamza Mirzā made for Tabriz from Marand, keeping to the mountains all the way, and watching the huge Ottoman army advancing from Taşūj.<sup>94</sup> He hoped for an opportunity to attack them and retreat into the mountains if he and his men appeared in danger of being overwhelmed. When the Ottomans saw the *qezelbaş* force, several regiments, contrary to the usual Ottoman practice, came out from behind the transport wagons and charged the *qezelbaş*. After inflicting heavy casualties on the Ottomans, the *qezelbaş*, following orders from Ḥamza Mirzā, fell back on both flanks, still fighting, and suffering some casualties in the process. In view of the immense size of the Ottoman army and the fact that Ḥamza Mirzā had less than twelve thousand men with him in all, he considered a pitched battle with the Ottomans an impossibility, and 'Osmān Pasha advanced steadily until he reached Šūrāb, just outside Tabriz.

The people of Tabriz were filled with fear at the size of the Ottoman army. After several assaults, the Ottomans reached the barricades in the vicinity of the royal palace. There was some brief resistance before the Ottomans smashed down the barricades with cannon and mortar fire and reached the Meydān-e Şahebābād. Civilians and military alike realized that further resistance was impossible; their scattered forces were unable to regroup anywhere to make a stand. Hoşeynqolī Sultan and Pīr Ğeyb Khan, with the rest of the *qezelbaş*, left the city that night and rejoined the royal camp. The people of Tabriz, deprived of *qezelbaş* support, sent a delegation to 'Osmān Pasha consisting of Kāmran Beg Owḥadī, who was *qāzī*, and Mowlānā Moḥammad 'Alī, the son of Mowlānā 'Enāyat, who was the *moftī* and *şeyḫ al-eslām*, to beg him to grant them security of life and property. 'Osmān Pasha upbraided them, but since he had seen much of the fighting qualities of the Tabrizīs, he considered it more diplomatic to adopt a conciliatory policy. He promised them quarter, said that henceforth they should consider themselves subjects of the Ottoman sultan. He ordered them to return to the city and report to their fellows what they had seen and heard.

Men of intelligence realized, however, that the Ottomans had rancor in their hearts against the Tabrizīs and, because of the difference of religious faith, would not mix amicably with them. The Tabrizīs began to bury their money and belongings in cellars, secret hiding places, and pits, and to slip out of the city at night with their families, in twos and threes, on foot and on horseback. If they took any money

<sup>94</sup>On the north shore of Lake Orūmiya (Reżā'īya).

with them, they were robbed and stripped by robbers on the way. 'Osmān Pasha entered the city, but finding the palace unsuitable for fortification, moved his forces from Šūrāb to Čarandāb, on the south side of the city, and laid the foundations of a fort there. The construction work, divided up among his men, was completed in forty days, despite harrying attacks both by day and by night by *qezelbaş* who had retired to Mount Sorķāb. The *qezelbaş* were not able to form an accurate estimate of the size of the Ottoman army. The Ottomans completed the fort according to plan, stocked it with provisions, and equipped it with siege guns and mortars. The eunuch Ja'far Pasha was appointed commandant of the fort and governor of Tabriz.

During the construction of the fort, 'Osmān Pasha permitted a general massacre to be perpetrated in Tabriz. The reason given for this was the lack of cooperation on the part of the townspeople. At night, ruffians from the city would creep into Ottoman tents, make off with anything of value they could find, and if they got the opportunity, kill the inmates. In addition, the townspeople would go to the fort by night and tear down what had been built during the day. On one occasion, the bath attendants at some public baths in the backstreets murdered an Ottoman soldier and threw his body down a well. This incident finally broke 'Osmān Pasha's patience, and he burst out in anger: "The Tabrizis are a seditious lot and all deserve to be killed!"

The Ottomans slew anyone they saw in the streets, so the citizens hid themselves as best they could. The Ottomans then started on the houses, slaying all they came across and plundering the contents of the houses; the women and children they took captive. A number of people who had the ear of 'Osmān Pasha sent to him and begged him to desist from this massacre. The Pasha called off his troops at nightfall, and the survivors left their belongings and fled from the city during the night. Enormous quantities of booty fell into the hands of the Ottomans. They were so assiduous in their search that they even extracted the treasures which had been hidden in wells, sometimes as much as twenty meters deep, on top of which had been piled rubble from ruined houses and walls.

This deed proved to be unlucky for the Pasha; in accordance with the tradition "God will not show mercy to him who refuses to show mercy to his fellow-men," the sighs and groans of the victims, and of Shi'ites of the House of the Prophet, caused the divine wrath to be

visited upon the Pasha. He died of quinsy without any sign of previous illness. During the forty or fifty days of the Ottoman occupation of Tabriz, in addition to a number of minor clashes in the streets, there were three major engagements between the *qezelbaş* and the Ottoman forces, and on each of these occasions the *qezelbaş* were victorious.

**The Three Engagements between Qezelbaş and Ottoman Forces; The First Battle, in Which the Qezelbaş Were under the Command of the Qūrčibāši, Qolī Beg**

When the *qezelbaş* abandoned the defense of Tabriz, Ḥamza Mīrẓā rejoined the Shah at his camp at Ūzūmdel. He took counsel with Qolī Beg Afšār, an officer of sound judgment, and they admitted that it had been a mistake not to evacuate the city. Some advisers were now of the opinion that, since the city was under Ottoman occupation and the inhabitants dispersed, and in view of the shortage of regular and auxiliary forces and the numerical superiority of the enemy, no action should be taken until the Ottomans had completed the citadel and retired. As they retired, they should be kept under close observation and every opportunity of harassing them should be exploited. After they had retreated from Persian territory, an attack should be launched on the citadel at Tabriz.

The hot-tempered and impulsive Ḥamza Mīrẓā, however, could not bear the thought of inaction while the Ottomans quietly completed the construction of the citadel. He wanted to lead his forces against them in person, trusting in the Word of God, "How many a small party has triumphed over a large party, through the will of God!"<sup>95</sup> The *qūrčibāši* and some of the other senior emirs were reluctant to allow the prince to expose himself by leading the attack in person. The *qūrčibāši* proposed that he should lead the first attack and test his forces; if the results were satisfactory, the prince should lead the attack on another occasion. If his men were defeated, the prince's servants would bear the blame and not the prince himself. This plan was agreed to, and the *qezelbaş* moved to Darra-ye Nahang, four *farsakhs* from Tabriz, and camped there. The prince appointed the *qūrčibāši* commander of the assault force, and Moḥammadi Khan Tokmāq remained with the prince.

The *qūrčibāši* sent men ahead as skirmishers, and they crossed

<sup>95</sup>Korah, 2:250.

the Fahvasfanj River, which lies to the south of the city on the Iraq road, and came in sight of the Ottomans as they climbed the far bank. 'Osmān Pasha ordered Jegāl-oglu, the most valiant Ottoman commander at that time, to attack them. Jegāl-oglu, who had a low opinion of the *qezelbaş* and moreover could not see the *qezelbaş* center, which was still crossing the river, and thought that the skirmishers were the center, thought it safe to leave his artillery and gun carriages and to charge the enemy. At that point the main *qezelbaş* force breasted the far bank of the river and charged the Ottoman center at full gallop; some ten thousand Ottomans were killed in this single charge.

The Ottomans broke and fled; some men of note were taken prisoner by the *qezelbaş*, and Jegāl-oglu leapt on to a racing mare, which he kept ready for just such an emergency, and left the field. A *qezelbaş* trooper, Kūr Seyyedī Keneslū, claimed to have wounded Jegāl-oglu with a spear thrust, but this was not verified. 'Osmān Pasha, receiving reports of the astonishing prowess of the *qezelbaş*, kept on sending reinforcements; but the *qūrčibāšī* wisely withdrew his men before these could reach the scene. That night, the *qezelbaş* camped on the banks of the river. The following day they returned to camp to display the heads of the Ottoman dead and the weapons and prisoners they had taken. Some townspeople from Tabriz who had escaped from the city and reached the royal camp reported that they had heard this defeat had made the Ottomans take the *qezelbaş* more seriously, and that 'Osmān Pasha had reprimanded Jegāl-oglu and accused him of cowardice and poor tactics.

### **The Second and Third Battles, in Which the Qezelbaş Were Led by Ḥamza Mīrzā**

After a breathing space of four or five days, Ḥamza Mīrzā led the *qezelbaş*, numbering ten to twelve thousand men, in person in a further attack against the Ottomans. This time, 'Osmān Pasha sent against them Morād Pasha, the *beglerbeg* of Qarāmān, and Moḥammad Pasha, the *beglerbeg* of Dīār Bakr, with the army of Anatolia. The skirmishers from both armies clashed on the banks of the Fahvasfanj River, and the fighting went on all day, with charge and countercharge. The *qūrčibāšī* and the senior emirs tried to restrain Ḥamza Mīrzā, but in vain, and he led his troop of young heroes against the Ottomans, inflicting heavy casualties. The prince, set on the destruction of the enemy, refused to break off the action at night-

fall; on the Ottoman side, the pashas stood their ground, and lighted torches.

At this point, Ḥamza Mīrzā ordered Šāhroḡ Khan, who was on the Safavid left, to detach himself from the main body and attack the Ottoman right. Šāhroḡ led off his men, who included Zu'l-Qadars, and men from Qarāja-dāḡ and the Šeykāvand tribes. As they crossed the river, they outflanked the Ottoman center. The Ottoman center, hearing the sound of fifes at its rear and simultaneously faced by a frontal attack by Ḥamza Mīrzā, broke up in confusion. The two pashas, who had tried unsuccessfully to rally their men, were taken prisoner. Since Moḥammad Pasha was severely wounded and unlikely to live, he was decapitated. Morād Pasha, who had been taken prisoner by 'Alī Beg Sams al-Dīnlū, and the other prisoners, the most important of whom was Yūsuf Aqa, the Sultan's chief taster (*čašni-ḡrbāšī*), were led before the prince. The *qezelbāš* pursued the Ottomans all the way back to their camp at Čarandāb, and actually captured some of them among their own tents.

Since it was by now pitch dark, the *qezelbāš* returned to their camp. The following day was devoted to displaying the heads of the enemy dead and the captured weapons, and to rewarding those who had distinguished themselves by their gallantry. Morād Pasha and a few other captives of special note were sent on to the Shah's camp, whence they were taken to Qahqaha. For a few days, the *qezelbāš* rested their horses near the Fahvasfanj River, and then again prepared for battle. 'Oṣmān Pasha ordered his main force of some forty or fifty thousand men to mount guard on their camp and not to stir from it, since he was impressed by the amount of damage Ḥamza Mīrzā had managed to inflict on him with such a small body of men. However, his resources in men were still such that he could maintain a force of this size in battle readiness, and at the same time proceed with the construction of the citadel.

When the *qezelbāš* realized that 'Oṣmān Pasha did not intend to commit his forces to a major engagement, they decided on a policy of hit-and-run raids in order to give the Ottoman forces no respite. Their plan was to attack any Ottoman group which was prepared to give battle and, with luck, to break through their lines into the Ottoman camp without drawing rein, to continue fighting as long as they appeared to hold the advantage, and then to withdraw. With this resolve, the *qezelbāš* standards moved forward, with the royal para-

sol in the center. When the Safavid skirmishers reached the Ottoman lines, those who had been ordered to guard the camp maintained their positions and did not advance; the *qezelbaş* advanced with extreme caution, suspecting a trap and maintaining a guard on all sides. Night came without an engagement, and the *qezelbaş* camped on the spot.

The prince gave orders that a close guard was to be mounted all night; toward dawn, they would launch an assault and inflict as much damage on the enemy as possible before he could bring all his forces to bear. During the night, a daring *gāzi* patrol penetrated the Ottoman lines and brought back a few prisoners from one of the enemy tents. They were immediately interrogated by the prince as to why the Ottomans had refused to give battle that day. They were only ordinary soldiers, with not much idea of the Ottoman commander's battle plans, but they declared that the latter had held several secret sessions with his staff officers, discussing plans for an Ottoman withdrawal, and that the men had received no orders other than to maintain a careful watch on the camp. At that moment, fires suddenly flared up all over the Ottoman camp. Old soldiers said that this was a sign that the enemy was about to strike camp, and that each man was burning the stocks of firewood he had accumulated in his tent. This seemed to corroborate what the prisoners had said.

About midnight, a Tabrizi made his way to the Safavid lines from the Ottoman camp, where he had been well treated by an Ottoman nobleman, who had protected him from being molested by the soldiery. He brought the news that 'Osmān Pasha had been stricken by quinsy two days previously and had not stirred from his tent, but had died the previous night, the news being withheld from the men the following day. Jegāl-oğlū had assumed command, and had called together all the pashas and other senior officers at the end of the day and asked their advice on how to proceed.

There had been a unanimous vote in favor of withdrawing from Iran, and the plan was to strike camp in the morning. However, it was only a few days since Ja'far Pasha had been sent to the citadel with orders to lay in a year's supplies; some of the pashas pointed out that, since this task had not been completed, the *qezelbaş* would take the citadel with ease once the main army had left. Why should the garrison, numbering several thousand men, be left to their fate? Jegāl-oğlū had given Ja'far Pasha the choice of staying or leaving.

The latter had replied that, if he had not occupied the citadel, he would have left with the main army; now that he was in possession of the citadel, however, it would be a blow to the fortunes of their sultan if he were to abandon the citadel just because 'Oṣmān Pasha had died. "I will place myself in God's hands," he said; "do you strike camp. Whatever happens is God's will."

The Ottoman nobleman, said the Tabrīzī, had returned to his tent direct from the council of war and had recounted to him what had taken place there. He had said, "We march in the morning. Since the *qezelbāš* are close at hand, there will probably be a fierce battle, and you will lose your life in the process. It is still dark. If you can get yourself to the *qezelbāš* camp, then go." "He then," said the Tabrīzī, "gave me a few men as an escort through the Ottoman lines, and they turned back only when they could see the dark mass of the *qezelbāš* guard patrols." The Tabrīzī gave it as his opinion that the Ottomans had been shaken by the death of 'Oṣmān Pasha, and by the bravery and temerity of Ḥamza Mīrzā and the *qezelbāš*. He thought it unlikely that the Janissaries and others detailed to garrison the citadel would agree to stay; and, if they refused to stay, Ja'far Pasha would be forced to leave. This was a real possibility, and was much to be desired.

This news gladdened the hearts of the *qezelbāš*. Despite the disparity in numbers, they prepared to attack in the morning. Jegal-oḡlū marched off, with a strong vanguard and rear guard. The Safavid skirmishers passed Čarandāb, the site of the Ottoman camp, and made contact with the Ottomans near Šanb-e Ġazān. Ḥamza Mīrzā led the main Safavid force forward from Čarandāb, urging his men on to battle, and they drove the Ottomans back among their gun carriages, camels, and baggage.

There is little doubt that, had the strength of the *qezelbāš* been slightly greater, and had they fought with spirit, they might have inflicted a major defeat on the Ottomans on the day 'Oṣmān Pasha died and the Ottoman army was without a leader. This did not happen for several reasons: first, the *qezelbāš* were few in number, and the Ottomans knew that Ḥamza Mīrzā did not have more than ten or twelve thousand men. In addition, they knew of the disunity among the emīrs, and that most of the emīrs were at odds with 'Alīqolī Khan Fath-oḡlū Ostājīlū and envied him because he was the prince's favorite. They did not want his friends to obtain influence among the

*qezelbaş* and win the kudos of victory. Second, when the *qezelbaş*, with scant ceremony, had driven the Ottomans back among their own baggage, they had turned to looting. Looting, of course, is second nature to any soldier, and these greedy fellows, showing lamentable lack of zeal, had stopped fighting and devoted all their energies to carrying away whatever they had laid their hands on among the baggage camels and the stores. Gradually, Ḥamza Mīrẓā's forces had dwindled, and the impetus they had built up dissipated. Third, Jegal-oglu, who had marched about two miles from Ćarandāb to Šanb-e Ćāzān, when he saw his rear guard thrown into confusion and in danger of being scattered, decided to pitch camp where he was. He made a laager by placing the gun carriages on either flank, and behind them he stationed the Janissaries.

The Ottomans, seeing no further activity from the direction of the *qezelbaş*, rallied. Ḥamza Mīrẓā, despite the fact that a considerable proportion of his forces was scattered, wanted to stake all on a desperate attack with the men he still had with him. But the emirs considered it madness to attack the laager, and held his horse to prevent him from doing so. The prince, realizing that their motive was to protect his person, agreed to break off the action, and camped at Ćarandāb. In this action, although the *qezelbaş* obtained fewer enemy heads and weapons, they captured greater quantities of booty.

When the Ottomans marched from Šanb-e Ćāzān, they were harried at every stage as far as Țasūj by Ḥamza Mīrẓā, who attacked them whenever it appeared advantageous to do so, his men bringing back enemy heads and weapons. At Māyān, a considerable battle was fought. Esmā'īlqolī Khan and the Šāmlūs launched an attack but were repulsed by the Ottomans. As luck would have it, that part of the plain had been irrigated, and the Šāmlūs' horses sank up to their chests in the mud. If help had not arrived quickly, the Šāmlūs would have been completely wiped out; but Pīr Ćeyb Khan Ostājlu, who was ahead with the skirmishers, came to their rescue and drove the Ottomans off. As it was, Esmā'īlqolī Khan's brother and a number of other Šāmlūs were killed. From among the prince's own personal retainers, Shah Ḥoseyn Beg, the son of Zeynal Beg the *šarbatdār*,<sup>96</sup> and Qūr Koms Khan the director of the arsenal (*jabbādār*), the son of Dīv Sultan Zu'l-Qadar, both of whom were enrolled among the *moqarrabs*,<sup>97</sup> lost their lives.

<sup>96</sup>The official in charge of sherbets, wines, and other drinks.

<sup>97</sup>The *jabbādārbaşı* is listed by TM (p. 56) among the *moqarrab al-ḥaqāns*.

In short, this action was a failure. ‘Alīqolī Khan Faṭḥ-oḡlū, consumed by the jealousy and envy holders of high office customarily feel toward one another, started grumbling at Pīr Ğeyb Khan: “Why did you go to the assistance of the Šāmlūs?” he asked. “Why did you not leave them to be disgraced among their peers?” When one gets squabbling like this among the army commanders, it is not difficult to surmise how effective their conduct of operations will be. Ḥamza Mīrzā abandoned the pursuit of the Ottomans at ʾTaṣūj. He was not guilty of any shortcoming in these operations; indeed, for fourteen days he had not taken off his jerkin and armor, but was in the saddle, pursuing the enemy, from morning to night. But the enemy superiority in numbers was too great. As for the conduct of the *qezelbāš*, who were too short-sighted even to forget their differences in face of their common enemy, what am I to say?

Ḥamza Mīrzā, with the intention of capturing the citadel, returned to Tabriz and camped at Šanb-e Ğāzān. The Shah meanwhile marched back to the city from Kamar Darra with the baggage train and made his headquarters at the house of the *šadr*, Mīr Asadollāh Šūštārī. The emirs and principal officers of state found quarters where they could in the ruined city. The author was present in the royal camp. When I walked through the city, an astonishing sight met my eye. All the houses, formerly decorated with gold and lapis lazuli, were in ruins; their carved and decorated doors and windows had been ripped off and used as firewood. All the trees in the parks and gardens had been cut down to provide a year’s supply of fuel for the citadel. Of all the thousands of houses, scarcely one middle-class residence remained unscathed. All the shops, two-storied tile factories, and bathhouses had similarly been destroyed. The corpses of the townspeople still lay where they had fallen, in the streets, bazaars, and shops. The city presented a picture of total desolation.

Mīr Ja’far, the son of Mīr Rāstī the *moḡtaseb al-mamālek*,<sup>98</sup> was ordered by the Shah and Ḥamza Mīrzā to arrange the burial of the dead and to clear the streets of dung and the corpses of animals which had died because of lack of food. The citizens of Tabriz, who had dispersed to the villages and fields, began to trickle back into the city. They found their homes in ruins, and no sign of money and belongings they had hidden away. Both civilians and military cooperated to make the city fit for habitation again, and the Shah spent the winter at Tabriz.

<sup>98</sup>For the duties of this official, see *TM*, p. 83.

### The Siege of the Citadel at Tabriz

The emirs began to construct breastworks around the citadel; on the east side, the direction of the Meydān-e Şāhebābād and the Mosque of Ūzūn Ḥasan, the work was allocated to Ḥamza Mīrzā and his personal retainers, including 'Alīqolī Khan Fath-oglu, and to the Tabriz auxiliaries; the construction of breastworks on the southern side, the direction of the Sanjārān<sup>99</sup> and Deljūya districts, was allocated to the *qūrčībāš* and his *qūrčīs*, and to various emirs. Other sections were allocated to Šāhroḡ Khan and the Zu'l-Qadar tribe, and to Moḥammadī Khan Toḡmāq, the officers under the command of Imām-qolī Qājār, and the men of Qarābāg. But because of their shortage of men, the *qezelbāš* were unable to construct siege works on two sides, namely, the west and the north. It was hoped that the arrival of the Takkalū and Turkman troops, so long awaited, would enable these gaps to be filled. A levy of men with spades and pick-axes was made throughout Azerbaijan, and siege guns were cast under the supervision of Morād Beg the *tūpčībāš* (commander in chief of artillery). The mosque of Ūzūn Ḥasan was chosen as the starting point of a mine, and sappers started work.

A series of misfortunes, however befell the royal army during the siege operations, and lowered the morale of the *qezelbāš*. The first of these was the capture of Šāhroḡ Khan the *mohrdār* (keeper of the seal), a leading Zu'l-Qadar emir. Šāhroḡ Khan, a valiant officer, could not brook the presence of Ja'far Pasha, a eunuch whose responsibility was supervising the women of the harem, in the royal palace and the Hašt Behešt building at Tabriz, the seat of the *qezelbāš* for a hundred years; nor could he tolerate his having had the *koṭba* read in the name of the Ottoman sultan. He vowed he would not sleep until the citadel was taken. Such was his zeal that he threw all caution to the winds; by the end of the first week of the siege, he had carried his breastwork forward as far as a house adjacent to the wall of the fort.

Ḥamza Mīrzā disapproved of his rash behavior, and twice sent couriers recalling him from this exposed position, and exhorting him to carry his breastworks forward step by step, and only after making sure that his rear was secure and he was covered by musket fire. Šāhroḡ Khan replied that what the prince said was correct, and his orders must be followed, but now that he had got so far, he considered it inappropriate to withdraw: within the next few days, he would either achieve his objective or die in the attempt.

<sup>99</sup>See *Nozhat al-Qolub*, p. 79.

The following day, Ḥamza Mīrzā sent Pīrī Beg Šāmlū, the *ešik-āqāsibāši*, to counsel him to leave his forward station. While they were still arguing, the Ottomans made a sudden sally; most of the guards on night watch had gone off duty and the daytime guards had not yet come. A group of Janissaries sealed off the street from which *qezelbāš* reinforcements might have come with musket fire; another group surrounded the house and opened fire against the doors and windows, eventually forcing their way into the house. Šāhroḡ Khan, his son Abu'l-Qāsem Sultan, known as Zahr-e mār (snake's poison), Pīrī Beg the *ešik-āqāsibāši*, and a number of others put up a brave resistance. Šāhroḡ Khan was severely wounded and taken prisoner, and the others were killed.

By the time the *qezelbāš* counterattacks came, the Ottomans had made off with Šāhroḡ Khan into the citadel. The defenders were exultant, and the besiegers correspondingly dismayed. Ḥamza Mīrzā's comment was that, if anyone behaved in a headstrong manner and refused to listen to his master and benefactor, he would inevitably regret it. However, because Šāhroḡ Khan had striven mightily in the cause of religion and the state, the office of keeper of the seal was conferred on his son, Salmās Khan, and another son, Ṭahmāspqolī Sultan, received the office formerly held by his brother Abu'l-Qāsem Sultan. Reżāqolī Beg, a young and handsome officer, was made *ešik-āqāsibāši* in place of his father, Pīrī Beg. The Zu'l-Qadar troops retained their station at the fatal breastwork, but were unable to achieve anything more than holding their position.

The second misfortune to strike the besiegers was the loss of one of their best siege guns, a famous piece dating from the time of Shah Tahmasp, which hurled a ball weighing fifteen *man*.<sup>100</sup> This gun had been playing on one of the southern towers of the citadel and had demolished about half of it. The Ottomans made a daytime sortie against the gun, scattered its crew with musket fire, tied ropes to the wheels of the cannon, and dragged it off into the fort before anyone could stop them.

The third misfortune was the delay in the casting of new siege guns. It had taken two months to assemble the necessary materials and personnel. Because of the severe cold and the lack of sunshine, the mold did not set properly and retained some moisture. When the molten brass was taken from the furnace and poured into the mold,

<sup>100</sup>About 97.5 lbs.

it boiled up over the sides and was spilled in all directions. Ḥamza Mīrzā was nearly injured by the molten metal, and several of his close companions were burned. So, after two months of waiting, they still had no cannon. After this debacle, Barḡordār Beg, the son of Ḥeydar Beg Anīs, was placed in charge of the casting operations. The new commander in chief of artillery collected the necessary materials in about six weeks; and in the presence of a specially convened royal assembly, at an hour judged propitious by the astrologers, he cast a large siege gun that hurled a ball weighing twenty-five *man*. The gun was transported to the breastwork where Ḥamza Mīrzā was in charge, and opened fire on the fort.

Meanwhile the mining operations were being pushed ahead. The experts judged that the tunnel now extended beneath the walls of the citadel, and one night about three hundred men were sent down the tunnel to dig an exit shaft inside the fort. When they emerged into the open air they were to sound their trumpets, and this would be the signal for a general assault from the breastworks. But when the sappers opened the end of the tunnel they found that their calculations had been wrong; they had emerged in Šīr Ḥājjī district, and several days more work was required to take them within the walls of the fort. It was agreed to postpone this work to a more appropriate time.

For the moment, all action was postponed as a result of the defection to the Ottomans of the *qūrčībāši*, Qolī Beg Afšār, one of the most important of the principal officers of state, and of his nephew, Jabbār qolī Beg, who was the *qūrčībāši* of Ḥamza Mīrzā. Qolī Beg the *qūrčībāši*, with Moḥammad Khan and the other conspirators, had been involved in the murder of Ḥamza Mīrzā's mother, Mahd-e 'Olyā, in the assassination of Mīrzā Salmān, and in other actions which had been abhorrent to the prince. The prince had always had the intention of taking revenge on these men when opportunity offered, but the Ottoman invasion had forced him to dissimulate and to postpone any action against them. The *qūrčībāši*, not being a fool, knew what was in the prince's mind, and consequently was always fearful of what he might do; for his part, the prince constantly regarded him with suspicion.

At this juncture, Moḥammad Khan and Valī Khan, who had banded together to seek revenge for the execution of Emir Khan, had moved their forces close to Tabriz and adopted a rebellious posture. Ḥamza

Mīrzā knew that, although the *qūrčībāšī* was the most important of the principal officers of state, he was secretly in sympathy with the rebels. If they were to meet, all sorts of mischief might result. 'Alīqolī Khan Faṭḥ-oḡlū and Moḥammadi Sārū Sūlāḡ, who had been primarily responsible for getting Emir Khan executed, now urged upon the prince the necessity of getting rid of the *qūrčībāšī* before he could make contact with the rebels. Once they joined forces, they said, they would be able to do anything they wished. The prince accordingly decided to get rid of the *qūrčībāšī*. Ṭahmāspqolī Sultan Arešlū Afšār, the son of Emir Ašlān Khan, who had just arrived at court with three hundred men of the Arešlū clan, was appointed *qūrčībāšī* on condition that he undertook to do the deed.

Qolī Beg's nervousness had increased in proportion as the rebels approached; feigning sickness, he left his post on the breastworks and retired to his house to await their arrival. Jabbārqolī Beg, his nephew, happened to hear of the appointment of Ṭahmāspqolī Sultan and rushed to Qolī Beg's house. They saw no alternative but to defect to the Ottomans. At the very moment when Ṭahmāspqolī Sultan was on his way to Qolī Beg's house with his troops, they slipped out across the garden and made their way to the walls of the citadel, where they removed their *qezelbāš* hats and threw them away. The Ottomans, who had been watching all this from the battlements, opened the gates and admitted them.

The Ottomans considered this a blow to the *qezelbāš* and a piece of good fortune for themselves. The same day, Jabbārqolī Beg informed the Ottomans about the tunnel and took them to the exit shaft in Šīr Ḥājji. The Ottomans opened up the mouth of the shaft, cleared the tunnel of sappers with musket fire, and stormed down the tunnel, emerging at the *madrasa* of Ūzūn Ḥasan; a melee occurred at the breastwork there. Ḥamza Mīrzā came up with 'Alīqolī Khan, and heavy fighting ensued in which both sides suffered casualties. The Ottomans used the tunnel as cover from which to fire at the defenders of the breastwork. The *qezelbāš* were forced to make holes in the roof of the tunnel at several points, push straw through the holes, and set fire to it to smoke the Ottomans out. They also poured water into the tunnel, and this caused it to cave in and effectively blocked it. Thus two or three months work on the tunnel, which with luck might have led to the capture of the fort, came to naught. At this point, Ḥamza Mīrzā was forced to leave the defense of the breastworks to the Tabrizis and local irregulars in order to deal with the Turkman-Takkalū rebellion.

A notable death this year, which occurred during the siege of the citadel, was that of the *şadr*, Mîr Šams al-Dîn Moḥammad Kabîšî Kermânî. He died of cachexy. He was a *seyyed* of noble birth and a man of great ability, skilled in the sciences of mathematics, geometry, geomancy, and astrology. He was a witty conversationalist, and composed good poetry under the pen-name of Fahmî. When he was appointed to the office of *şadr*, Sultan Moḥammad Shah honored him by giving him great power and influence in office and entrusting to him the administration of all matters, both great and small, connected with the religious law. Mîr Šams al-Dîn, within the space of two or three years, distributed among the *seyyeds*, the *'olamâ*, the poor, students, and deserving persons in every walk of life the sum of almost one hundred thousand *tomân* which he found in the treasury in the form of cash and turquoise dust. They had accrued to the treasury from lands held in mortmain throughout the empire, from the votive gifts of Shah Tahmasp, and from the twenty percent tax on the turquoise mines. Many people, as the result of his efforts, became the recipients of royal benefactions.

### *The Takkalū-Turkman Rebellion*

It was generally believed that the coalition of Takkalū and Turkman emirs intended to proceed to the royal camp and force Ḥamza Mîrzâ to act in accordance with their wishes. Their plan was to hand over to Emir Khan's sons for capital punishment 'Alîqolî Khan Faṭḥ-oġlû, Moḥammadî Sârû Sûlâġ, and the others responsible for his execution. They would then dislodge the Šamlû and Ostâjlû tribes from their favored position at court and see that no member of those two tribes had access to positions of power; the Takkalûs and Turkmans would then be in control of the affairs of state as in times past. Having agreed on this course of action, the Takkalū and Turkman emirs had dispersed to their tribal districts to mobilize their men, after which they planned to meet at an agreed rendezvous.

Sûlâġ Ḥoseyn Takkalû, who held a fief in the Hamadan area, had strenuously opposed this plan and had tried to prevent Valî Khan from being incited to rebellion by the Turkmans. He had been ordered, he said, to guard the Baghdad frontier, and until such time as he received a royal order to report to the royal camp, he would not leave his station. He said that kings controlled the lives and pay of their troops, and it would not be compatible with their duty and loyalty to the king and the prince to voice any criticism in regard to

their treatment of Emir Khan. Vali Khan was afraid of what Sūlāg Ḥoseyn might do, and particularly afraid that the latter might wean the Takkalū emirs from their loyalty to himself. But in the end he succeeded in winning the support of the majority of the Takkalū emirs. Together with Moḥammad Khan, they marched against Sūlāg Ḥoseyn. Sūlāg Ḥoseyn was severely wounded in the battle, in which his men fought in a half-hearted manner; he was taken prisoner by Vali Khan, who got rid of him during his advance on Tabriz.

When the Takkalū-Turkman coalition received the news of the withdrawal of the Ottoman forces from Tabriz and the siege of the citadel by the royal army, they proceeded toward Tabriz, ostensibly answering the prince's summons, but with the secret intention of furthering their own designs. Their forces included the Turkmans from Kashan, Qom, and Sāva; Moṣṭb Khan Šaraf al-Dīn-oḡlū Takkalū from Tehran; Moḡtār Sultan, his nephew, from Varāmīn; Vali Khan Takkalū, with his son 'Alī Sultan Pākmāl, and the brothers, sons, and followers of Emir Khan from Hamadan. Their couriers scoured Iraq for other Turkmans and Takkalūs. Moḥammad Khan also won over to their cause Ommat Khan Zu'l-Qadar, the *amīr al-omarā* of Fārs, who had been slow in answering the prince's mobilization call because his men had been disbanded and sent on leave after the Khorasan campaign. Ommat Khan agreed to join Moḥammad Khan because he was persuaded that the crisis could be settled through the good offices of the latter, to the satisfaction of the Shah and all concerned.

Although the fact that the emirs had assembled and acted in concert in this way was indicative of their rebellious intent, Ḥamza Mīrzā wanted the facts of the matter to be publicly known, and he opened negotiations with them. First, a messenger was sent to them on behalf of the Shah, who recalled their past services to the Safavid house and stated that their duty clearly dictated that they should have hurried to the defense of Tabriz as soon as they heard of the Ottoman invasion; they need not have awaited an official call to arms, and in any case there was no need for them to have delayed their departure by assembling at a rendezvous. If they had had some grievance to bring to the Shah, this could have been done after the enemy had been repulsed. Although urgent summonses had been sent requesting their assistance, they had procrastinated beyond all reasonable bounds, and now that they *had* come, they had come all together, thus demonstrating their seditious intent. If they were

genuine in their protestations of loyalty, they should split up and proceed separately to Tabriz to perform the ceremony of kissing the Shah's feet. A separate message was sent to Moṣṭb Khan Šaraf al-Dīn-oḡlū Takkalū. It mentioned the close ties of kinship between him and the Shah, and asked what business he had getting involved in a dispute in which the Turkman emirs were accusing Ḥamza Mīrzā of being responsible for the death of Emir Khan. The message urged him to dissociate himself from the Turkmans and to proceed on his own to Tabriz.

The Takkalū and Turkman emirs replied that the Shah was well aware of the long-standing feud between the Takkalūs and Turkmans on the one hand, and the Šāmlūs and Ostājlıs on the other. This feud had been revived by recent events in Khorasan, in which the Takkalūs and Turkmans, to demonstrate their loyalty to Ḥamza Mīrzā, had slain many *qezelbaş* from those two tribes. Now the Šāmlūs and Ostājlıs had won the favor of Ḥamza Mīrzā, and had turned the prince against themselves. The execution of Emir Khan was clear proof of their mischievous intent, because Emir Khan had done nothing to merit death. "Our request is," concluded the emirs, "that the Šāmlūs and Ostājlıs be removed from positions of influence around Ḥamza Mīrzā; the reason why we have come together in this way is that we are afraid of our enemies." Moṣṭb Khan excused his association with the other emirs in terms appropriate to his situation.

To this the Shah and the prince rejoined that all the devoted *qezelbaş* tribes deserved a fitting reward for their services. It was true that some members of the Šāmlū and Ostājlı tribes had staged a revolt in Khorasan. On the other hand, other members of those same tribes in Iraq and Azerbaijan were the obedient servants of the crown, and had performed outstanding services on its behalf—particularly men like Moḥammadī Khan Tokmāq, who was one of the senior Ostājlı emirs, and the sons of Valī Kalīfa Šāmlū. They should not be punished for the crimes of others. Alīqolī Khan Faṭḥ-oḡlū, who was the recipient of royal patronage, had been in the service of Ḥamza Mīrzā since the accession of Sultan Moḥammad Shah; his conduct had been unexceptionable, and he had not been guilty of any misdemeanor. So if he had been the recipient of royal favor, what was wrong with that, and why should other *qezelbaş* tribes resent it?

As to the matter of Emir Khan, this action had been taken by Ḥamza Mīrzā entirely on his own responsibility, because Emir Khan

had incurred his displeasure. It was no time to discuss this matter when Tabriz was in the hands of the enemy. The situation demanded that the emirs should assist in the capture of the citadel at Tabriz, and should desist from seditious activity. "If you persist in your attitude of rebellion," concluded the Shah and the prince, "we judge it necessary to take military action against you, since you are unable to see what the overall good of the state demands and are impervious apparently to feelings of shame at your disloyal conduct."

The emirs replied by reiterating their devotion to the crown. "But," they said, "we have banded together to resist our enemies; when we reach the foot of the throne, we will carry out any commands of the Shah and the prince which do not provide gratification for our enemies."

Next, Hamza Mīrzā tried to detach Ommat Khan, the *amīr al-omarā* of Fārs and the leader of the Zu'l-Qadar tribe, from the coalition. The prince reminded the Khan that it was he who had appointed him to his governorate. The Zu'l-Qadar tribe had always been loyal Sufis devoted to the Safavid house; at no time had they been close friends of the Takkalū and Turkman tribes, nor had they suffered any affliction from their enemies. Consequently, said the prince, if the Takkalūs and Turkmans, in order to achieve their own ends, had elected to act in concert and march together on Tabriz, what had this got to do with the Zu'l-Qadar tribe? If the Zu'l-Qadars were relying on the wisdom of the Takkalū and Turkman leaders to settle the crisis, there were other and equally wise heads at court of which use could be made. They should come to court and enter into discussions with the senior chiefs of the tribes; a course of action would be determined upon that would be in the best interests of the state. The alternative was to be treated as rebels, like the Takkalūs and Turkmans, and they would share the infamy which was the lot of traitors.

This message was conveyed to the emirs' camp by Ḥabīb Beg Zu'l-Qadar, an *aide-de-camp* of Ḥamza Mīrzā. Ommat Khan considered himself bound by the oaths he had sworn to Moḥammad Khan and refused to submit to the royal commands. Moḥammad Khan and his fellow emirs, not satisfied with that, forced Ommat Khan to put Ḥabīb Beg to death at Solṭānīya, despite the opposition of some of the Zu'l-Qadars to this foul deed, as proof that he was sincere in his attachment to the Turkmans.

When the coalition of emirs neared Tabriz, Ḥamza Mīrzā sent another envoy, 'Alī Khan Beg Torkmān, the *dārūga* of the secretariat,<sup>101</sup> one of the sons of Fathī Beg Parvānī-oglu and a leading emir of that clan, whose ancestors had a tradition of outstanding service to the state. 'Alī Khan Beg's mission was to try and bring the coalition emirs back to their allegiance and obedience to the prince's commands; to get them to desist from discussing Emir Khan; and to obtain from them a promise not to enter a dispute with 'Alīqolī Khan Fath-oglu and Moḥammadī Beg Sārū Sūlāg on this matter. After the citadel at Tabriz had been captured, provision would be made for the posterity of Emir Khan in a manner satisfactory to Moḥammad Khan. However, when 'Alī Khan reached the emirs' camp, he pleaded an indisposition and did not return.

When the coalition finally reached the outskirts of Tabriz and camped there, Ḥamza Mīrzā sent yet another envoy, Adham Khan Torkmān, the son of Heydar Sultan Čabūq, who was an honored emir in his service and a friend of 'Alīqolī Khan. Adham Khan had been wont to hang his head in shame at royal assemblies during the recital of the misdemeanors of the Turkmans. Ḥamza Mīrzā now gave him the opportunity to sublimate his guilt feelings by going to the emirs' camp and counseling them not to continue on the path of revolt. If they had a mind to accept his advice, they could use him as a mediator and return to duty. If not, Adham Khan should remain with his tribe, because it was obvious that, if the emirs were bent on revolt, they would keep Adham Khan with them as they had kept 'Alīqolī Khan and others.

Adham Khan departed on his mission, but went the way of his predecessors. His words had no effect, and Moḥammad Khan was delighted to see him and kept him with him. The emirs were now at Sa'īdābād, only four *farsaks* from Tabriz, and the Takkalūs and Turkmans who were in the royal camp, fearful of their fate, began to slip away to join the coalition emirs. Not only that, but Kačal Mo-ṣafā Afšār, who after the defection of Jabbārqolī Beg to the Ottomans had been appointed *qūrčībāši* to Ḥamza Mīrzā, joined the rebels without apparent cause. Anyone who for any reason had a grudge against Ḥamza Mīrzā also slipped away by night to join them.

At this juncture, Ḥamza Mīrzā, fearing a sudden *démarche* on the

<sup>101</sup>*Dārūga-ye daftarhāna*; he was subordinate to the comptroller of finance (See *TM*, p. 122); Chardin renders his title as *prévôt de la chambre* (see *TM*, p. 198).

part of the rebels, moved the Shah, the royal princes, and the members of the harem from their royal residence in the city to the house and castle of Emir Khan. These were located in the direction of the Ottoman fort and the breastwork commanded by Ḥamza Mīrzā; they were the residence of 'Alīqolī Khan, and Ḥamza Mīrzā had made them the headquarters from which he directed the siege operations. 'Alīqolī Khan thus became the host of the royal family and responsible for its safety. He ordered a number of the great emirs, with men of the royal bodyguard and personal retainers of the royal family, to maintain a constant guard on the royal residence, and other troops constantly patrolled the area up to the end of the main street that carried traffic to Iraq.

The coalition emirs now advanced from Sa'īdābād to Fahvasfanj, two *farsaks* from the city, and sent forward armed patrols. The next day they sent to the Shah an envoy who restated their previous position: the Ostājīlū tribe, they said, was guilty of slaying Emir Khan without cause; they considered 'Alīqolī Khan answerable for his blood. Ḥamza Mīrzā should arrest the murderers and hand them over to the sons of Emir Khan for execution; they could no longer tolerate the sight of them basking in royal favor and holding important positions in the state. Ḥamza Mīrzā did not shift from his former position either. Negotiations continued, but it was clear that the coalition emirs would not return to their allegiance unless their demands were satisfied, and there was a strong possibility that they might enter the city and try to obtain their ends by force. Ḥamza Mīrzā considered this an affront to his dignity as a prince. He abandoned his attempts at negotiation and began to upbraid the rebels in harsh terms.

The coalition emirs remained at Fahvasfanj for two more days, and then moved into the city in battle order, with skirmishers thrown out in front. Ḥamza Mīrzā insisted that the Shah himself should mount his horse, and he rode off at his father's side. The prince was by now so enraged by the behavior of the rebels that none of the principal officers of state dared to utter any protest at this action. By the time that the royal party had reached the beginning of the main avenue, the Ostājīlū forward patrols had already engaged the rebels.

After a number of contestants had been wounded, a group of emirs (Emāmqolī Khan Qājār, the *beglerbeg* of Qarābag; Moḥammadī Khan Tokmāq; Seyyed Beg Kamūna; Šāhqolī Kolafa-ye Rūmlū; and

Aliqoli Khan), rode up to the prince and held his horse's reins while they made the following loyal address to him: "It is not fitting that illustrious kings should in person take the field against their rebellious subjects. Further, it is already evening. If your royal highness rides forward only a few more steps, many men will lose their lives this dark night. Are the rebels so powerful as to justify your taking punitive action against them in person? Our advice is that you retire for tonight and delay further action against the rebels for a few days. It may be that your loyal servants can persuade them to humble themselves and submit to you. If we fail in our attempt, there is no need to worry your royal head about them—we can cope with them quite adequately." Ḥamza Mīrzā followed their advice, recalled his patrols, reported the situation to his father, the Shah, and they returned together.

The next day, the coalition emirs sent a request that a team of negotiators be appointed. Ḥamza Mīrzā refused to send anyone, considering it beneath his dignity to negotiate further with the rebels. However, the Shah acceded to their request and sent the *qāzī-ye 'askar* (military chaplain), Mīr Abu'l-Valī Enjū (who later became *ṣadr*); Seyyed Beg Kamūna; and Šāhqolī Kōlafā-ye Rūmlū, all moderate men. To prevent a repetition of the Adham Khan incident, when the royal envoy was detained by the rebels, it was stipulated that the negotiators from both sides should advance from opposite ends of the main avenue, and should meet and conduct their negotiations on horseback halfway down the avenue, under the watchful eye of their respective patrols, and should then return.

The negotiators for the rebels inquired why Ḥamza Mīrzā, merely for his own satisfaction, was sheltering two troublemakers from tribes which had caused all sorts of strife in Khorasan, at the expense of alienating three loyal tribes like the Turkmans, Takkalūs, and Zu'l-Qadars. They also inquired why, at a time when the Ottomans were occupying a citadel in Tabriz, he was seeking to disperse ten thousand men who had braved the rigors of winter to reach Tabriz. The Shah's negotiating team made soothing replies. The gist of these replies was that the Ostājīlū and Šāmlū tribes were also loyal *qezelbaş* tribes. At the moment, there were some ten thousand members of these two tribes living in Iraq, and their destruction would throw the Ostājīlū and Šāmlū tribes into despair. The Shah cultivated them in the hope of encouraging the Kōrāsānī branches of these tribes to return to their allegiance, and it was much better for the rebels not to try and

swim in these deep waters. After a great deal of discussion, the Shah's negotiators succeeded in persuading the rebels to refrain from demanding satisfaction for the death of Emir Khan.

"But," went on the rebels, "ʿAlīqolī Khan and Moḥammadi Sārū Sūlāg are the authors of all this trouble, and have poisoned the Shah's mind against us. If, for the sake of the security of the realm, they cannot be deprived of royal favor, at least, for the sake of soothing the hearts of the Turkman tribe and the sons and followers of Emir Khan, let them be sent to some provincial governorate, say in the Hamadan area, so that they no longer remain at court. This will go some way toward restoring the prestige of the Turkman tribe, and will enable us to return to court in the Shah's service. If these conditions are fulfilled, we are ready to present ourselves at court whenever the Shah shall command." The royal negotiators dutifully reported all this, but no action was taken because Ḥamza Mīrzā was determined to protect ʿAlīqolī Khan and Moḥammadi.

These two men expressed their gratitude to the prince in a royal assembly. "However," they said, "we cannot agree to any course of action which is to the detriment of the state. Two men cannot be weighed in the scales against ten thousand. We will carry out without delay whatever course of action is, in the judgment of your royal highness, in the best interests of the state." The prince replied that his stubborn determination not to yield in this matter was not for their sakes, but for his own, because he had chosen to extend his patronage to them. The attacks of their enemies were an insult to himself, and to expel them from court would be bad policy and evidence of the weakness of the throne. He would therefore stand firm, and would never consent to any course of action of which he disapproved. God, he said, would soon judge between himself and those traitors. Meanwhile, the two men were to remain where they were.

The next day, an astonishing incident occurred at court. Esmāʿīl-qolī, the brother of Ḥoseyn ʿAlī Alkasan-oḡlū Zuʿl-Qadar, who was one of the troublemakers among the *qezelbaş* and was constantly instigating mischief of some kind, went to see Ḥamza Mīrzā with a number of other troublemakers like Ṭahmāspqolī Beg Afšār the *qāpūčī* (doorkeeper), the brother of Šahsavār Beg the chief doorkeeper, and Kalīfa Qājār and other members of the royal bodyguard who were on guard duty. Adopting a hypocritical attitude of humble submission, they declared that the most important people at court

were the members of the royal bodyguard. "We are involved in every aspect of state affairs, and other people have no option but to obey us. Now, however, we find ourselves in a quandary. We do not understand why, for the sake of 'Alīqolī Khan Fath-oglu and Moḥammad Sārū Sūlāg, such a division has been allowed to occur between the *qezelbāš* tribes that civil war will ensue. Why are the Turkman, Takkalū and Zu'l-Qadar emirs not allowed to play their part in capturing the citadel from the Ottomans?"

A number of those brainless simpletons who are called *pīra* and *kalīfa*<sup>102</sup> among the *qezelbāš* Sufis applauded this action on the part of the royal bodyguard, calling it "conduct appropriate to a Sufi" (*ṣūfigarī*) and "true devotion to the Shah." They all decided to go to Ḥamza Mīrzā, and in accordance with the normal practice between a spiritual director and his disciples, put their problem to him and ask him to resolve it. Meanwhile, the more stupid members of the royal bodyguard concocted a plan, if Ḥamza Mīrzā failed to set their minds at rest, to fall on 'Alīqolī Khan and Moḥammadī in a body and to slay anyone who stood in their way. With this vicious idea in their heads, they set up a shout, "Let all who love the Shah and are well-wishers of the Safavid house gather round us." A large mob assembled, as the appeal to "those who love the Shah" became generally known, and the leaders of the group went as a delegation to see Ḥamza Mīrzā. They formed a "circle of divine unity,"<sup>103</sup> as is the custom of Sufis of the Safavid Order, and began to chant the name of God and to declare His unity.

Before the meeting of this delegation with the prince had taken place, a group of ignorant mischief makers, looking for action and not talk, rushed into 'Alīqolī Khan's saddle shop and other workshops and started looting. A report having got around that 'Alīqolī Khan and Moḥammadī had been slain, the mob attacked and plundered the houses of most of the retainers of 'Alīqolī Khan, Moḥammadī, and other Ostājilū nobles in various wards of the city. This was joyful news to the Takkalū and Turkman emirs.

<sup>102</sup>See R. M. Savory, "The Office of Khalfat al-Khulafā under the Šafavids" in *JAOS*, 85, 4, pp. 497-502. It is interesting to find a pejorative reference to the Safavid Sufi organization as early as this; of course this may be a case of prolepsis.

<sup>103</sup>*Halqa-e towḥīd*. Every Thursday evening, the Sufis of the Safavid Order used to gather in the *towḥīd-kāna* (House of Unity), which was situated close to the palace, for the purpose of performing the *zehr* ritual (chanting the name of God), etc. (see *TM*, pp. 55, 126).

Meanwhile, the delegation had pressed up against the windows of the palace and spoken to Ḥamza Mīrzā, but they had only alluded to 'Alīqolī Khan and Moḥammadī, and had not dared actually to mention their names. Ḥamza Mīrzā initially received them courteously, but pointed out that he was not their spiritual director; their *moršed* was Sultan Moḥammad Shah, whom they would find at home. They should take their petition to him. He said he was the deputy and heir-apparent of their king and spiritual director, and had no ambition other than loyal service to him.

Ḥamza Mīrzā ordered Esmā'īlqolī Khan Šamlū to go and find out what the trouble was really all about. Esmā'īlqolī Khan stood in the window and shouted soothing words to the delegation; God willing, he said, everything would be arranged in accordance with the interests of the state. Civil war would not be allowed to break out between the *qezelbaş* tribes; Ḥamza Mīrzā did not wish strife between two groups which were both in the service of the same monarch, and would do his best to avert it.

This did not satisfy the delegates, who started shouting more loudly, and this time, when the prince inquired whom they were talking about, 'Alīqolī Khan spoke up and said that, although they were using allusions, they were in fact referring to him. "They want," he said, "to make myself and Moḥammadī the victims of royal wrath in order to appease the rebel emirs and make it possible for them to return to court without fears and apprehensions. We have repeatedly said that our lives are at the disposal of your royal highness." Ḥamza Mīrzā replied: "If this is the case, they should be talking to me, not you, because I was responsible for the execution of Emir Khan, and it is I who have extended my patronage to you.

Esmā'īlqolī Khan failed in his attempts to satisfy the delegates and persuade them to depart; on the contrary, they became bolder and began to shout distinctly the names of 'Alīqolī Khan and Moḥammadī. Why should the foundations of the state be shaken, they said, for the sake of two troublemakers? They abused Esmā'īlqolī Khan and reviled him: "You are one of the seditious people who deserve to be put to death. You should be the first to be killed." Ḥamza Mīrzā, who hated Ḥoseyn 'Alī Alkasan-oḡlū because the latter was one of the murderers of his mother, now flared up with rage at the insolence of the protest group. He drew his sword and waded into the rioters. The first person whose blood was up sufficiently to oppose him was Ḥoseyn 'Alī, and Ḥamza Mīrzā killed him with one blow of

his sword. After him, Ṭahmāspqolī Beg the doorkeeper, and anyone else who had the temerity to stand against him, were also slain, and the rest scattered.

After this incident, the prince showed more favor than ever to 'Alī-qolī Khan. The latter had lost his turban jewel, his turban, and his *qezelbāš* hat when his saddle room was looted. The prince replaced these with a brocade turban, a turban cloth woven with gold threads, and a distinctive turban jewel of his own. 'Alīqolī Khan was then ordered to take the Ostājīlū emirs and parade through the city to put down rumors of his death. The following night, however, an even more astonishing event took place.

When he received the news of this setback to his hopes, Moḥammad Khan conceived the plan of abducting one of the royal princes, retiring to Iraq, and proclaiming him king. Two princes, Abū Ṭaleb Mīrzā and Tahmasp Mīrzā, were with their father and brother in Emir Khan's fort. At night, guardians (*lala* and *dada*) were stationed to guard their bedroom, which was near the Shah's private quarters. Abū Ṭaleb's *lala* and *dada* were both Takkalūs; his *lala*, Kaḫlī Beg Takkalū, had remained in Iraq and at that time was with the coalition emirs.

Abū Ṭaleb Mīrzā was an intelligent boy, and the emirs realized it would be difficult to deceive him. On the other hand, Tahmasp Mīrzā was still a youngster, and his *lala*, Keyḡosrow Beg Gorjī, was an ingenious officer of limited intelligence. Moḥammad Khan persuaded two Turkman members of the royal bodyguard to suborn Keyḡosrow with promises of a governorship and monetary rewards, and to abduct Tahmasp Mīrzā and bring him to the Turkman camp. Keyḡosrow agreed to have two swift horses ready at the appointed time beneath the tower where the prince slept and to abduct the prince, either still drugged with sleep as is usual with children (the prince was ten years old at the time), or awake, as the case might be, and lower him in a sack by a rope from the battlements. All went according to plan, and Keyḡosrow delivered the prince to the Takkalū-Turkman camp. Some said that it was the *qūrčīs* who dreamed up this wild scheme, and that Moḥammad Khan Torkmān had no knowledge of it, but this is not credible. On the contrary, some such plan had been in their minds from the beginning of their revolt.

The emirs conferred kingship on Tahmasp Mīrzā because he bore

the same name as Shah Tahmasp and because the latter also came to the throne in his eleventh year. They forgot that Shah Tahmasp was the eldest son of Shah Esma'il I and had come to the throne by virtue of being heir-apparent and the natural successor of his father, whereas Tahmasp Mīrzā's father was still living and still shah, and the prince had elder brothers who had a prior claim to the throne. It is difficult to see, therefore, how the emirs could have deluded themselves into thinking that Tahmasp Mīrzā had a valid claim to kingship.

As soon as Tahmasp Mīrzā was safely in the Turkman camp, the coalition emirs marched off in the direction of Iraq. The following morning, consternation prevailed in the royal household. A few short-sighted people actually suggested that Sultan Moḥammad Shah was behind the abduction of Tahmasp Mīrzā, and the Ostājlı and Šamlū emirs, believing this absurd suggestion, made Ḥamza Mīrzā suspicious of his father.

The circumstances that had given rise to this rumor were as follows: Sultan Moḥammad Shah's mother was a Turkman<sup>104</sup> and had many relations among the coalition emirs. Many of these emirs were kinsmen of the Shah himself, and the Shah had always shown favor to that group as a result. For instance, Moṣīb Khan Takkalū was the maternal cousin of the Shah, and Moḥammad Khan Šaraf al-Dīn-oḡlū, his father, had been the Shah's guardian when the Shah, then only a child, had been appointed governor-general of Khorasan. The Shah, in fact, had grown up among the Takkalū tribe; when he talked, the name of Moḥammad Khan Takkalū would often crop up. The Shah often used to praise his conduct compared with that of his subsequent guardian, Šāhqolī Sultan Ostājlı, and he used to think of the Takkalū tribe as being related to himself. Consequently, when the Takkalūs and Turkmans began to misbehave, the Shah, not wishing the Takkalū and Turkman emirs who were at court to become alienated from Ḥamza Mīrzā, from time to time adopted a conciliatory role that indicated his bias. Ḥamza Mīrzā, in the year or so that had elapsed since he gained his majority,<sup>105</sup> had taken the conduct of state affairs very much into his own hands, and had frequently behaved in a manner not unusual in young men but which annoyed his father. For all these reasons, people thought that the Shah harbored feelings of resentment against his son, and so they were ready to give credence to this rumor.

<sup>104</sup>She was the daughter of the Turkman Emir Mūsā Sultan Mowşellū.

<sup>105</sup>I.e., since he reached the age of eighteen in 992/1554-55.

The truth of the matter was, however, that the Shah continued to regard his son with affection, dedicated himself to gratifying his desires, and considered his opinion paramount in matters of state. As a result, he could not understand why, despite all the affection he had lavished on Ḥamza Mīrzā, despite all the efforts he had made to please him, and despite the fact that he had made him his heir-apparent, his relations with his son had deteriorated.

However that might be, Ḥamza Mīrzā and his supporters considered that punitive action against the coalition emirs should take priority over the capture of the citadel at Tabriz. Ḥamza Mīrzā realized that if he and the Shah went in pursuit of the rebels, with a view to intercepting them en route and attacking them before they had had a chance to set their affairs in order, they would have to abandon Tabriz and perhaps the whole of Azerbaijan. After the royal standards had left Tabriz, none of the Azerbaijan emirs would be able to maintain his position there; on the other hand, if they left a detachment to assist the Azerbaijan emirs in besieging the citadel, the forces left at their own disposal would be insufficient to deal with the rebels.

In the end, Ḥamza Mīrzā decided to leave his brother Abū Ṭaleb Mīrzā with his father at Tabriz, with Moḥammad Khan Tokmāq, Emāmqolī Khan, the *beglerbeg* of Azerbaijan, and other emirs together with a detachment of men of the royal bodyguard. He himself, with his personal retainers, and 'Alīqolī Khan and the emirs who had fiefs in Iraq, marched toward Iraq by way of Ardabil and Kalkāl, recruiting any supporters they found on the way. On the same day, Ḥamza Mīrzā obtained permission from the Shah to appoint as guardian of Esma'īl Mīrzā Esmā'īlqolī Khan Šamlū, the governor of Qazvin, and to send him ahead by forced marches via Ṭārom and Kalkāl, with the object of getting to Qazvin before the rebels.

Since the families of most of the *qezelbaş* were at Qazvin, and men were pouring into the city to protect their wives and children, Esmā'īlqolī Khan was ordered to make use of these men to erect barricades in the streets and to put the city and the palace in a state of defense pending the arrival of the royal army. It was thought probable that, when the rebels heard that Esmā'īlqolī Khan had reached Qazvin, the emirs would disperse, each to his own fief. Esmā'īlqolī Khan left the same day to carry out his orders, but he did not take the young prince with him.

### **Hamza Mīrzā's Pursuit of and Victory over the Rebels**

When the royal army marched from Tabriz, Moḥammadi Khan Toḡmāq was appointed governor of the city and ordered, together with Emāmqoli Khan, the *beglerbeg* of Qarābāg, and the other Azerbaijani emirs, to continue the siege of the citadel. A number of *qūrčīs* and attendants at court were detailed to guard the palace, where Abū Ṭāleb Mīrzā was left with his father. Since the withdrawal of the major part of the siege force obviously meant further delay in capturing the citadel, the bourgeoisie of Tabriz became extremely restless. They were calmed by Ḥamza Mīrzā's promise to return to Tabriz within three months.

Ḥamza Mīrzā left Tabriz with a force made up of his personal retainers, some emirs and some *qūrčīs*—not more than three thousand men in all. He marched to Ardabil in seven stages<sup>106</sup> and visited the Safavid shrine and the tombs of his ancestors. He spent a week there celebrating the advent of the Year of the Dog, 994/1586. Since the enemy forces were larger than his he was in no hurry to engage them, but advanced slowly toward Iraq by way of Kaḵāl. He tried to recruit men as he went, but with little success. Even the Šeykāvand tribe, despite their ties with the Safavid house, failed to come forward; in fact, they showed signs of hostility, seizing some of Ḥamza Mīrzā's personal mounts which were being brought along in the rear. When Ḥamza Mīrzā reached Ṭārom, he paused again to gather his forces and orderd Pīr Ğeyb Khan Ostājlu, the governor of Ṭārom, to guard the bridge. Because the river was in flood, few peasants joined the prince's army. Food supplies ran short. After a few days of short rations, Ḥamza Mīrzā broke up all the gold and silver vessels belonging to his establishment and distributed them among the *gezelbāš*.

At this juncture, news came that Tahmasp Mīrzā and the rebels had occupied Qazvin, and that Esmā'īlqoli Khan had fled to Rūd-bār and then toward Deylamān. Esmā'īlqoli Khan had carried out his orders; he had barricades erected in the streets and placed musketeers and archers at each. When Tahmasp Mīrzā and the emirs of the Takkalū-Turkman coalition reached Abhar, they heard that Esmā'īlqoli Khan had occupied the city and sent an envoy, 'Alī Khan Sultan Torkmān, the *dārūḡa-ye daftarḡāna*, to call on him to submit. The substance of their message was as follows:

<sup>106</sup>The distance from Tabriz to Ardabil is about 120 miles.

Our king and spiritual director, Sultan Moḥammad Shah, is—God be praised!—securely seated on the throne, and we have no object in mind but to render loyal service to him. We know that you are a reasonable and sensible fellow. We had expected that Ḥamza Mīrzā would have made some effort at Tabriz to satisfy our demands and would not reject them out of hand. We had despaired of obtaining any concessions from the prince, and had not even been granted an audience, when something happened which necessitated our return. Now we hope that you will put an end to discord and open negotiations with us, so that all outstanding issues may be resolved in the best interest of the state and in accordance with your considered judgment.

Without waiting for a reply, the emirs had advanced and camped about a *farsaḡ* from the city.

Esmā'īlqolī Khan found the emirs' message unacceptable; moreover, he did not trust them. On the other hand, he felt unable to oppose them. He therefore sent 'Alī Khan Sultan back with a friendly reply, but slipped out of the city the same night with his family and any unmarried men among the Šāmlūs, and went in the direction of Rūdbār. Mīr Ja'far Qazvīnī, the superintendent<sup>107</sup> at Qazvin, and Pahlavān Sultan Maḥmūd, the commander of the watch (*'asasbāštī*), accompanied Esmā'īlqolī Khan because they were supporters of Ḥamza Mīrzā. The Turkman-Takkalū emirs entered the city without opposition, and installed Tahmasp Mīrzā in the royal palace. At an auspicious moment, Tahmasp Mīrzā was proclaimed heir-apparent to Sultan Moḥammad Shah. The rebel emirs took possession of everything belonging to Ḥamza Mīrzā that remained in the city—including his *farrāškhāna*,<sup>108</sup> his equipment, and the royal workshops. They also sought out and confiscated any money and property belonging to the civilian and military officers in the employ of the prince.

Shah Qevām al-Dīn Ḥoseyn, the son of the *šadr* Shah Taqī al-Dīn Moḥammad Ešfahānī,<sup>109</sup> who was the grandson of Qāzī Jahān, the

<sup>107</sup>*Motašaddī* in Safavid usage usually denotes the manager of some subbranch of the administration.

<sup>108</sup>The *farrāšbāštī*'s department dealt with the repair, maintenance, and equipping of tents, and so on (see *TM*, p. 67).

<sup>109</sup>He was *šadr* from 964/1556–57 to 970/1562–63 (see Savory, *Offices II*, p. 80).

vizier of Shah Tahmasp, was on his way to court hoping to obtain employment in the service of Ḥamza Mīrzā. He arrived at Qazvin at this time and was appointed by the coalition emirs vizier to Tahmasp Mīrzā, with the title of *e'temād al-dowla*.<sup>110</sup> Mīrzā Moḥammad Ḥoseyn, the son of Mīrzā Šokrollāh the comptroller (*mostowfi*) of Shah Tahmasp, was appointed comptroller of finance, and various other administrative appointments were made. The office of *vakīl* was a matter of dispute between the Takkalū and Turkman tribes, and finally Moḥammad Khan appointed himself guardian to the prince and named Moṣīb Khan Šaraf al-Dīn-oḡlū as his *vakīl*. The real power, however, was in the hands of Moḥammad Khan, who sent couriers to Isfahan, to all parts of Iraq, and elsewhere to announce the enthronement of Tahmasp Mīrzā. On their official documents, however, the coalition emirs continued to observe due protocol in regard to the Shah, Sultan Moḥammad; following the practice of Ḥamza Mīrzā, they affixed their seals at the bottom of the document, not at the top.

Meanwhile, Valī Khan Takkalū had been sent in pursuit of Esmā'īl-qolī Khan; he trapped the latter in a narrow defile near Rūdbār. Esmā'īlqolī Khan turned at bay with his musketeers and archers. One of the local inhabitants, who knew the country, led Valī Khan around to the rear of Esmā'īlqolī Khan's men, who were thrown into confusion by being attacked from two different directions. The sons of Mowlānā Ne'matollāh Rūdbārī volunteered their services to Esmā'īlqolī Khan and said that, if he would abandon his baggage, they would lead him through the forests by paths which were sure to be free of the enemy. Esmā'īlqolī Khan had no choice but to accept their offer and follow them to Deylamān, taking only a handful of men with him. Most of the Šāmlū soldiers dismounted from their horses, stripped off their military uniforms, and with great difficulty made their way to Deylamān. Khan Aḥmad, the governor of Gīlan, sent them gifts in homage and salutation. All the Šāmlū equipment and possessions fell into the hands of the Takkalūs; some of it had been damaged, but the rest they took back to Qazvin. Moḥammad Khan did not allow them to lay a finger on the families of the Šāmlūs.

After the return of Valī Khan, the coalition emirs decided to mount punitive expeditions against those *qezelbaş* tribes living in the neighborhood of Qazvin that had not so far come to the capital to tender their submission. Considering this misdeed, like their ear-

<sup>110</sup>Lit.: trusted support of the state; see *EP*, under *I'timād al-Dawla*.

lier misdeeds, a perfectly proper course of action, they plundered the Ūsalū and Irlū clans of the Afšār tribe, and were on the point of making a similar raid on the Bayāt tribe when they heard that Ḥamza Mīrzā had crossed the Qezel Ūzūn and reached Čaman-e Māhān. They then marched out to give battle to him.

Hearing of Esmā'īlqolī Khan's defeat and flight, Ḥamza Mīrzā sent an aide to guide him to his own camp via Pāvṛūd Bābā Maṣṣūrī and Ṭārom. From his own establishment, the prince sent tents, equipment for workshops, and other necessities to Esmā'īlqolī Khan, his brothers, and the Šamlū junior officers. He sent mounts for the Šamlū emirs and officers, and provided mounts for the other men by commandeering all the spare horses his own forces had with them. 'Alī-qolī Khan Faṭḥ-oḡlū and the other emirs also sent contributions. After Esmā'īlqolī Khan had rejoined him, Ḥamza Mīrzā crossed the Qezel Ūzūn and marched to Čaman-e Māhān, where he was joined by the Ostājlıs from Kalkāl and Ṭārom. From there, he moved to Čaman-e Solṭāniya, where he was joined by Moḥammad Ḥoseyn Sultan and the İmūr tribe from Zenjān-rūd. The news of the Takkalū and Turkman raids on the tribal encampments around Qazvin had the effect of sending everyone who could scurrying to join the prince at Solṭāniya. Dowlatyār Sīāh-Manšūr,<sup>111</sup> a *qūrčī* in the service of the prince, whom he had made emir of the Sīāh-Manšūr tribe, arrived with a body of Kurds from his tribe. Although most of these reinforcements were auxiliary troops and few were fully equipped, they helped to swell the numbers of Ḥamza Mīrzā's army to about seven thousand men, of whom some five thousand were battle-worthy.

Meanwhile, the Takkalū-Turkman forces had reached Čaman-e Maqlavā; they numbered more than ten thousand men, all fully equipped and most with spare mounts. Ḥamza Mīrzā moved from Solṭāniya to a point about two *farsaks* from Šāyen Qal'a<sup>112</sup> and sent forward Pīr Geyb Khan Ostājlı and two thousand of his men and others ahead as skirmishers. On the left of the skirmishers he stationed 'Alī-qolī Khan, Salmās Khan the keeper of the seal, 'Alī Sultan Tātī-oḡlū, and 'Alī Sultan the grandson of Šāhqolī Kalīfa Zu'l-Qadar the keeper of the seal—about two thousand men in all. On the right, he stationed Esmā'īlqolī Khan, Qūr Koms Khan, and Šāhverdi Kalīfa

<sup>111</sup>See *TM*, p. 16.

<sup>112</sup>Twenty miles southeast of Solṭāniya. The Mongols renamed the original village of Qohūd in honor of Genghis Khan's grandson Šāyen (Bātū Khan); see Le Strange, pp. 222-23.

Ināllū, with the Šāmlū troops—one thousand two hundred in all. The prince took his place in the center with his personal retainers, and Šāhqolī Sultan Kolaḡa, Seyyed Beg Kamūna, and Dowlatyār Siāh-Manṣūr. Most of the auxiliary troops, whose horses were poor, were placed in the center to create an impression of numbers. As a result, the center numbered in all some three thousand men.

Ḥamza Mīrzā drew up his men for battle, but waited all day in vain for their attack. When he heard that the rebels had camped for the night near the Mīānkūh River, he settled his men for the night and posted two or three thousand men in the open plain to guard against surprise attack. He himself, with a group of dedicated followers, spent the night in prayer: "O God," they prayed, "soften the hearts of our intransigent foes, and bring this rebellion to a happy outcome." A copy of the *Rowzat al-Šafā* happened to be lying around. Ḥamza Mīrzā ordered a prognostication to be sought from it concerning their fate on the morrow. By chance, the book opened at the chapter about the revolt of certain emirs against Emir Sultan Abū Sa'īd Khan, the son of Ōljeytū,<sup>113</sup> with the object of breaking the power of Emir Čübān; the battle fought between them; and the victory of Abū Sa'īd. Ḥamza Mīrzā vowed that, if he were victorious, he would not behave as did the victors in that battle; he would not put a single person to death.

Before dawn, Ḥamza Mīrzā said goodbye to Zeynab Begom,<sup>114</sup> his paternal aunt and chief lady of the royal household, and to the other women of the harem and their children. He placed Aqa Jān Beg Af-šār and the *qūrčīs* of the harem bodyguard on guard over the royal tent, and drew up his men in the same battle order as the previous day. No sooner had his men taken up their positions on some rising ground than they saw a vast cloud of dust in the midst of which appeared to be about twenty thousand of the enemy. After hesitating for a while, they advanced into the plain until they were able to see that the "enemy" consisted of the rebel army's camels, which were laden and following in the rear of their troops. The morale of the prince's troops rose slightly, but there is every likelihood that, had the rebels been able to attack at the moment when the prince's forces had halted in dismay, they would have won the day.

I, the author of these words, then twenty-six years of age, and en-

<sup>113</sup>The Mongol Il-Khan, ruler of Iran 1317-35.

<sup>114</sup>The daughter of Shah Tahmasp, and therefore Ḥamza's father's sister.

rolled among the men of the pen and the officials of Ḥamza Mīrzā's bureaucracy, with the stupidity typical of a young man of my age, put on armor and took up arms, and took my place with my lance among the warriors. I never left the side of the prince until the victory was won. I was therefore able to perceive all the details of the engagement, and to set down on paper an exact account of the battle as I saw it.

When the rebel army drew closer, it became possible to see that its center was in two parts: one commanded by Moṣīb Khan and Valī Khan at the head of their Takkalūs, with 'Alī Khan Sultan Pākmāl out ahead in a skirmishing role; the other commanded by Moḥammad Khan, Ommat Khan Zu'l-Qadar, Adham Khan, Esmā'īl Khan the brother of Emir Khan, Sultan Ma'sūm Khan Tarḡān, and the rest of the Turkman emirs, with Golābī Khan, the son of Emir Khan, out ahead as skirmisher. Tahmasp Mīrzā's golden parasol was visible in the center of the Turkman troops. When battle was joined, the Takkalūs faced the Šāmlūs, and the Turkmans the Ostājlūs. In the early fighting, 'Alī Sultan Pākmāl was killed by the Šāmlūs, and Esmā'īl Khan's vizier, Ḥamza Beg, reported this to Ḥamza Mīrzā. On the left of the royal army, the Ostājlūs also got the better of the Turkman skirmishers. 'Alīqolī Khan Faṭḥ-oḡlū, who liked to think of himself as an outstanding warrior, foolishly left his station in the center of the Ostājlūs and rode forward to join those in the front ranks in hand-to-hand fighting. The Turkmans were thrown into disorder by the Ostājlūs, and Šāhqolī Sultan, the brother of Emir Khan, was killed; the Ostājlūs brought back his head, his war trumpets and his weapons.

On the right of the front, the Takkalūs now launched a fierce charge that shattered the Šāmlū ranks. Shah Karam Beg the Lamē, the *dārūga* of Qazvin, was slain with several other valiant youths, and Ḥamza Beg was taken prisoner. Simultaneously, the Turkmans, including all the brothers and followers of Emir Khan, and Šāhqolī Sultan Piāda and others, charged the Ostājlūs, determined to smash 'Alīqolī Khan and take revenge for the death of Emir Khan. Pīr Ğeyb Beg Ostājlū and his skirmishers were swept aside, and the impetus of the Turkman charge carried them right through to the Ostājlū center, where 'Alīqolī Khan had left his post. Without their leader to rally them, the Ostājlūs scattered in all directions, and their standards and war drums were lost. 'Alīqolī Khan, who had been riding furiously around the battlefield engaging in individual combat,

finally extricated himself with a few companions and retreated to the foothills.

When the prince saw the rout of both his wings, he threw into the battle Aslams Khan Zu'l-Qadar the keeper of the seal and a number of other Zu'l-Qadar emirs, who had been stationed on the left of the center in reserve, to assist 'Alīqolī Khan, but the move was ineffectual. 'Alīqolī Sultan Tātī-oglu Zu'l-Qadar was killed. The shattered remnants of the Zu'l-Qadars fled in disorder, not even stopping when they reached the center where Ḥamza Mīrzā himself was stationed. As a result, Ḥamza Mīrzā's men too were thrown into some disarray. They were saved by the fact that the wind was blowing toward Ḥamza Mīrzā. The dust of battle obscured the prince's parasol, so that the rebel troops passed right by the prince's center without realizing it and returned to their own lines.

The prince stood his ground resolutely, and sent Mīrzā Hedāyat Najm-e Šānī Ešfahānī to find 'Alīqolī Khan and bring him to him. The reply came back from 'Alīqolī Khan that he did not dare to appear before the prince. All was lost, he said; there was no point in going on living merely to see the triumph of one's enemies. He was resolved to hurl himself into the battle and, engulfed by the enemy, sink into oblivion. The prince sent his messenger a second time, this time accompanied by 'Alīqolī Sultan Zu'l-Qadar Qorūglū. "Do you imagine," asked the prince in tones of unmistakable scorn, "that I would turn and flee, and count as gain the two extra days of borrowed time thus won? What a vain thought! What an absurd ideal! Come here at once, and share whatever befalls me!" After considerable insistence, the envoys succeeded in bringing 'Alīqolī Khan.

The rebel center now began a general advance. The Turkman portion of the center, where Tahmasp Mīrzā was stationed, advanced more slowly, but the Takkalūs, who had been inflamed still more by the death of 'Alī Pākmāl, moved rapidly against the prince's center, preceded by some four or five hundred musketeers who kept up a brisk fire. As they advanced, they left in their rear the Šamlūs who had been stationed on the right of the prince's army and had been shattered by the earlier Takkalū charge. Moḥammad Khan and Adham Khan Torkmān, with three or four hundred men, placed themselves to protect the Takkalū rear in case the Šamlūs should reform and attack it.

By the time 'Alīqolī Khan and 'Alīqolī Sultan Zu'l-Qadar reached the prince's side, the Takkalū musketeers were so close that bullets were raining all around him. His parasol bearer, Šāhqolī Beg, a *golām* in the prince's private treasury department, was hit in the leg. Ḥamza Mīrzā gave the parasol to Farroḡ Beg, one of the *golāms* of the royal household (*golām-e kāšša-ye šarīfa*) who, after this battle, became known as Farroḡ-e Yaka-tāz, with orders to hold the parasol over his (the prince's) head and not move from his side. The prince's center, shaken by the Takkalū charge, had suffered heavy casualties from musket fire. Many turned to flee. The prince himself, protected by the armor of divine providence, shielded himself against the bullets with his shining shield, now holding it before his face, now turning it this way and that. Even his personal retainers had fallen back several paces—an indication that they were about to flee. All those with him had lost hope, because none of their men remained alive on the battlefield; the plain behind was covered with fugitives for a distance of one *farsaḡ*.

At this point, 'Alī Khan Rūmlū, the chief herald (*jārčībašt*), leaped from his horse, seized the reins of Ḥamza Mīrzā's mount, and said: "War has its ups and downs. Brave men are sometimes victorious, sometimes defeated. If our fate is not to win this battle, do not throw away your life needlessly. The time for heroics has passed; there is none to come to our rescue, and the situation is not going to improve. By nightfall, we could ride ten *farsaḡs*—that is no problem for us. Do you ride direct to Azerbaijan, report to the Shah, and mobilize fresh forces there." The prince turned on him with great asperity and said: "What would be the purpose of living burdened with the disgrace of having run away? Men would say, 'that's the man who was put to flight by his younger brother!' I will die fighting, and will not tolerate the shame of flight." So saying, the prince snatched the reins of his horse from the hand of the chief herald, couched his lance, and shouted, "Whoever wishes to taste death with me, that man is my comrade; whoever chooses to save his skin, may God go with him!"

With these words, Ḥamza Mīrzā spurred his horse and charged the oncoming Takkalūs. I was in close attendance on the prince, and I did not see more than fifty men go with him. Simultaneously, Es-mā'īlqolī Khan rallied his scattered Šāmlūs and charged Adham Khan Torkmān and his men, who had been detailed to guard the rear of the advancing Takkalūs. Adham Khan's men were broken by

the Šāmlū charge, and the Šāmlūs carried on and attacked the Takkalūs in the rear. In the melee, Valī Khan Takkalū was struck by a ball fired by one of his own musketeers. A certain Jamšīd, a *golām* of Sūlāḡ Ḥoseyn, is alleged to have fired the shot to revenge his master. One of Sūlāḡ Ḥoseyn's sons, Beyrām Khan, when this was reported to him, rode forward until he could see the prince's face, and then dismounted. The prince, who considered this action a portent of victory but had no time to stop and talk, told Beyrām Khan to get back on his horse and join in the attack on the Takkalūs. The latter, who had thought the prince's forces defeated, were now fiercely attacked both from the front and the rear; with their leader *hors-de-combat*, they broke and ran. Ommat Beg, an Ostājlı *qūrčī*, unhorsed Valī Khan Takkalū, who was weak from his bullet wound, and decapitated him.

Moḥammad Khan and his Turkmans drew off to the side of the battlefield. Because they had insufficient room to wield their lances, they began to fire volleys of arrows at the prince's forces. The author, who had managed to control his fear up to that point, was now absolutely terrified because the prince's men were surrounded by superior rebel forces. But the prince, drawing rein for no more than a moment, charged again, this time against the Turkman center. Some of the archers were caught with their arrows half-in and half-out of their quivers, and had no chance to get off another shot; the majority threw away their quivers and fled. Most of the Šāmlūs were now engaged in pursuing the Takkalūs, and the Ostājlıs the Turkmans, but Moḥammad Khan maintained his position beside Tahmasp Mīrzā's parasol and colors. Ḥamza Mīrzā's charge carried him past Tahmasp Mīrzā, but one of the prince's personal aides-de-camp (*yasāvulān-e šoḥbat*),<sup>115</sup> Rūḥollāh Beg Zu'l-Qadar, forced his way through to Tahmasp Mīrzā and seized his crown, turban, and turban jewels; his dagger belt and other weapons were seized by 'Alīqolī Sultan. Tahmasp Mīrzā fell from his horse in the struggle and was held by Mahdīqolī Sultan Ṭāleš. The Šāmlūs and Ostājlıs formed a close guard around him and slew any who tried to come to his rescue.

His victory now assured, Ḥamza Mīrzā, mindful of God's injunction, "Fulfill your covenant with me, I will fulfill My covenant with you,"<sup>116</sup> ordered his heralds to proclaim that the slaughter should cease, that any prisoners should be brought to him alive, and that the

<sup>115</sup>See *TM*, index, s.v.

<sup>116</sup>Koran, 2:41.

pursuit should be called off. Some of the Turkmans made their way to the mountains and escaped—Adham Khan to Qom, and Sultan Ma'sūm Khan to Sāva. Ommat Khan Zu'l-Qadar reached Yazd en route to Shiraz, but was slain there by the Afšārs. Esma'il Sultan the brother of Emir Khan, Sultan Morād Khan and Golābī Khan, the sons of Emir Khan, and Shah Būdāq Sultan, a kinsman of Emir Khan, set off for Anatolia, but Morād Khan and Shah Būdāq Sultan later turned back. Esma'il Sultan returned to the *qezelbaş* fold after the accession of Shah 'Abbas I; Golābī Khan went to Tiflis to Šaraf Khan Kord, who was Emir Khan's son-in-law. Their subsequent history will be related under the reign of Shah 'Abbas.

The Takkalūs had been scattered all over the plain of Abhar. Tahmasp Mīrzā's guardian, Kalīl Beg, was killed, along with many other Takkalū nobles. Of the survivors, some fled to Hamadan, others to Baghdad. Mošīb Khan Šaraf al-Dīn-oğlū was taken prisoner by Moršedqolī Beg, Esmā'ilqolī Khan's brother. Many of the fugitives were stripped of their possessions by the local peasants, but made their way to safety naked and on foot, thankful to have escaped with their lives. The Turkman and Takkalū baggage camels stationed about half a *farsak* from the battlefield were plundered by the prince's men. Shah Qevām al-Dīn Ḥoseyn Ešfahānī, Tahmasp Mīrzā's vizier and *e'temād al-dowla*, was killed in the battle by an unknown hand. Moḥammad Khan was surrounded and set on by at least a hundred men of the lower ranks, but Ḥamza Mīrzā came up just in time to save his life. The prince kept his assailants away from him with his lance, looked at the Khan compassionately, and sent him back to his camp.

After the battle, the prince sent Kāja Aqa Shah Abharī, his overseer of the treasury (*mošref-e kazarāna*), to take the news of victory to his aunt and the other women of the royal household. The messenger reached the prince's camp to find the women disconsolate at the bad news of the earlier course of the battle. On receiving the news of the victory, they beat the kettledrums in triumph. Ḥamza Mīrzā returned to his camp and rested awhile, since he had had two days and nights without sleep. At night, victory festivities were held and the heads of the rebel dead were displayed in front of the audience tent, as a warning to all. The same night, one of the prince's aides-de-camp, Šāhverdi Beg Bāybordlū, took the news of the victory to Tabriz. The next day, Ḥamza Mīrzā held an audience, seated on a jeweled throne, with 'Alīqolī Khan, Esmā'ilqolī Khan, Pīr Ğeyb Khan, and Aslams

Khan standing on his right and left; the rebel heads, weapons, and prisoners were paraded before him.

The first of the prisoners was that innocent child Tahmasp Mīrzā. Ḥamza Mīrzā embraced him warmly and seated him at his side. At Ḥamza Mīrzā's command, Moḥammad Khan and Moṣīb Khan were released from their bonds and given a seat at the assembly, and the other prisoners were pardoned. However, a number of particularly wealthy prisoners were handed over to the tax collectors who proceeded to mulct them of their wealth by means of fines and confiscation of property.

Moḥammad Khan was entrusted to the care of 'Alīqolī Khan, and Moṣīb Khan to Esma'īl Khan, to be treated as honored guests in their host's house. The two rebel khans were overcome with shame at their misdeeds, and Moḥammad Khan was treated by 'Alīqolī Khan as a father would treat his son. Two men who were judged to deserve punishment were sewn up in an ox skin for several days. These two were Satelmeš Beg Āsān-oḡlū Īnāllū, who, although from the Šamlū tribe, had joined the rebels; and Kačāl Moṣṭafā Afšār, who had forsaken his post as *qūrčībāšī* to Ḥamza Mīrzā and had also joined the rebels. When the two men were on the point of death, Esmā'īlqolī Khan interceded for Satelmeš Beg and 'Alīqolī Khan for Kačāl Moṣṭafā, and both prisoners were released. On the other hand, those who had performed outstanding deeds of valor in the battle were duly rewarded.

A few days later, Adham Khan came from Qom, and Sultan Ma'sūm Khan from Sāva. They were brought into the prince's presence with their swords slung around their necks. Since the prince had always regarded Adham Khan with special affection and had been heard to say that Adham Khan did not really want to belong to the rebel coalition, he pardoned him. Ma'sūm Khan, however, because he had been guilty of previous misdemeanors and had been slow to answer the call to arms, and because the people under his jurisdiction had complained of his harsh treatment of them, was punished. His possessions were expropriated by the *dīvān*, and his fief of Rayy, the richest land in Iraq, was given to 'Alīqolī Khan instead of Tabriz. Pīr Ğeyb Khan was appointed governor of Hamadan, and the other Ostājīlū emirs were also given appropriate fiefs and governorships. They included Sīmā Ḥoseynqolī Sultan, the brother of 'Alīqolī Khan; Allāhqolī Sultan Kangarlū, the son of Ja'far Sultan; Aḥmad Sultan Āsāyeš-oḡlū; and Mahdīqolī Sultan Čāušlū, the son of

Eyğūs Sultan. Esmā'īlqolī Khan, who already held the title of *yol-dāš* (comrade) and the post of *tovāčībāšī*, was empowered to affix his seal to *dīvān* documents and letters of appointment. Moršedqolī Sultan, his brother, received the fief of Farāhān, and Qom was allotted to 'Alīqolī Sultan Qorūglū, the grandson of Šāhqolī Kalīfa the keeper of the seal.

The post of *amīr al-omarā* of Fārs was granted in the first instance to Mahdīqolī Beg Šadī Takkalū, the kinsman of 'Alīqolī Khan, but subsequently to 'Alī Khan Šadī Takkalū, as before, with Mahdīqolī Beg as his *vakīl*. Subordinate emirs were then appointed, and mobilization orders were served on the great emirs, bidding them report to the royal camp with their men. Tahmasp Mīrzā was imprisoned at Alamūt; the post of commandant of that fortress was in the possession of the Qūčīlūy family, kinfolk of 'Alīqolī Khan. Since most of the summer of the Year of the Dog had already elapsed and Ottoman reinforcements might be on their way in a month or two's time, Ḥamza Mīrzā was impatient to capture the citadel before that happened. He therefore marched to Tabriz without waiting for his mobilization orders to take effect.

*Ḥamza Mīrzā's Return to Tabriz, the Arrival of Ottoman Reinforcements, the Withdrawal of the Royal Army to Qarābāḡ, and Associated Events*

After Ḥamza Mīrzā had spent nearly two months at Qazvin dealing with various essential administrative matters and seeing to the welfare of his troops, he began his return march to Tabriz. As he hoped, after capturing and razing the citadel, to conduct operations against the main Ottoman army, he paused a few days at the Solṭānīya pastures, hoping that substantial contingents of *qezelbaş* would join him. But this did not happen. The fortunes of the *qezelbaş* were at an extremely low ebb: most of the chiefs of the Takkalū and Turkman tribes had either been killed or taken prisoner, and the rank and file of those tribes, although the prince had demonstrated his willingness to pardon them, had scattered hither and yon. The Afšars, located mainly in the areas of Isfahan, Yazd, Abarqūh, Kerman, and Kūh Gīlūya, were still in a state of apprehension because of the defection to the Ottomans of their leader, Qolī Beg the *qūrčībāšī*, and they made this the excuse for inaction. There were other contingents whose arrival was more probable, but time was short, and so Ḥamza Mīrzā decided to march with the ten thousand or so men whom he had.

As the prince neared Tabriz, the Shah came out from the city a distance of nearly a *farsak* to meet him, preceded by Abū Ṭāleb Mīr-zā. As soon as Ḥamza Mīr-zā saw his father's parasol, he dismounted and, as protocol demanded, kissed his father's thigh and stirrup, before entering the city with him and taking up residence at the house of Pīra Moḥammad Khan Čāušlū. The next day, the prince received a visit from the Shah, in whose honor he gave a regal banquet. Everything was on a lavish scale—food, drink, carpets, and largesse. The prince offered all the contents of his household establishment to the Shah, who courteously refused them; in order not to hurt the feelings of his son, he accepted a few items and returned the rest.

The festivities over, they got down to the serious business of besieging the citadel. A large cannon was set up near the tomb of Ūzūn Ḥasan, and it began to play on the walls of the fort. Quantities of earth were brought from the direction of Şāhebābād, and the siege works went on night and day. The arrival of Farḥād Pasha, who had accelerated his march to relieve Ja'far Pasha when he heard of the return of Ḥamza Mīr-zā to Azerbaijan, caused the prince to revise his plans. It seemed inexpedient to try and storm the citadel, a type of operation always fraught with heavy losses, especially because the equipment needed for an assault was not yet ready. Nevertheless, because time was short, a decision was made to launch a general assault. If they succeeded, well and good; if they failed, they considered they would not be accused by experienced campaigners of not having tried.

On the day appointed, therefore, having made this rash decision, which was contrary to all considered opinion, they paraded willy-nilly at the mosque of Ūzūn Ḥasan and received their orders for the assault. At the signal, they shouldered their scaling ladders and ran forward. The Ottomans, however, had not wasted their time, and had everything ready for the defense. Musket fire rained down like hail, and the air was filled with smoke. The ditch around the citadel was rapidly filled with the bodies of the slain and those wounded by stones or spear thrusts. Those who reached the walls with their ladders and ascended them were hurled down by the defenders with blows from blacksmith's hammers and iron war maces, and with thrusts from spears and spikes.

The attack was repulsed with heavy losses. The officers of state were dismayed, and the townspeople of Tabriz began to get restless.

Since Farhād Pasha's army was now nearing Tabriz, Hamza Mirzā ordered an evacuation to Qazvin. The military were ordered to assist with mules and camels. A number of learned men, together with most of the nobility and persons of note in the city, were dispatched to Qazvin. The lower orders took refuge where they could, and the city was evacuated overnight. The royal troops marched off toward Ūzūmdel and Dezmār, intending to obtain information about the size and composition of the Ottoman army and make their plans accordingly. The following day, Farhād Pasha camped at Čarandāb. He transported to the citadel the year's supply of provisions he had brought with him and replaced some units of the garrison which had had too long a spell of duty. Having satisfied himself that all was in order at the citadel, he left Tabriz without delay on his return march; at the same time, he sent a letter to 'Alīqolī Khan and the *qezelbaş* emirs on the subject of a truce:

From the time when strife, fomented by seditious persons, first broke out between our respective monarchs, thousands of believers have lost their lives. For our part, we have proposed peace on the basis that territory which has been occupied by Ottoman forces should remain part of the Ottoman empire, for it is contrary to Ottoman practice voluntarily to relinquish territory once occupied. You intransigent *qezelbaş* emirs have refused to accept these terms, with the result that every year you have lost further territory, and have now lost the city of Tabriz, the capital of the kings of Iran. If matters continue in this fashion, next year you will lose Ardabil and Iraq. Since you are the servants of the Safavid dynasty, be guided by my well-intentioned counsel, and convince your prince of the desirability of peace. Since we in the Ottoman empire are well aware of the disunity among the *qezelbaş* emirs, and consider the conquest of Iran an easy task for us, the Safavid house would be well-advised to abandon its intransigent attitude and seek to placate the Ottoman Sultan, so that I and other well-disposed persons on our side may have some grounds for working for peace in the interests of all God's servants.

When Farhād Pasha's letter was received, some of the emirs, in

their ignorance and pride, said: "Farhād Pasha's only object is to prevent us from making any attack on the citadel at Tabriz after the Ottoman army has left. We must not lose the opportunity of making a further attempt on it. After capturing the citadel, we can make a winter expedition against Ottoman territory, when all their troops have retired for the winter into their fortresses, and we can pillage and plunder." Ḥamza Mīrzā, deeply distressed as he was by *qezelbaş* disloyalty and disunity, refused to be rushed into making a decision. He knew it was true that, since the outbreak of the present round of hostilities, the Persians had lost more territory every year, but this fact had not restored unity among the *qezelbaş*, nor had the *qezelbaş* recovered a single piece of lost territory. If things went on in this way for a few years, the Safavid state would be completely destroyed. He therefore acted contrary to the emirs' advice and made a friendly reply to Farhād Pasha's overtures. The only condition he made was that Tabriz should be returned.

Farhād Pasha replied that, if one of the Safavid royal princes were to accompany him to Turkey, to be treated by the Ottoman sultan as one of his own sons, it was possible that that prince would be made governor of the province of Tabriz. No other solution regarding Tabriz was possible. Since Ḥamza Mīrzā regarded this as a possibility, he agreed to send his younger son, Sultan Heydar Mīrzā, to Turkey; 'Alīqolī Khan, who was the prince's guardian, agreed. The Shah and the army were opposed to this plan, but considered it necessary in order to protect the lives of Shi'ites and to give relief to ordinary people, who had suffered so much from the war. When Farhād Pasha learned that Ḥamza Mīrzā was acting contrary to the wishes of the emirs in making friendly overtures to the Ottoman sultan, he applauded him and exclaimed that he wished Ḥamza Mīrzā had been of this mind before Tabriz had been lost. Farhād Pasha considered it a great feather in his cap to have negotiated the transfer of a prince of the Safavid royal house to Istanbul, there to add to the prestige of his own royal master. He therefore pressed Ḥamza Mīrzā to put the plan into effect, and sent Valī Aqa, his chief taster and a trusted officer, to fetch the prince.

Valī Aqa reached the royal camp at Ganja and was allocated quarters in the house of 'Alīqolī Khan and treated with great honor. Farhād Pasha moved to winter quarters at Erzerum, from which he continued to send letters to Ḥamza Mīrzā urging him to send the prince, his letters of friendship for the Ottoman sultan, and suitable

presents to his camp before the spring campaigning weather arrived. Ḥamza Mīrzā planned to return to Iraq to prepare a suitable retinue and equipage for his son. He would go to Isfahan, which came under his personal jurisdiction, to rest for a while after the pressures of recent events and to see to affairs in Fārs, Kerman, and Yazd, where various Afšār and Zu'l-Qadar governors had taken advantage of the disturbed times to behave in a seditious manner. Emāmqoli Khan was invested with robes of honor and confirmed in his governorship of Qarābag. Affairs in Azerbaijan he decided to leave until after the conclusion of peace. He set off from Ganja, but while camped at a place called Āb-e Šahma, he was murdered.

*The Murder of Ḥamza Mīrzā at the Hands of His Barber, Kodāverdi*

On the night of 22 Zu'l-Ḥejja 994/4 December 1586, Ḥamza Mīrzā camped at Čašma-ye Berenjerd and spent the evening with 'Alīqoli Khan, drinking wine. About midnight, he left 'Alīqoli Khan's tent, drunk as a lord, and went to the royal pavilion with a few of his personal retainers and *gōlāms*. Eventually, he set off to go to the harem but finished up in the special tent which was used as an aviary, where a number of rare birds were kept. He called for a bed to be brought for him there. His barber, Kodāverdi, went out and spoke to the guard of personal retainers who were in the process of stationing themselves for the night around the prince's sleeping place. Telling them that the prince wished to be alone with a mistress and not to be disturbed, he moved the guards farther away from the tent.

Kodāverdi was an orphan of unknown parentage who used to ply his trade as a barber in Qazvin. As a youth he had entered the employ of Ḥamza Mīrzā, and since the two boys were of a similar age, the prince felt a natural affinity for him. The prince liked the way he performed his duties as a barber, and extended his favor to him and made him his confidant. As a result, persons of rank and wealth used him as a go-between, and he was deferred to by the emirs and principal officers of state. His evil nature now led him to commit the dastardly crime of murdering the prince.

The guards, hearing the words "private" and "mistress," and not suspecting that anything was wrong, followed his instructions and moved away from the aviary tent. Kodāverdi returned to the tent; finding the prince lying there dead drunk, he took the prince's dagger

from his belt and stabbed him several times in the stomach and side. When he was satisfied that the prince was dead, he left the tent. One of the prince's servants, a boy named Fattāḥ, who had been instructed to wait on the prince, then entered and found the prince lying in a pool of blood and breathing stertorously. He rushed out, shouting for the guards, but none dared to enter the tent. Finally, the *šarbat-dār*, Zeynal Beg, went in; he summoned surgeons and physicians, but the prince was beyond help and died a few minutes later.

ʿAlīqolī Khan and Esmāʿīlqolī Khan, who at that time were two of the principal officers of state, were then informed. Since the prince had given orders to march before dawn, many of those in the camp, ignorant of what had happened, had already left. The Shah and the women of the royal household, on receiving the news, raised a clamorous lament. The emirs assembled at ʿAlīqolī Khan's tent, and sent Adham Khan Torkmān to fetch the prince's body. Adham Khan, assisted by the prince's personal servant, placed the prince's body, still in its bloodstained clothes, on a litter; two or three thousand people, lacerating their breasts and heaping dust on their heads, preceded the bier and filled the air with their laments. When the emirs saw the body, they removed their *qezelbaş* hats and hurled them on the ground, adding their complaints to the general lament. The corpse was taken first to a special tent which had been erected near the harem, where it was visited by the Shah. The tent was filled with keening mourners who had scored their faces with their fingernails and torn handfuls of hair from their heads. The corpse was then entrusted to the *šadrs* and *ʿolamā*, who performed the ritual washing in accordance with the prescriptions of Islamic law and placed it in its shroud. A small party was then detailed to take the prince ahead to Ardabīl and bury him in the Safavid shrine there.

Not the least extraordinary aspect of the night's events was that the murderer was drawn back by feelings of guilt to view the body. After he had committed the murder, Ẓodāverdi went to his own tent, picked up a bag containing about fifty or sixty *tomān* in gold Ašrafi coins, saying that the prince wanted the gold to give to his mistress. He then went on foot and alone to the tent of Esmāʿīlqolī Khan, whom he knew best of the great emirs. Esmāʿīlqolī Khan was holding a party with some of his friends when Ẓodāverdi entered in a state of great perturbation. After the usual formalities, the Khan asked him why he had come at such an hour. Ẓodāverdi said, "I have committed a terrible crime. What am I to do?" He then confessed to

the murder and begged the Khan to assist him. One might ask why the Khan did not slay him on the spot.

After Kōdāverdi had related this astonishing story, the Khan handed him over to Reżāqolī Beg, the son of Pīrī Beg Ināllū, who had succeeded his father as *ešik-aqāsibāšī* to Hamza Mirzā, with orders to guard him and take him to his tent. Reżāqolī Beg placed him in a chest, loaded him onto a cart with some other chests full of clothes, and took him to his tent. Later that night, on orders from Es-mā'īlqolī Khan, he handed him over to two of his own men, with instructions to take Kōdāverdi off into the forest and murder him. The two men, once they got Kōdāverdi into the forest, struck him a couple of blows, but then got so interested in dividing up the gold he had with him that they neglected to finish him off. Kōdāverdi was able to drag himself into a murky pool and conceal himself among the reeds; his wounds proved not to be serious.

After the two men had gone, Kōdāverdi emerged from the pool, chilled to the bone, and made for a fire he could see in the distance. The "fire" turned out to be torches burning in the tent where the prince's body was lying. Some of the prince's retainers who were guarding the body saw Kōdāverdi and seized him. When Kōdāverdi saw the body, he wept with remorse. The guards said to him, "By virtue of enjoying this prince's favor, you were deferred to by emirs and the highest in the land. Why did you kill him?" He replied, "A group of people put me up to it, and made promises to me, and suborned me, and I was stupid enough to be deceived by them." However, Kōdāverdi did not say who the people were who had worked on him to commit this crime.

In the morning, the Shah was informed of the arrest of Kōdāverdi. The barber was taken first before an assembly of emirs, where he began to indulge in all sorts of loose talk. On the order of the emirs, a large packing needle was stuck through his tongue to prevent him from talking loosely and making wild accusations against the loyal servants of the crown. The Shah said he personally would exact retribution on the murderer. The Shah stabbed him several times in the stomach with his dagger, and his corpse was taken away by camp followers and burned. Glory be to God! How is it that man allows himself to be seduced by the whisperings of Satan and is persuaded to commit acts that result in his being doomed both in this world and the next?

An investigation into the motive for this crime failed to elicit any information; on the contrary, the more the investigators delved, the stranger the whole business appeared. No satisfying motive could be found. However, various rumors went around, and I will report these, since it is my duty as a historian to do so. One story, put about by persons who were on the fringes of the prince's circle, was that Kōdāverdi had conceived an overwhelming passion for Reẓāqolī Ināllū, a handsome, beardless youth. Sometimes Kōdāverdi would refer to this affair jokingly in the prince's assemblies, and the prince, in his more expansive moments, would refer to it (Kōdāverdi was not sure whether he was serious or joking) in a way which upset Kōdāverdi. Kōdāverdi, suspecting that the prince too had a secret liaison with the youth, used to say, "I will be revenged on you for this!" The prince used to take this sort of remark as a joke, but (so this theory went) Kōdāverdi's passion for Reẓāqolī became so intense that it drove him to murder the prince.

Another theory was that Esmā'ilqolī Khan had become envious of 'Alīqolī Khan because of all the favors Ḥamza Mīrzā had heaped upon the latter, including the title of *kānlarḳānī* (chief khan), was willing to contemplate the murder of Ḥamza Mīrzā in order to bring down 'Alīqolī Khan, and had incited Kōdāverdi to do the deed. Those who subscribed to this theory considered their case supported by the fact that Kōdāverdi had gone to Esmā'ilqolī Khan's house after committing the murder, and that the Khan had concealed him.

Yet another theory was that the "triumvirs," 'Alīqolī Khan, Esmā'ilqolī Khan, and Moḥammad Sārū Sūlāg, had conspired to kill the prince (employing Kōdāverdi as their instrument) because he had written to Morteẓāqolī Khan Torkmān at Damghan, summoning him to court, and had kept this a secret from the triumvirs, although normally they were his confidants. The three had concluded that they had lost the prince's favor and that he intended to get rid of them. In support of their case, those who held this theory pointed out that the triumvirs, after the murder, acted with complete unanimity, despite the enmity and rivalry which in fact existed between them. Esmā'ilqolī raised no protest when 'Alīqolī Khan assumed the office of *vakīl*, but on the contrary was at pains to demonstrate his friendship for him. The emirs had taken a crime of this magnitude extremely lightly, and they had made sure that Kōdāverdi could not talk.

The triumvirs chose Abū Ṭāleb Mīrzā, who was still a minor,<sup>117</sup> to succeed Ḥamza Mīrzā as heir-apparent. I might add that I heard from Mīrzā Loṭfollāh Šīrāzī, Ḥamza Mīrzā's vizier, that the prince had indeed turned against the triumvirs and had become suspicious of them. "During the two days we were traveling from Ganja toward Iraq," said Mīrzā Loṭfollāh, "the prince summoned me to him while he was in the bathhouse and said, 'What have I ever done to those two ingrates<sup>118</sup> to make them now thirsty for blood? During our carousals, they start demanding justice—in other words, they are planning to kill me.' When the prince told me this, Ḳodāverdi was shaving him and heard everything. It is quite likely that Ḳodāverdi stupidly went and told the khans, and that they suborned Ḳodāverdi to commit the murder."

*Prima facie* it seems unlikely that these two khans, both of whom owed their rise to Ḥamza Mīrzā, who had elevated them from the status of attendants and servants and made them khans, governors, and important officers of state, and merely to please them had gone to war against the Turkman-Takkalū coalition, an action fraught with all sorts of evil consequences, could have forgotten all they owed to him. Why did they not consider the consequences of their action, and how could their own intelligence have allowed them to commit a deed that would bring them ill repute in this world and the next? Be that as it may, they decided on this course of action. I heard this alleged far and wide, and so I have set it down in my history. However, the khans did not long survive their crime, as will be related in due course.

### *How Abū Ṭāleb Mīrzā Was Made Heir-Apparent and How His Fortunes Subsequently Declined*

After the murder of Ḥamza Mīrzā, Sultan Moḥammad Shah convened a meeting of the great emirs and exhorted them to cease the intertribal strife, in particular the feud between the Šāmlū-Ostājlı faction and the Takkalū-Turkman faction. The Shah decided to undertake the burden of state affairs in person and not appoint any of his sons, or the other royal princes, deputy (*nāyeb*) of the *dīvān-e a'lā* and heir-apparent. He made this decision for various confidential reasons he considered it inexpedient to make public.

<sup>117</sup>He was born in 1574, and was therefore now twelve years old.

<sup>118</sup>Clearly the two principal triumvirs, 'Alīqolī Khan and Esmā'īlqolī Khan, are meant.

The feud, however, continued between the Khorasan emirs, of whom Moṣṣedqolī Khan was now the leader,<sup>119</sup> and the Iraq emirs. Neither Abū Ṭāleb Mīrzā nor Tahmasp Mīrzā, by virtue of their age, was old enough to be heir-apparent, and Tahmasp Mīrzā, because he had been supported by the Takkalūs and Turkmans, was now incarcerated at Alamūt under Ostājlu guard. But the emirs at court rejected the Shah's view and decided that their best interest lay in making Abū Ṭāleb heir-apparent. The Shah continued to oppose this course of action and to counsel delay. He thought that Ḥamza Mīrzā had met his untimely end as a result of too close association with ignorant *qezelbaş*; in the future, he said, he would do without the assistance of any of his sons, and would not permit the *qezelbaş* to have constant access to them.

The emirs put forward Mīrzā Moḥammad, the comptroller of finance (*mostowfi al-mamālek*) to speak for them: "For some years," he said, "Ḥamza Mīrzā (by virtue of the Shah's decree) has managed the affairs of state and of the crown, and reports of his power and authority have spread to all parts. If our enemies do not speedily hear of the appointment of one of the royal princes as his successor, it is likely that trouble will break out on all sides, to the detriment of both religion and the state. 'Abbas Mīrzā, who is the eldest of your surviving sons, is in Khorasan and has been declared ruler of that province by the Khorasan emirs; on the other hand, Abū Ṭāleb Mīrzā is here at court; he should be made heir-apparent without delay."

The Shah finally gave in, though with reluctance. This was the first mistake on the part of the Iraq emirs. It was obvious that 'Abbas Mīrzā's star was in the ascendant, but they closed their eyes to this fact. It was equally clear that, whenever 'Abbas Mīrzā chose to march from Khorasan to Iraq, the *qezelbaş* would have no option but to submit to him. The Iraq emirs thought, however, that the Khorasan emirs, especially Moṣṣedqolī Khan, who was the guardian and *rokn al-saltāna* of 'Abbas Mīrzā at Mašhad, would prefer to remain in Khorasan, where he was all-powerful, rather than go to Iraq, where he might not wield the same authority.

On the 10th of Moḥarram 995/21 December 1586, at a time when the Shah and the troops were still clad in mourning for Ḥoseyn, the Iraq emirs, insisting on the need for haste, brought Abū Ṭāleb Mīrzā into the presence of his father in the royal camp at Tatār Čāy. With his

<sup>119</sup>By virtue of his seizure of 'Abbas Mīrzā.

own hands, the Shah transferred his crown to his son's head, girded him with a jeweled dagger belt and sword belt, clothed him in a splendid robe of honor, and named him his heir-apparent. Ḥamza Mīrzā's personal retainers and the administrative officers of the supreme *dīvān* were placed at the service of Abū Ṭāleb Mīrzā, and the late prince's property and royal workshops were similarly transferred to Abū Ṭāleb Mīrzā. In accordance with Šafavid custom, all the emirs and *qezelbaş* nobles at court performed the ceremony of kissing the feet of the new heir-apparent, and proclamations were sent to the provincial governors. Emāmqolī Khan and the Qarābāg emirs left camp and returned to their fiefs, while the royal army proceeded on its way to Ardabil, where the body of Ḥamza Mīrzā was buried in the tombs of his ancestors. As part of the rites for his dead son, the Shah distributed food and alms to the poor.

ʿAlīqolī Khan and the Iraq emirs rewarded Mīrzā Moḥammad, who had worked hard on their behalf to achieve what the emirs desired, by securing him the appointment of *vazīr-e dīvān-e a'lā*. Mīrzā Moḥammad had complete independence in the management of *dīvān* affairs, and received the title of *e'temād al-dowla*. The Iraq emirs now began to act in accordance with the dictates of their own ambition, and to put their own interests before those of religion and the state: however, they soon met their just deserts. From Ardabil, the Shah marched to Qazvin via Ṭārom and Kaḳāl, and wintered at the capital.

*The Actions of the Emirs of Iraq, Azerbaijan, Fārs and Kerman from the Time of the Murder of Ḥamza Mīrzā to the Time When the Sun of ʿAbbas Mīrzā's Power Rose Above the Horizon in Khorasan*

After their defeat at Šāyen Qal'a, many of the Turkman emirs made their way to Damghan, where they joined Morteżāqolī Khan Pornāk. In order to win them over, Ḥamza Mīrzā, without the knowledge of the Iraq emirs, had written a conciliatory letter to Morteżāqolī Khan, summoning him to court and making various promises to him. The Khan had set out, but when he reached Rayy, he heard of the death of Ḥamza Mīrzā and the assumption of power by Abū Ṭāleb Mīrzā with the support of ʿAlīqolī Khan and Esmā'īlqolī Khan. He had not dared to proceed further, and he was apprehensive of possible punitive measures the Iraq emirs might take against the Turkman tribe. He had therefore proceeded to Qom and Sāva, in which areas most

of the families of the Turkman tribe resided, and had compelled those families, whether they wanted to or not, to proceed to Damghan. The people of the region, thinking that Morteżāqolī Khan had rebelled, had sent him gifts with the object of persuading him not to do them any harm.

Valī Khan Torkmān, the son of Moḥammad Khan Torkmān, who with his father had governed Kashan for some years, had always encouraged Morteżāqolī Khan to expect the most lavish gifts from the people of Kashan, most of whom were merchants and wealthy persons from many regions. It was he who had been the cause of Morteżāqolī Khan's commencing secret discussions with the people of Kashan. Initially, the people had rejected his overtures, but on second thoughts, concern for their lives and property had led them to adopt a more conciliatory attitude toward him on the advice of the *dārūga*, Behzād Beg, and the vizier, Mīrzā Aḥmad Kojojī. They had appealed to Valī Khan to protect them from Morteżāqolī Khan. Valī Khan had gone to Kashan without permission from Morteżāqolī Khan, and his entry into the city had not been opposed by the *dārūga* and the vizier, who did not attach any great importance to him. Valī Khan had been a guest in the house of the *dārūga*.

Within a few days, Valī Khan had gathered round him a group of veteran Turkmans who had been in Kashan since the days when Moḥammad Khan and his sons governed that city, and who had elected to remain there in the service of the *dārūga*. He was also joined by men from outside the city. Feeling his own strength to be now superior to that of the *dārūga* and the vizier, he determined to seize control of the city from them. His Turkmans seized their officials and employees and finally seized the vizier and the *dārūga* too, and confiscated all their possessions. The people of Kashan submitted to him, having no other choice. Initially, Valī Khan treated them well, but as his power increased, his behavior changed.

Morteżāqolī Khan had therefore parted company with Valījān Khan and had proceeded to Damghan with the men who had elected to follow him. On arrival there, he sent a message to Moršedqolī Khan at Mašhad in the following terms: "While Ḥamza Mīrzā was alive, I, as a good Sufi, remained loyal to him, since he was the elder son of Sultan Moḥammad Shah and was his heir-apparent. Now that he is dead, however, I consider 'Abbas Mīrzā to be the heir-apparent. If prince's standards advance toward Iraq, he will find the Turkman tribe ready to obey him."

Valijān Khan, after consolidating his position at Kashan, had great expectations of exacting money from the wealthy burghers of that city. He gradually gathered more and more Turkmans under his banner. He then sent a letter to Qazvin representing himself as having performed a service to the crown by keeping Kashan out of the hands of Morteẓāqolī Khan, and confidently expecting that the emirs and principal officers of state would furnish him with an official mandate as governor. The officials at Qazvin, however, did not like his headstrong action and dictatorial manner, and did not wish to bow to his demands. They therefore appointed 'Alīqolī Khan Šaraf governor of Kashan. Valijān Khan, seeing that his hopes in that direction had now been dashed, sent a courier to Khorasan and declared himself a supporter of 'Abbas Mīrzā. He arrested all the purveyors (*gereh-yarāqān*)<sup>120</sup> of the emirs and principal officers of state who were in Kashan and expropriated their supply caravans.

It will be recalled that Yūsuf Khan Afšār, after the defection of his father, Qolī Beg the *qūrčibāši*, had gone from Abarqūh to Yazd. In cooperation with the *dārūga* of Yazd, Moḥammad Kalīfa Afšār, he had seized the citadel there and had taken the possessions of the royalist emirs. After the defeat of the Takkalū-Turkman rebellion, Yūsuf Khan, at the command of Ḥamza Mīrzā and with the approval of Mīrmīrān, was placed in bondage and imprisoned. At this juncture, Valī Khan, the governor of Kerman, arrived in Yazd with his son Bektāš Khan; they were on their way to join the Shah in Azerbaijan. Since Bektāš was a rebellious and ambitious man, he released Yūsuf Khan from prison, arrested the *dārūga* and the purveyors who had been appointed by the supreme *dīvān*, and assumed a rebellious posture vis-a-vis the Shah. When they heard of the death of Ḥamza Mīrzā, Valī Khan marched back to Kerman and Bektāš engineered for himself a marriage connection with Mīrmīrān that increased his power and influence at Yazd and encouraged him to think of himself as the de facto governor of the region. With his blessing, Yūsuf Khan returned to Abarqūh and resumed his post as governor there. Bektāš Khan's actions had made him a little apprehensive of retribution from the emirs and the principal officers of state. With the approval of Mīrmīrān, he too sent a courier to Khorasan to 'Abbas Mīrzā and Moršedqolī Khan, assuring them of his fealty. The Arešlū and Afšār emirs of the Isfahan region followed his lead and declared their opposition to Abū Ṭāleb Mīrzā. The Afšārs of the Kūh Gīlūya region constituted themselves into independent groups, each with an emir.

<sup>120</sup>See *TM*, pp. 177-78.

In Fārs, the governor 'Alī Khan Šādī Takkalū was faced with open hostility from his Zu'l-Qadar subjects even while Ḥamza Mirzā was still alive. 'Alī Khan had therefore traveled to Qazvin to present his services to Ḥamza Mirzā, consolidate his own position, and get the dissident Zu'l-Qadars punished. When he reached Qazvin and heard of the murder of Ḥamza Mirzā, he remained there to pay his respects to the Shah and Abū Ṭāleb Mirzā. The emirs and principal officers of state secured his reappointment as governor of Fārs, and letters were written to the Zu'l-Qadar junior officers in Fārs threatening them with the Shah's wrath and punishment. 'Alī Khan was equipped with a robe of honor and sent on his way.

When the news of his return reached Fārs, Mirzā 'Abdollah, the son of Mirzā Salmān Jāberī, who aspired to hold the office of *vazīr-e dīvān-e a'lā* and whose thoughts were dominated by this ambition day and night, instigated the Zu'l-Qadar emirs to oppose 'Alī Khan. They singled out Mahdīqolī Beg Šādī Takkalū, raised him to the rank of khan and to the position of governor of Fārs, and expropriated for his use all of 'Alī Khan's equipment and possessions that were in Shiraz. 'Alī Khan heard the news as he approached Shiraz, but continued to press on fearlessly with the two to three hundred men he had with him. He warned the rebels of his approach, and confidently expected that rifts would appear in their ranks and that, group by group, they would come out to welcome him. But they pledged themselves to support Mahdīqolī Khan and to oppose 'Alī Khan. 'Alī Khan never imagined that the Zu'l-Qadars would disobey a royal edict. He reached Kūtal Ma'īn, some twelve *farsaks* from Shiraz, but not a soul came out to meet him.

When he realized the opposition to him was united, he was filled with consternation and did not dare to go forward or to return. Mahdīqolī Khan and the Zu'l-Qadar junior officers, having renewed their oaths, marched out against 'Alī Khan, who had no alternative but to stand and fight with the small band of men at his disposal. The Šīrāzīs, outnumbering his men many times, routed them at the first charge. But because his men were also from the Zu'l-Qadar tribe, they forebore from killing any great number of them. All the supplies in 'Alī Khan's camp were looted, and he himself was taken in fetters to Shiraz and executed with great ignominy in the *meydān*. This foul deed was perpetrated by men who had been recipients of his favor for years; Mahdīqolī Khan was actually related to him, and had always been treated by him as a son. The just retribution that overtook those

guilty of this deed will be related in Book II of this history.

Those who had committed this deed now stood in fear of the supporters of Abū Ṭāleb Mirzā and the principal officers of state, and they hastily sent a courier to Moršedqolī Khan, declaring themselves to be Abbasid supporters. As a result, letters came from Khorasan appointing Mahdīqolī Khan governor of Shiraz and Mirzā ‘Abdollah, the son of Mirzā Salmān, *vazīr-e dīvān-e a’lā*. The latter, however, with an eye on Sultan Moḥammad Shah, made no changes in the *koṭba* or the coinage, but continued to run with the hare and hunt with the hounds.

At Isfahan, the *golām* Farhād Aqa, who had governed that city for some years on behalf of Ḥamza Mirzā and who had constructed a strong fort in the vicinity of Naqš-e Jahān and stocked it with everything necessary for its defense, was devastated by the turn of events at Qazvin. ‘Alīqolī Khan had become *vakīl* with absolute authority, and Mirzā Moḥammad had become vizier and *e’temād al-dowla*. The reasons for his alarm were that he had quarreled with ‘Alīqolī Khan when the latter was *dārūga* of Isfahan and had refused to give the Khan’s agents much freedom of action. As a result, Farhād Aqa now felt he could place no confidence in the Khan. Mirzā Moḥammad too had a grudge against him. On the pretext of dealing with the disloyal Arešlū and Afšar tribes, therefore, Farhād strengthened the fort at Isfahan, not wishing to submit to the Abū Ṭāleb Mirzā faction.

In Azerbaijan, after the murder of Ḥamza Mirzā, it was a case of every man for himself. The king’s commands were ignored, and local chiefs seized control of whatever territory they could. As a result, Ja’far Pasha was able to extend the area under his control, and most of Azerbaijan passed out of the hands of the *qezelbaş*.

To sum up, the affairs of Azerbaijan, Iraq, Fārs, Kerman, Kūh Gīlūya, and Kūzestān were in a chaotic state. The civilian population suffered because of the supremacy of the military in these areas, and the military were like sheep without a shepherd. Toward the end of the year, however (995/1587), ‘Abbas Mirzā began his westward march from Khorasan, and the promise of his coming was like the promise of rain in a parched land.

*The Conduct of the Emirs and Principal Officers of State of Sultan Moḥammad Shah, and the Supporters of Abū Ṭāleb Mīrzā*

Abū Ṭāleb Mīrzā and the emirs at Qazvin did not for a moment imagine that Moršedqolī Khan would dare to advance on Iraq with the relatively small forces at his disposal. But, when New Year's day of the year 995/1587 ushered in the Year of the Pig and alarming reports began to come in regarding the situation in Kashan, Isfahan, Yazd, Shiraz and Kerman, the emirs recovered to some extent from their state of euphoria, and began more soberly to appraise what was happening in the provinces and to take steps to remedy the situation.

Mīr Ja'far Qazvīnī, formerly the vizier of Farhād Aqa at Isfahan and now holding the post of manager (*motašaddī*) at Qazvin, was sent to Isfahan to fetch Farhād Aqa to court. Orders issued to the latter were designed to conciliate him. Pīrqolī Beg, the son of Šāhqolī Saqqā, who had close relations with the family of Qolī Beg the *qūrčibāšī* and the Afšār tribe, was dispatched to Yazd to Bektāš Khan, in the hope of winning him over to support of Abū Ṭāleb Mīrzā. Meanwhile, the royal camp moved to its summer quarters of Kārraqān.<sup>121</sup> Mīr Ja'far returned, bringing with him Farhād Aqa. The latter gave only a paltry present to the Shah and to Abū Ṭāleb Mīrzā, but he gave large sums in cash to 'Alīqolī Khan, Esmā'īlqolī Khan, and the vizier Mīrzā Moḥammad, and consequently succeeded in getting himself reappointed as governor of Isfahan. Farhād Aqa made haste to obtain permission to return to Isfahan at the earliest possible moment, while every day some unwelcome news reached the ears of the emirs and principal officers of state at Qazvin. The emirs deferred in all matters to the judgment of Mīrzā Moḥammad the vizier, but all their plans were frustrated, because fate willed that kingship and the government of the state be conferred on 'Abbas Mīrzā.

At this point, a quarrel that occurred between the Šāmlūs and Ostājīlūs at Qazvin was patched up through the good offices of Moḥammadī Beg Sārū Sūlāg. The cause of the quarrel was the appointment of Pīr Ğeyb Khan Ostājīlū as governor of Hamadan by the late Ḥamza Mīrzā, because Esmā'īlqolī Khan Šāmlū wished to confer this governorship on Šāhverdī Kālifa, his elder brother. Since 'Alīqolī Khan could not afford the luxury of crossing Esmā'īlqolī Khan, and since he bore a grudge against Pīr Ğeyb Khan in any case, he gave his approval, and a letter of appointment as governor of Hamadan

<sup>121</sup>Southwest of Qazvin (see Le Strange, p. 196).

was issued to Šāhverdi Kālifa. Pīr Ğeyb Khan was angered by this action; although he ostensibly handed over the office to Šāhverdi Kālifa, he remained in residence in the governor's house and did not go out. Šāhverdi Kālifa was a diplomatic and dignified officer, but some of his Šāmlū troops urged him to expel Pīr Ğeyb Khan by force. However, Pīr Ğeyb Khan had more men at his disposal than Šāhverdi Kālifa at that moment. He would not bow to force, and his resentment at the way he had been treated would not permit him to submit to the Šāmlūs. The quarrel developed into actual conflict, the Ostājlıs being mainly responsible, and the situation had an extremely adverse effect on Šāhverdi Kālifa's prestige.

When Esmā'īlqolī Khan heard what had happened, he wanted to leap on his horse and lead his Šāmlūs at full-speed to Hamadan to punish Pīr Ğeyb Khan, but 'Alīqolī Khan, trying to avoid open conflict with the Šāmlūs, suggested that he should go himself to Hamadan, install Šāhverdi Kālifa, and bring Pīr Ğeyb Khan back to court and hand him over to Esmā'īlqolī Khan. Esmā'īlqolī Khan agreed. Before 'Alīqolī Khan could set out, peacemakers had patched up a temporary truce between the two parties at Hamadan, and Pīr Ğeyb Khan had left the city. He met 'Alīqolī Khan on the way, and returned with him to Karraqān. But since Pīr Ğeyb Khan was not on very good terms with 'Alīqolī Khan and was terrified of Esmā'īlqolī Khan, he fled from the royal camp with his brothers and a few Ostājlıs who had been his personal retainers for many years. Abandoning his baggage, he made for Khorasan. He did not rest night or day on the road, and a few days later was in Mašhad kissing the feet of 'Abbas Mīrzā. Then he was received by Moršedqolī Khan, in whom he instilled the desire to advance on Iraq by describing the chaotic state of affairs there.

While the royal camp was still at Karraqān, 'Ašūr Aqa, a messenger from 'Abbas Mīrzā and Moršedqolī Khan, arrived bearing various letters. Moršedqolī Khan, an extremely cautious and experienced officer, had wanted to get firsthand information on the actual situation in Iraq before deciding on a course of action. There were two letters, one from 'Abbas Mīrzā to his father asking for information about the murder of his brother, Ḥamza Mīrzā, and the other from Moršedqolī Khan, addressed to the principal officers of state. The gist of the latter was as follows:

For some years now, there has been division between

the emirs of Iraq and those of Khorasan. As a result of this disunity and strife, our enemies have been able to encroach on our territory and the government of the realm is in complete disorder. Now that Ḥamza Mirzā is dead and Abbas Mirzā is the eldest son of the Shah and has reached maturity and given clear signs of his ability to rule, I beg you, the principal officers of state, to set aside your differences with us so that we may all pledge our fealty to one prince, restore unity to the realm, jointly take whatever action is judged necessary against our enemies, and heal this schism between the *qezelbaş*.

When 'Āšūr Aqa arrived at Qazvin he was detained by Qūr Koms Khan Šamlū, who had been charged with the defense of the capital; after permission had been received, he was sent on to Karraqān. The great khans read the letter from Khorasan, but they distrusted Moršedqoli Khan, who had made himself *vaktl* with full powers in the service of 'Abbas Mirzā. They were swayed by 'Alīqoli Khan Faṭḥ-oḡlū, who had been raised to a position of the highest authority in the supreme *dīvān*. He exercised control over both the affairs of state and the king and considered himself a kingmaker par excellence; he was also well aware that he and Moršedqoli Khan could not exist together.

Looking to his own interests, 'Alīqoli Khan interpreted Moršedqoli Khan's words as a deceitful trick, and the emirs rejected them utterly. In reply they wrote: "Ḥamza Mirzā was made the heir-apparent by Sultan Moḥammad Shah. When Ḥamza Mirzā left to conduct operations against the rebel Turkman-Takkalū faction, the Shah made a testamentary disposition to the effect that, if anything happened to Ḥamza Mirzā in that campaign, Abū Ṭaleb Mirzā was to succeed him as heir. In pledging ourselves to Abū Ṭaleb Mirzā, therefore, we are merely carrying out the wishes of the Shah, and we will not agree to any other course." They concluded by attacking Moršedqoli Khan for causing discord between the Iraq emirs and those of Khorasan. All the emirs and elders of the tribes affixed their seals to this document, handed it to 'Āšūr Aqa, and dismissed him with slights and insults. Apart from the triumvirs, 'Alīqoli Khan, Esmā'īl-qoli Khan, and Moḥammadī Sārū Sūlāḡ, and the vizier Mirzā Moḥammad, none of the other emirs wanted to affix their seals to this document. They were forced to do so, and some of them sent verbal messages to this effect to Khorasan.

After the courier had left for Khorasan, the Iraq emirs decided to march against Valī Khan and wrest Kashan from his control and then to proceed to Isfahan and Yazd to settle the affairs of Fārs and Kerman, intending to punish intransigents and replace unreliable governors with their own men. 'Alīqolī Sultan Zu'l-Qadar, the governor of Qom, and Moršedqolī Sultan Šamlū, the brother of Esmā'il-qolī Khan, were sent on ahead to Kashan against Valtjān Khan.

The Iraq emirs had hopes of extracting large sums of money from Farhād Aqa. Some Iṣfahānīs who had come to court to lay complaints against Farhād Aqa urged them to arrest and fine him. These men undertook to divest Farhād Aqa of his possessions, to extract money from his supporters and financial agents, and to hand the proceeds over to the emirs. Farhād Aqa, who had still not managed to leave the court's summer quarters at Ķarraqān, was arrested, and everything he possessed was confiscated. Mīrzā Aḥmad Kofrānī, the *nāẓer*, was appointed vizier and business manager (*šāheb-e mo'āmelā*) at Isfahan; Mīrzā Hedāyat Najm-e Šānī was appointed superintendent of commercial transactions (*nāẓer-e mo'āmelāt*). Collectors (*zābeẓān*) were appointed to appropriate Farhād Aqa's property. They extracted considerable sums from some fifty or sixty of his officials and employees, and sent ruthless collection agents to Isfahan. Seyyed Beg Kamūna was appointed *dārūga* of Isfahan. The royal army then marched to Kashan in twenty days.

Valtjān Khan, who had given up hope of receiving any appointment from court, secured the gates of the city and prepared to defend it. He began to plunder the merchants and wealthy citizens of Kashan in order to give his retainers large grants of money. Gradually, taking as his motto "a slave and everything he possesses belongs to his master," if he suspected anyone of possessing some wealth, he regarded it as his own and extorted it from its owner by force. The besiegers gradually brought their earthworks forward as far as the ditch round the city walls.

At this point, the besiegers received bad news from Isfahan. When he heard of Farhād Aqa's arrest, Koṣrow Beg, a *golām* and a relative of Farhād, had shut himself up in the citadel with some of Farhād Aqa's retainers and had defied the collection agents. Seyyed Beg Kamūna and Mīrzā Aḥmad Kofrānī, the vizier and fiefholder, took up their station in the compound of the Ḥoseynī *seyyeds* known as the Ḥoseynīya, long venerated as a sanctuary by the people of that

province. Levying musketeers and archers locally, they settled down to defend the Ḥoseynīya and the city. The garrison of the citadel consisted mainly of destitute *golāms* who began to plunder the citizens. Growing bolder, they finally attacked the Ḥoseynīya, breached its walls in several places, and rushed in and carried off enormous quantities of loot. Seyyed Beg Kamūna, the *dārūga*, and Mīrzā Moḥammad Amīn, both of whom were among the elect of the Islamic world, were seized and held as hostages for Farhād Aqa. The vizier, Mīrzā Aḥmad, fled with a few men to Kashan, whereupon Allāhqolī Sultan Kangarlū and other emirs were dispatched to Isfahan. As this force approached Isfahan, it was attacked by some of the rebel Arešlū emirs at Mūrča-ḡort. Allāhqolī Sultan, Mīrzā Hedāyat Najm-e Šānī, and several other notables, both Turks and Persians, were taken prisoner. On receiving this news, the principal officers of state at Kashan redoubled their efforts to capture the citadel there.

Since their presence was urgently needed at Isfahan, the Iraq emirs launched a night assault on the citadel without having the necessary equipment, and fighting went on until midnight without their having effected an entry. Esmā'īlqolī Khan decided to call off the siege, to conclude a truce with Valījān Khan, and leave him to be dealt with after the more pressing situation at Isfahan had been settled. On his own responsibility, therefore, Esmā'īlqolī Khan opened negotiations with Valījān Khan, who responded favorably because he was hard pressed. He sent some of his men with insignificant gifts to plead for pardon, and Esmā'īlqolī Khan obtained an audience for them with 'Alīqolī Khan, who obtained an audience for them with the Shah and Abū Ṭāleb Mīrzā.

Valījān Khan's request for pardon was granted, and he was given two months in which to complete his arrangements at Kashan and go to whatever destination the supreme *dīvān* might stipulate. It was agreed that, when the royal army left for Isfahan, he should open the gates of the citadel and admit a force of some three hundred Šāmlūs, Bayāts, and others. These would remain at Kashan as a garrison. The terms of this extraordinary truce were agreed to, and the royal army marched away to Isfahan, entered the city at an hour judged propitious by the astrologer Mīrzā 'Arab Haravī, and made the Ḥoseynīya their headquarters. 'Alīqolī Khan camped near the royal headquarters, but Esmā'īlqolī Khan camped at Golbār,<sup>122</sup> and the other emirs camped at suitable points. The royal army busied itself

<sup>122</sup>See *Le Strange*, p. 205.

with casting cannon and preparing siege equipment, but after a few days 'Alīqolī Khan decided to see whether he could get possession of the citadel by guile. He brought Farhād Aqa to his own quarters, had his neck chains removed, treated him as his guest, made fair promises to him, and undertook to plead his case. Farhād Aqa then sent a messenger to Kosrow Beg calling on him to surrender the citadel. Kosrow Beg at first distrusted the message and sent back a harsh answer to Farhād Aqa, but he gradually became reconciled to the idea. Once he was assured that his life would be spared, he opened the gates of the citadel, which was thus captured by kindness.

A delegation of tribal elders arrived on behalf of Mahdīqolī Khan and the Zu'l-Qadars of Fārs, asking pardon for their action in killing 'Alī Khan. If the principal officers of state would overlook this incident, they said, and confirm Mahdīqolī Khan as governor of Fārs, they would pledge the support of the Zu'l-Qadar tribe, which was noted for its loyal service and adherence to the rules of Sufi conduct; moreover, the tribe was willing to pay a large fine to the supreme *dīvān*. The sensible thing in that situation would have been to grant their requests, but Mīrzā Moḥammad the vizier did not like their servile attitude, and appointed as governor of Fārs, Šāhqolī Kalīfa Zu'l-Qadar, the governor of Dārābjerd, who was at court, and gave his post to Ṭahmāspqolī Sultan, the son of 'Alīqolī Khan. Although these appointees never succeeded in getting to Fārs, the fact of their appointment merely confirmed Mahdīqolī Khan and the Zu'l-Qadars in their opposition to the Iraq emirs, and caused them openly to proclaim their support of the 'Abbasid cause.

A quarrel now developed between two of the triumvirs, 'Alīqolī Khan and Esmā'īlqolī Khan, over the appointment by the former of 'Alīqolī Sultan Zu'l-Qadar as governor of Qom. 'Alīqolī Sultan was the grandson of Šāhqolī Kalīfa, who had held the office of keeper of the seal under Shah Tahmasp and had held Qom as a fief. 'Alīqolī Sultan wanted to take advantage of the fact that 'Alīqolī Khan, who was his friend and patron, was now the most powerful man in the state. He wanted the office of keeper of the seal, which had been held by his grandfather. 'Alīqolī Khan supported his request, partly because he wanted to indulge him and partly because he was dissatisfied with the performance of the incumbent in that office, Aslams Khan the son of Šāhroḡ Khan. Aslams Khan, however, was supported by those Zu'l-Qadars who owed their rise to the patronage of his father, Šāhroḡ Khan. Esmā'īlqolī Khan threw his

weight behind this faction, an action that greatly displeased 'Alīqolī Khan and caused him to press more strongly the claims of his nominee. This was the origin of the feud between the two triumvirs which, fanned by troublemakers, led to an estrangement between them and the pairing off of the *qezelbaş* in support of one or the other. Each faction erected barricades in the streets of Isfahan, and each went around fearful of attack by the other.

This state of affairs produced a complete breakdown in the administration of the city and the realm, and no one showed any concern for the weak and indigent. The licentious behavior of rude and mischievous *qezelbaş* soldiers made it difficult for citizens to go about their business in the streets of the bazaar. Merchants closed their shops and business came to a standstill. But one activity that did continue was the business of extorting money from the citizenry by means of fines and confiscations. Large sums were levied on behalf of the fiefholder of Isfahan, and as billeting allowances (*dūšollokat*)<sup>123</sup> for the principal officers of state. These levies were made by persons holding drafts issued by the emirs, and such persons employed collection agents to get the money. Since no questions were asked about the methods they used, anyone who got his hands on a draft was able to extort double the face value of the draft.

At this juncture, the news arrived that 'Abdollah Khan, the Uzbek ruler, had invaded Khorasan and besieged Herat. The report said that 'Alīqolī Khan Šamlū was defending the city and that Moršedqolī Khan had left Mašhad with 'Abbas Mīrzā and planned to march to Iraq via Ṭabas. Since communications between Iraq and Khorasan were poor, it was not clear whether Moršedqolī Khan had left Mašhad simply in fear of 'Abdollah Khan, or whether he intended to attempt a coup in Iraq. At all events, this news produced a rapid rapprochement between the two estranged triumvirs! However, the two khans approached the idea of a meeting between them with extreme caution; the Šamlūs did not want Esmā'īlqolī Khan to go to 'Alīqolī Khan's quarters to patch up their quarrel. The meeting did take place, but each khan was supported by a fully-armed phalanx of his own men.

Esmā'īlqolī Khan marched to the Ḥoseynīya with great pomp and ceremony. On his side, 'Alīqolī Khan had turned out the court chamberlains and doorkeepers, and stationed plenty of musketeers

<sup>123</sup>See *TM*, p. 157.

on all sides. When Esmā'īlqolī Khan saw this formidable array awaiting him, he braved it out and continued to advance. But when he, his brothers, and the other Šāmlū emirs who were with him had entered 'Alīqolī Khan's quarters, 'Alīqolī Khan's men closed behind them and prevented the Šāmlū troops from entering. Esmā'īlqolī Khan, making no protest, went in and met 'Alīqolī Khan, and they concluded a spurious truce.

Hardly had the two khans become reconciled to each other than the news arrived from Khorasan of the death of Morteżāqolī Khan Pornāk, followed by repeated reports that Moršedqolī Khan was advancing on Iraq. 'Alīqolī Khan's first thought was to take his men, some five thousand in all, and to go first by forced marches to Rayy, which was his fief, and then to Kār and Semnān, with the object of securing the roads as far as Damghan and of preventing anyone who might feel disposed to do so from going out to welcome 'Abbas Mīrzā. Since the Khorasan army was small, he said, this would effectively prevent it from advancing on Iraq by this route. He suggested that Esmā'īlqolī Khan should proceed to Qazvin with the Shah and Abū Ṭāleb Mīrzā and hold the capital. 'Alīqolī Khan's officers demurred; Esmā'īlqolī Khan could not be trusted, they said, and consequently it would be folly to place the Shah and Abū Ṭāleb Mīrzā in his hands and then to take himself far away. They thought Moršedqolī Khan would move against Isfahan, rallying to him the Afšārs and Zu'l-Qadars from Kerman, Yazd, and Shiraz who had declared their support for 'Abbas's cause. They therefore deemed it wiser to remain at Isfahan. The argument went back and forth for several days. Then, on receiving reports that 'Abbas was advancing along the Damghan road, the triumvirs decided to fall back on Qazvin. Before they left Isfahan, however, they once more bled the population white. After the damage had been done, they appointed Ebrahim Khan Torkmān, the son of Heydar Sultan Čabūq, *dārūga* of Isfahan. They marched off toward Qazvin, sending on ahead 'Alīqolī Sultan Zu'l-Qadar, the governor of Qom, with instructions to mobilize his men at Qom and rendezvous with them at some place to be determined.

Hardly had the khans left Isfahan than one of the triumvirs, Moḥammadi Sarū Sūlāg, the "brains" behind the movement to put Abū Ṭāleb on the throne, fell ill. The others waited for him for ten crucial days at Mūrča-ġort. Then, receiving confirmed reports that 'Abbas was advancing along the Kār and Semnān road, they marched off

toward Jorpādeqān,<sup>124</sup> instead of taking the usual route through Kashan, because of the presence there of the hostile Valtjān Khan.

*Events in Khorasan, the Advance of 'Abbas Mīrzā on Iraq, and His Accession to the Throne of Iran*

Although 'Alīqolī Khan Šāmlū, at Herat, had lost custody of 'Abbas Mīrzā to Moršedqolī Khan, he continued to be apprehensive of the latter. He realized he could not expect any help from Iraq and so, like a drowning man clutching at a straw, he cast around for some ally. He sent couriers to the Mogul princes at Kandahar and to 'Abdollah Khan Uzbek at Bokhara, representing himself as their vassal. 'Abdollah Khan considered this an amazing piece of luck, and sent back letters of apparent friendship; the princes at Kandahar made no response. In reality, 'Abdollah considered this a golden opportunity to capture Herat, on which he had for long had his eye. He determined to invade Khorasan and, at the beginning of the Year of the Pig (end of 995/1587), appeared on the borders of Khorasan with a large army. First, he sent a message to 'Alīqolī Khan, as follows:

You made friendly overtures to me, and paid me for compliments due from a servant to his master. Now I have decided to conquer Khorasan, and have brought an army for this purpose. If you are sincere in your avowals, then join me without delay and make your obeisance to me, and let my name be inserted in the *koṭba* and stamped on the coinage throughout the province. If you prefer to hand over the administration of the province to my supreme *divān*, you may take your pick of any other governorship you fancy in the provinces of Transoxania, Turkestan and Badaḡšān. If, however, you were not sincere in your avowal of friendship and do not wish to enter my service, you should evacuate Herat and rejoin your fellow *qezelbāš*, since I do not intend to return without achieving my object.

This message filled 'Alīqolī Khan with alarm, and he bitterly regretted having, in his desperation, made overtures to 'Abdollah

<sup>124</sup>The modern Golpā'igān, the town lies northwest of Isfahan. The necessity of using this route meant a considerable detour for the Iraq emirs if they planned to march east toward Khorasan.

Khan. He knew it was an impossibility for *qezelbāš* and Uzbegs to mix; he could not think of surrendering Herat, the most important region of Iran and one which aroused the envy of the gardens of paradise; and he could not trust the Iraq emirs. Consequently, he accepted his fate and prepared to defend the city. 'Abdollah Khan, giving up hope of obtaining the submission of 'Alīqolī Khan, appeared before Herat and commenced the siege. Every day there were skirmishes between the besiegers and the besieged. The full story of the siege will be narrated in Book II.

Meanwhile, Moršedqolī Khan's envoy, whom he had sent to Qazvin to sound out the emirs there in regard to their willingness to acknowledge 'Abbas Mīrzā, had returned without the answer Moršedqolī Khan had hoped for. Morteżāqolī Khan, after his return from Iraq, had sent a delegation to Mašhad consisting of his brother, Kāzemqolī Sultan; Beštām Aqa; and Bektāš Beg the son of Moḥammad Khan Torkmān, to declare his solidarity with Moršedqolī Khan. In addition, Morteżāqolī Khan urged him to march on Iraq, and the news from Fārs, Kerman, and Yazd all supported such a move. However, Moršedqolī Khan was an extremely prudent and experienced officer; in addition, because of the enmity between the Ostājīlūs and the Turkmans, he did not altogether trust Morteżāqolī Khan. Moreover, he did not want to take his trump card, 'Abbas Mīrzā, and place him in the midst of two or three thousand Turkman households. He therefore procrastinated in regard to advancing to Damghan.

On the one hand, he did not consider the forces at his disposal strong enough for an advance on Iraq; on the other hand, he realized that it was not safe to remain where he was in view of the Uzbek invasion of Khorasan. After spending sleepless nights trying to decide what to do, he finally decided that the best plan would be to advance on Iraq via Ṭabas and Yazd and avail himself of powerful reinforcement from the Afšār and Zu'l-Qadar emirs of Yazd, Kerman, and Shiraz, who kept assuring him of their fealty. At the same time, Morteżāqolī Khan would advance from Damghan, link up with Valījān Khan at Kashan, and constitute a second prong of attack on Iraq. Moršedqolī Khan appointed his brother, Ebrahim Khan, governor of Mašhad during his absence; he left with him Abū Moslem Khan Čāušlū, governor of Esfarā'īn; Moḥammad Khan, the son of Eygūs Sultan Čāušlū, governor of Jām; and Būdāq Khan Čeganī, governor of Kabūshān. He also spread the rumor that he intended to march to Herat against the Uzbegs. When Moršedqolī Khan reached Toršīz,<sup>125</sup>

<sup>125</sup>Southwest of Mašhad, on the road to Ṭabas and the desert route to Iraq.

however, he received news that caused him to abandon his original plan and to advance on Iraq via Damghan and Semnān.

The first piece of news was that Morteẓāqolī Khan had died at Damghan, and so Moršedqolī Khan no longer felt apprehensive about the Turkmans. His fears on this score were one reason why he had originally rejected the Damghan route. The second piece of news was that the Iraq emirs had moved to Isfahan and were intending to proceed to Fārs, Kerman, and Yazd to restore their authority in those areas. Moršedqolī Khan thought that the Afšār and Zu'l-Qadar emirs, confronted by this show of force, would abandon their intention of joining 'Abbas Mīrzā. In addition, by moving to Isfahan, the Iraq emirs had left the road to Qazvin exposed. When 'Āšūr Aqa was at Qazvin, some of the emirs there, especially the Šāmlūs, who were responsible for the defense of the city, had expressed to him their support for 'Abbas Mīrzā and had urged an advance on Iraq without delay. The third piece of news was the death of Šāhverdī Sultan Tabat-oḡlū Zu'l-Qadar, governor of Semnān, who was a protégé of 'Alīqolī Khan Faṭḥ-oḡlū and a supporter of the Abū Ṭāleb Mīrzā faction.

Moršedqolī Khan therefore retraced his steps to Mašhad. Before beginning his westward march, he satisfied himself as to the strength of the citadel and, with some fifty or sixty of his retainers, visited the shrine of the Imam Reẓā and prayed for his support. When he reached Damghan, the brothers and sons of Morteẓāqolī Khan pledged themselves to him and elected to accompany him. When he neared Semnān, he called on Aḥmad Sultan to tender his submission. Aḥmad Sultan, the *vakīl* of Šāhverdī Sultan Tabat-oḡlū, after the latter's death had been elected governor of Semnān on the proposal of the elders of the tribe and with the approval of 'Alīqolī Khan Faṭḥ-oḡlū. Aḥmad Sultan considered it expedient to comply; he sent officers to meet the prince's cavalcade and opened the gates of the citadel to his forces.

From Semnān, Moršedqolī Khan sent an envoy to Qazvin calling on Qūr Koms Khan Šāmlū and the notables of the city and the populace generally to come out and welcome the prince's cavalcade. Qūr Koms Khan called a meeting of those Šāmlū officers who were in Qazvin, including Esmā'īlqolī Khan's brother and 'Abbās 'Alī Sultan, the son of Čarandāb Sultan, and of the people and leading citizens, to decide what reply to give. Esmā'īlqolī Khan's brothers and

the sons and supporters of Valī Kalīfa were for rejecting Moršed-qolī Khan's demand, but the rank and file of the soldiers and the common people enthusiastically demonstrated their support for 'Abbas, and adopted 'Abbasid emblems. Group after group of people left Qazvin to go and meet 'Abbas's cavalcade.

Hoseynqolī Sultan Faḥ-oḡlū, 'Alīqolī Khan's brother and governor of Rayy on his behalf, caught between the advancing Khorasan emirs and the rush of people coming east from Qazvin, abandoned his baggage and fled to Alamūt, where Tahmasp Mīrzā was held prisoner in the charge of men of the Faḥlū clan, his kinsmen. 'Abbas Mīrzā entered Qazvin unopposed and took up residence in his grandfather's palace. Moršedqolī Khan assumed the office of *vakil-e dīvān-e 'ālī*, with full powers, and from all parts of the realm *qezel-bāš* emirs began their trek to Qazvin to offer congratulations to 'Abbas. Valī Khan marched by forced marches from Kashan, and performed the ceremony of kissing 'Abbas's feet. Moršedqolī Khan, very much on his guard against possible moves by the Iraq emirs, sent Pīr Ğeyb Khan Ostājīlū and his brothers to take up their station at Deh-e Pīr-e Šūfīān on the Isfahan road.

Meanwhile, the emirs of the Abū Ṭāleb Mīrzā faction, advancing via Jorpādeqān, had reached the outskirts of Qom. The news that 'Abbas Mīrzā had entered Qazvin caused consternation in their ranks. They summoned 'Alīqolī Sultan Zu'l-Qadar, the governor of Qom, but he procrastinated and shut the gates of the citadel against them. 'Alīqolī Khan, since he considered the governor of Qom one of his devoted followers, had never envisaged this situation. He and Esmā'īlqolī Khan and some other emirs entered Qom on the pretext of making a pilgrimage to the shrine of Fāṭema and sent a smooth-talking envoy to 'Alīqolī Sultan to try to persuade him to join them. "We have come as your guests," said the emirs; "entertain us as befits a host. There are various vital matters which we must talk about face to face." The governor sent back a message to the effect that the Qorūḡlū tribesmen had declared for 'Abbas and would not let him leave the castle. So the emirs gave up the attempt, performed their visit to the shrine, and returned to camp. Up to this point, it had never occurred to them that their cause might not triumph, as they did not have a high opinion of Moršedqolī Khan and the Khorasan emirs. This incident opened their eyes to the realities of the situation and had a sobering effect on them.

When the Iraq emirs neared Sāva, their men began to drift away from camp without permission, as they all had families in Qazvin. The emirs stationed Moršedqolī Sultan Šamlū, the brother of Esmā'īlqolī Khan, on the road to Qazvin with orders to slay and plunder any who left the camp without leave. This order only increased the determination of the men to leave; they slipped away at night by side roads, abandoning their belongings, and Moršedqolī Sultan was powerless to prevent them. The officers explained to the emirs that the families of most of the *qūrčīs* and retainers of the royal household were in Qazvin. The men were afraid that, if fighting broke out between the two factions, Moršedqolī Khan would molest their families.

The Iraq emirs, realizing that the majority of the *qezelbāš* were opposed to the idea of armed conflict between the two factions, changed their plans from one minute to the next. To make matters worse, 'Alīqolī Khan did not altogether trust Esmā'īlqolī Khan. Their discussions were not exactly friendly, and any plan suggested by 'Alīqolī Khan was criticized by Esmā'īlqolī Khan. 'Alīqolī Khan put his case as follows:

In view of the dissension among the *qezelbāš* and the fact that most of our men are making off to Qazvin, we cannot stand against the *Ḳorāsānīs* in our present state of uncertainty and divided opinions. Let us take the Shah and our prince, and anyone who will stay with us, and go to Hamadan for a while. This will give the people of Iraq time to think of the future, and will stop the drift toward Qazvin. When word gets around that the *Ḳorāsānīs* have come empty-handed, whereas we have money and treasure with us, the ordinary soldiers, whose actions are always governed by material considerations, will rally around us. Let us lie low for a while and see what fate will bring; as the saying goes, "the night is pregnant; let us see what the morrow will bring forth."

Esmā'īlqolī Khan rejected this view: "The men we have with us," he said, "all have families at Qazvin, and naturally they want to see them. If we go to Hamadan this will seem to them like a retreat, and it is probable that those who are now on our side will desert us, which will mean the end of us. I think the better plan is for us to go to Qaz-

vin. Moršedqolī Khan is only one man; we have heard that many of his followers have been forced to accompany him against their will. When we reach Qazvin, if he submits to us, well and good; if not, our forces are still stronger than his. We will destroy him, and make heir-apparent whichever of the princes we like."

ʿAlīqolī Khan refused to agree to this: "By going to Qazvin," he said, "we are surrendering the initiative to Moršedqolī Khan. He will attack us the day we arrive, and there will be no chance of second thoughts next day. Prudence and caution dictate that we should stay apart from each other and enter into negotiations with him until we see what fate has in mind." The vacillation of their leaders was now apparent to all, and the defection of men began to affect even the most reliable officers, who also began to desert and to vie with one another in their zeal to enter ʿAbbas's service.

Since the emirs could not think of any other plan except the march on Qazvin, it was agreed that all the emirs, centurions, and nobles from every tribe should gather at an appointed place and conclude a solemn pact that they would be loyal to one another, would not depart from any agreed policy, would not attack one another either in the interest of their own ambition or at the instigation of someone else, and would unite against anyone who attacked any of his fellow *qezelbāš*. The principal emirs involved in this compact were ʿAlīqolī Khan Faṭḥ-oḡlū; Esmāʿīlqolī Khan Šāmlū; Šahverdi Kālifa Ināllū Šāmlū; Aslams Khan Zuʿl-Qadar, keeper of the seal; Adham Khan Torkmān; Šāhqolī Kōlafā-ye Rūmlū; Seyyed Beg Kamūna; Esmaʿīl Sultan Alplū Afšār; Shah ʿAlī Kālifa Zuʿl-Qadar, governor of Shiraz; Mahdīqolī Sultan Ṭāleš, son of Ḥamza Kālifa; and various other emirs from the Šāmlū, Ostājilū, and Bayāt tribes, and sons of emirs of the Mowšellū Turkman tribe, kinsmen of Solṭānom, the mother of Sultan Moḥammad Shah.

All these emirs assembled at the quarters of Mīrzā Moḥammad the vizier, where they swore the oath on the Koran. Hardly had the decision to march on Qazvin been made, however, when two of ʿAlīqolī Khan's trusted officers, Mahdīqolī Sultan Ṭāleš and Allāḥ-qolī Sultan Kangarlū, left camp without permission, followed by the majority of the Ostājilūs. ʿAlīqolī Khan was left virtually without any troops. The Šāmlūs, on the other hand, stood staunchly behind Esmāʿīlqolī Khan, and the balance of power between the two khans therefore shifted in favor of Esmāʿīlqolī Khan. He had received a

bland message from Moršedqolī Khan Ostājīlū to the following effect:

"I need not remind you," wrote Moršedqolī Khan, "of the long-standing friendship between the Šāmlū and Ostājīlū tribes, which have stood together in all vicissitudes. It is imperative that one of the great Šāmlū chiefs should hold one of the principal offices of state. Today, the only two Šāmlū chiefs who have the appropriate stature are yourself and 'Alīqolī Khan Šāmlū, the governor of Herat and grandson of Dürmīš Khan. I need not remind you either that 'Alīqolī Khan is my enemy and your enemy, and therefore I have no option but to befriend you. You acquiesced in 'Alīqolī Khan's appointment to the office of *vakīl*, and deferred to him. I am no less a man than he is, and I shall treat you better than he has. I can understand that 'Alīqolī Khan Fath-oḡlū may be nervous about coming to Qazvin, because he and I are members of the same tribe, and there will therefore be a problem as to which of us is to be *vakīl* and the senior chief (*riš-saftīd*) of the tribe. But there is no reason for you to hold back."

Although there was not an ounce of truth in all this, Moršedqolī Khan's words were persuasive. Esmā'īlqolī Khan was deceived and would not consider any plan except that of going to Qazvin. 'Alīqolī Khan kept saying, "Moršedqolī Khan is from my tribe, and I know him better than you do; there is absolutely no reliance to be placed on his protestations of sweet reasonableness. As soon as he has us in his power, he will not leave us alive a day longer. There are many aspirants to power among the Šāmlūs; he will choose one of them, who will thus be 'his man,' and you will probably meet your end before I do! Let us think again." After more argument, the two khans finally decided each to send an experienced and trusted officer to Qazvin to seek audience with 'Abbas Mīrzā, to meet Moršedqolī Khan, and to deliver the following message: "The emirs and khans in our party, mindful of the overriding need to preserve the stability of the state, have waived their own claims and have refused to countenance civil war between our two parties; the possibility of negotiation between us still exists." The envoys were further instructed to find out what the real intentions of the 'Abbasid faction were and to report back. 'Alīqolī Khan chose as his envoy Aḥmad Beg Bebī'ī; Esmā'īl-

qolī Khan chose Aḥmad Beg Begdīlū Šāmlū. The two envoys were received by Moršedqolī Khan, who spoke diplomatically to both and reassured them by his moderation and by his deferential and suave manner. The envoys then returned and made a full report.

The emirs willy-nilly resumed their advance on Qazvin. When they reached Košk-rūd,<sup>126</sup> they were met by a delegation from Qazvin consisting of Mīr Seyyed Ḥoseyn the *mojtahed*, 'Abbās 'Alī Sultan Šāmlū, and Aḥmad Beg the *ešīk-āqāsi*, a senior chief of the Ostājlu tribe. They delivered the following message from Moršedqolī Khan:

The disunity which has existed between the *qezelbāš* has emboldened the enemies of our faith; as a result, much *qezelbāš* territory has been occupied by Ottoman forces. Now the Uzbegs plan to conquer Khorasan. It is perfectly obvious that, as long as this disunity continues among the *qezelbāš*, the Khorasan army is not strong enough to deal with the Uzbegs, nor that of Iraq to face the Ottomans. If this state of affairs is allowed to continue for another few years, both religion and the state will suffer irreparable harm. When 'Abdollāh Khan invaded Khorasan, I thought it inadvisable to remain there and allow 'Abbas Mīrzā, who is the Shah's eldest surviving son and has given evidence of fitness to reign, to be beleaguered by the Uzbegs. I considered it my duty to the Safavid house to bring the prince here, and my only objects were the preservation of unity, the strengthening of religion and the state, and the repulse of our enemies. My sincere wish is that the great emirs and senior chiefs will forsake their quarrels so that, with unity restored, we may jointly plan whatever measures are in the best interests of the state.

Moršedqolī Khan had instructed his delegates that, if the emirs were disposed to make peace, the delegates should administer to them an oath that they would be friends of Moršedqolī Khan and would not plot against him. The delegates went first to the quarters of 'Alīqolī Khan, and Esmā'īlqolī Khan and the other emirs and senior chiefs assembled there. Esmā'īlqolī Khan nodded his head in

<sup>126</sup>In the Karraqān district; See Qazvinī, *Nozhat al-Qolab*, p. 215.

satisfaction more than any of the other emirs, and applauded Moršedqolī Khan for having sent this delegation. But ‘Alīqolī Khan, who had a much wiser head on his shoulders, knew that there was no way in which he could live with Moršedqolī Khan, since they were both kingmakers and vicegerents of the realm (*vakīl al-salṭana*). Whichever gained the upper hand would kill the other without hesitation. However, since he could not see any way out, and since the rift between him and Esmā’īlqolī Khan was clearly visible, he surrendered himself to his fate with the greatest reluctance, and they all swore the oath. It was then agreed that each of the great emirs should send a reliable officer back with the delegates to the city to administer the oath to Moršedqolī Khan, so that both parties might feel secure against treachery on the part of the other. They would then enter the city, be admitted into audience with ‘Abbas Mīrzā, and discord would be ended.

The emirs and khans, accompanied by the delegates, were then received in audience by Sultan Moḥammad Shah; ‘Abbās ‘Alī Sultan and the *mojtahed* of the age, brought salutations and greetings from the Shah’s son, ‘Abbas Mīrzā, and expressions of devotion from Moršedqolī Khan. Sultan Moḥammad Shah, who loathed all these intrigues and was heartily tired of the business of ruling, expressed his joy at the arrival of his son and applauded Moršedqolī Khan’s action. The delegates, having discharged their mission with success, returned to the city, accompanied by Moḥammadi Beg Sārū Sūlāg, who was instructed to administer an oath to Moršedqolī Khan that he would treat ‘Alīqolī Khan like a brother and not be guilty of any treachery toward him. All the nobles sent their representatives to congratulate ‘Abbas Mīrzā on his arrival.

When Moršedqolī Khan learned of the disarray of the army of Iraq and of the disagreements among the emirs, his anxiety about the possible outcome of an armed confrontation with the Iraq emirs disappeared. This major crisis had been resolved in favor of ‘Abbas Mīrzā with an ease he would not have thought possible. However, he was still nervous about the possibility that, when all the Iraq emirs came in a body to offer their congratulations to ‘Abbas Mīrzā, they might plot some treachery. He spent night and day pondering how he could split the Iraq emirs and bring them into the city one by one; he was particularly anxious that the triumvirs, ‘Alīqolī Khan, Esmā’īlqolī Khan, and Moḥammadi Sārū Sūlāg, should be isolated from the other emirs, so that he could deal with them more expeditiously and rid himself of anxieties in regard to them.

When the *mojtahed* of the age, 'Abbās 'Alī Sultan, and Aḥmad Beg the *eṣṭik-āqāsī* reported to him and announced the arrival of Moḥammadī Sārū Sūlāg, Moršedqolī Khan pretended that the hour was inauspicious for their meeting. He gave instructions that he should lodge at the house of Moḥammad Šarīf Beg Čāūšlū, a *qūrčī* of bow and arrow, until the hour was auspicious for their meeting. Moršedqolī Khan then had orders, sealed with the royal seal, issued in the name of all the emirs and viziers in the Abū Ṭāleb Mīrzā faction and dispatched to them by the hand of their retainers who had come to the city. These orders bade them present themselves individually at an audience with 'Abbas Mīrzā. When Moḥammadī Beg saw what was going on, he realized that no reconciliation between his faction and Moršedqolī Khan was possible.

After Moḥammadī Beg left for the city, the Shah's camp deteriorated into a state of utter confusion. Soldiers of all ranks, not obeying anyone's orders, began to leave. Even the men in the royal workshops abandoned their gear and left. The men in the royal bandmaster's department decamped with the trumpets and kettledrums, and played a fanfare for 'Abbas Mīrzā after they reached the city. On the day they struck camp and moved toward the city, only a handful of grooms, reinholders, and stableboys were left to assist the Shah and Abū Ṭāleb Mīrzā. Of Abū Ṭāleb Mīrzā's servants, none remained except Zeynal Beg the master of the wine-cellar and a few menials. The great emirs, who were always in attendance near the royal tent and blew a fanfare on the trumpets when the Shah and the prince mounted, were absent. Each kept himself apart, apprehensive of his fellow emirs. They could not wait until Moḥammadī Beg returned from the city with news; when they camped at a place called Manbara, about four *farsaks* from the city, each emir planned to slip away during the night, without telling his fellows, and race to the city to beat them to an audience with 'Abbas Mīrzā and Moršedqolī Khan.

The first one away was 'Alīqolī Khan, who was afraid of Esmā'īlqolī Khan because the latter had far more troops left at his command. 'Alīqolī left after one watch of the night had elapsed, without telling Esmā'īlqolī Khan, and taking with him Aḥmad Sultan Āsāyeş-oğlū, Qanbar Beg Gözü-büyükklū, and those who were with him. Esmā'īlqolī, who had had the same idea, followed suit, taking with him Šahverdi İnāllū Beg, a *qūrčī* of the sword, who was his nephew; Rezaqolī Beg, the *eṣṭik-āqāsībāšī*, who was the son of Pīrī Beg

Ināllū; and about five hundred Šāmlūs. Mīrzā Moḥammad, the vizier in office, and Mīrzā Loṭfī, the vizier who had been dismissed, with his son Mīrzā Moḥammad Zamān, who was the comptroller of finance, misinterpreted the actions of the two khans. They thought the khans might think there was some money to be had from them, since they were Persians and therefore cunning and greedy fellows. And so they made off in a different direction and reached the city that night by an unfrequented route. They went to the house of Qūr Koms Khan Šāmlū and asked him to go with them to the palace and obtain an audience for them with 'Abbas Mīrzā that night, so that they might kiss his feet and meet Moršedqolī Khan. So it turned out that all those who had slipped away that night met outside the royal palace at Qazvin—it was a case of everyone being in the same boat!<sup>127</sup>

Moršedqolī Khan had barred the doors of the royal palace and placed on guard there some trusted men brought with him from Khorasan. Although his visitors had arrived at an unreasonable hour, these were the men he wanted to get hold of more than any others, and they had fallen right into his lap. He gave orders that each of the principals should be admitted to the palace with one attendant, and that the rest of their men should be dismissed and instructed to report back in the morning. The guards and doorkeepers then opened the palace gates and admitted the khans and their companions as instructed. Moršedqolī Khan sent a man with the message that, since they had demonstrated their loyalty and behaved like devoted Sufis coming straight to the palace without going first to their homes, it was only proper that they should have the privilege of an audience with 'Abbas Mīrzā before retiring; unfortunately, the prince was asleep. He suggested, therefore, that they spend the rest of the night at the palace and be ready for an audience first thing in the morning.

Escorted to some apartments located between the palace and the Meydān-e Asp, they spent the night there under guard. The emirs realized they were prisoners and that they were not going to be received in audience by the prince, or even succeed in meeting Moršedqolī Khan. In the morning, the guards came in, removed their swords and all other offensive weapons. There was then no doubt about the fact that they were prisoners.

In the Shah's camp, the other emirs, when they realized their leaders had left them, all rode to the city with their men and lodged

<sup>127</sup>In Persian, "everyone you see is suffering from the same complaint."

in their own quarters. In the morning, on orders from Qūr Koms Khan Šamlū, Mīrzā Šahvalī, the vizier of Moršedqolī Khan, and a group of senior Ostājīlū chiefs, rode out to escort the Shah and Abū Ṭāleb Mīrzā to the city. On arrival at Manbara, they found the Shah and Abū Ṭāleb Mīrzā sitting in their tent, stunned by the mysterious workings of providence, and escorted them into the city. 'Abbas Mīrzā greeted the Shah and Abū Ṭāleb Mīrzā at the royal palace; he kissed his father's hand, embraced his brother, and then escorted his father to the harem quarters. The Shah, heavy-hearted at the harsh treatment meted out to him by events, sought only peace and security. He demonstrated great joy at meeting his son 'Abbas, and divesting himself of kingship and royal authority, he placed the crown upon his son's head. He committed to his son those principles of spiritual guidance handed down in the Safavid family from generation to generation, and the prince, hitherto known in Iraq as 'Abbas Mīrzā, was named Shah 'Abbas. The same night, the women of the royal household, chief of whom were Zeynab Beg, Shah Tahmasp's daughter, and Solṭānom, mother of Sultan Moḥammad Shah, arrived in Qazvin with the rest of the royal princes, and were received in audience.

Steps were now taken to destroy as rapidly as possible the powerful enemies who had fallen so easily into the hands of Shah 'Abbas and Moršedqolī Khan. The latter was still slightly nervous about possible reaction from the Šamlū tribe, so he made Qūr Koms Khan his accomplice by promising to make him senior chief of that tribe. The day after his accession, Shah 'Abbas convened an assembly in the Čehel Sotūn hall. All the emirs and principal officers of state were present. Sultan Moḥammad Shah having given his consent, Shah 'Abbas was formally acknowledged as the inheritor of temporal power and the spiritual succession. The *qezelbaş* emirs and nobles, standing in serried ranks before the throne, pledged themselves to serve Shah 'Abbas loyally. Shah 'Abbas then accused the emirs of the Abū Ṭāleb Mīrzā faction of being responsible for the murder of his brother Ḥamza and demanded the death penalty for them. All the *qezelbaş* tribes signified their assent, and it was agreed that the guilty persons should be summoned to the Čehel Sotūn hall and executed by the Sufis and loyal supporters of the Safavid house.

When the accused were brought down from the upper rooms where they had been quartered, they realized what their fate would be. As each of them entered the hall, swords were plunged into him from all sides. Ironically, as 'Alīqolī Khan had predicted, Esmā'īlqolī Khan

was killed before him. Moḥammadī Khan Sārū Sūlāg, brought from the house of Moḥammad Šārīf Beg Čāušlū, shared the fate of his fellow triumvirs. Aḥmad Sultan Āsāyeš-oḡlū, who was not marked down for execution, was moved by his friendship for the triumvirs to draw his dagger and inflict wounds on two men, and for this act he too was slain. Finally, Reżāqolī Beg Īnallū, who had shared complicity with the barber Koḏāverdi for the murder of Ḥamza Mīrzā, was executed. The possessions of the executed men were confiscated. Shah 'Abbas then decreed an amnesty for the crimes of other emirs, but all guilty persons were heavily fined and the proceeds used to reward the emirs who had accompanied him from Khorasan.

I stated in the exordium that this volume of my history would include twelve discourses (*maqāla*). God be praised! I have now completed the first of these discourses, which has dealt with the history of the ancestors of Shah 'Abbas and events from his birth to the time of his accession. I must now fulfill my promise by composing the remaining discourses. These will describe the character and conduct of Shah 'Abbas and give a synopsis of the events of his reign, which will be related in much fuller detail in Book (*ṣaḥīfa*) II. In this way, those readers who have studied Book I will have a foretaste of what is to come and will gain some idea of Shah 'Abbas's powers of innovation, his abilities as a ruler, and his other outstanding qualities, which enabled him with God's help to achieve such mighty victories, to improve the possibilities of advancement on the part of the officers of state, and to order the affairs of his people in such a way that both princes and their counselors will make this record their exemplar.

## Discourse 2

### *On the Piety of Shah 'Abbas*

The ancestors of Shah 'Abbas were distinguished by their descent from *seyyeds* and by their spiritual authority. These attributes, coupled with the poverty, self-discipline, and the inner struggle against the carnal soul which they made their rule of life, earned their acceptance among the mystics, shaikhs, and holy men of their day; supernatural phenomena were constantly associated with them. Shah 'Abbas inherited these great gifts. Despite his preoccupation with the material affairs that are inescapably linked with government and administration, and despite the lure of the trappings of kingship, which are a test of a man's character, many supernatural phenomena were observed to derive from him. But it would take too long to relate these in detail.

Shah 'Abbas was never remiss in seeking to approach God's throne; when he prayed, he was so absorbed in his devotions that he appeared to have left his material body. In all affairs of state, he would seek an augury from the Koran, and he would take no action in the realm of government without asking God's advice. If the text of the Koran expressly forbade something, he would respect God's wise counsel and refrain from taking that action, even though it was desirable in order to gain some material advantage.



## Discourse 3

### *On Shah 'Abbas's Judgment, His Divinely Given Wisdom, and the Excellence of His Policies, Which Are in Conformity with the Divine Will*

Without wishing to wax lyrical in praise of Shah 'Abbas, that monarch is endowed with an unusual degree of understanding, shrewdness, acumen, native sagacity, and learning, and possesses a sound judgment in the everyday problems of this life. When he came to the throne, he set a new standard among the princes of the world in administration, in the conduct of war, in the management of armies and tactics in battle, and in the dispensation of justice. His excellent decrees were accepted as a model by other princes. Although he has wise and experienced officers in his service, in all the battles, sieges, and conquests in which he has been involved from his youth up to the present time, his judgment has been superior to theirs, and it has been his wisdom which has, in the long run, solved all the knotty problems of state affairs. Any course of action on which he has decided has proved to be in conformity with the divine will. Policies his counselors have considered to be a mistake have in the long run been proved to be right. Therefore it is apparent to all that, in all matters affecting his subjects, both great and small, or inescapably associated with government and conquest, the Shah is guided by divine inspiration, and by that alone.

When Shah 'Abbas undertook the personal direction of affairs of state, despite his youth, the multiplicity of his enemies, and the paucity of his helpers, by the grace of God, by good fortune, and by the exercise of his own divinely given intelligence and mother-wit, he succeeded in restoring such order to the state that men stood in amazement at it. It should not be forgotten that Iran had been without a strong king for more than ten years. As a result, the ignorant military, the army officers and the leading men of the tribes, had formed two factions and blotted their scutcheon by treachery and mad ambition. Their actions rent the fabric of the state and gave their enemies the opportunity to attack Iran on two fronts; every year, some new province was lost.

Shah 'Abbas took steps to remedy the situation: first, he judged it

better to deal with his domestic foes. One by one, he got into his power and destroyed those seditious emirs and army officers who had risen to the rank of emir, sultan, or khan, whether by virtue of seniority or corrupt practices, and had then proceeded to stir up trouble between the *qezelbāš* tribes. In their place, he appointed to the highest offices, and to the emirate, promising officers who owed their rise to himself alone. Gradually, as the former class of officer faded into oblivion, he managed to reduce the dissension among the *qezelbāš*, and the king's commands were once more obeyed by the army. He was thus enabled to regain the territory that had been lost, and even to acquire some new. But this will be described in the proper place in Book II.

## Discourse 4

### *On Shah 'Abbas's Good Fortune*

It will not have escaped the notice of perspicacious persons that the title of *ṣāheb-qerān* (lord of the auspicious conjunction of planets) has, in the past, frequently been bestowed on princes by secretaries wishing to flatter their masters. In the case of Shah 'Abbas, however, it is verifiable by fact. From the time of his birth up to the present day, there has occurred the conjunction of various celestial bodies, the prognostications of which corroborate events in the life of Shah 'Abbas. According to the calculations of astrologers, each of these conjunctions foretell the appearance of a powerful and fortunate prince. Skilled astrologers, who have gone deeply into these matters, declare that the signs predict that his reign will be a stable one, and that his nature will reflect the influence of these conjunctions—particularly the conjunction of the planets which occurred in the station of Sagittarius, in the form of a fire, in the year 1012/1603-04.

The predictions astrologers have made in the past—for instance, those of Mowlānā Moḥyī al-Dīn Anār-o-pīāzi,<sup>1</sup> who was a master of the science of astrology—have come to pass in every particular. He predicted the appearance of a fortunate ruler, in whose reign there would be troubled times marked by the fluctuating fortunes of various religions; he predicted that some provinces would be devastated, and there would be killing and looting and taking prisoners.<sup>2</sup> This prediction has been fulfilled in its entirety during the reign of Shah 'Abbas in Azerbaijan, Šīrvān, and Georgia, where various vain religions that found currency in the course of time have been smitten by his shining sword. As a result of the passage of armies, some parts of the lands of Islam have been devastated, and many people, both Muslims and non-Muslims, have been displaced from their homes and scattered throughout other cities and regions. Finally, great slaughter and looting has taken place in Georgia, and many thousands of Georgian women and children, non-Muslims, have been taken prisoner and brought within the fold of Islam.

<sup>1</sup>Lit.: he of the pomegranate and onion! I assume that the Mowlānā used these articles in making his astrological predictions.

<sup>2</sup>Needless to say, the Mowlānā's "remarkable" prediction was sufficiently vague to be applicable to almost any period of history!

In the common parlance and fancy of the vulgar, any great crisis is called a calamity (they use the same word, *qerān*, as is used for "a conjunction of the planets." According to them, Shah 'Abbas, from his infancy until the present time, has survived more "calamities" than any other ruler who is "lord of a conjunction of the planets." They enumerate these major crises or calamities as follows:

1. For a child to be separated from its mother and father constitutes extreme hardship, and this calamity occurred to Shah 'Abbas early in life.

2. During the reign of Shah Esma'il II, the Shah's sole ambition was to murder all the royal princes. 'Abbas Mīrzā's guardian, Šah-qolī Sultan Yakān, was murdered, and the prince was saved only by the timely death of the Shah himself—a clear indication of the working of providence.

3. The third crisis which Shah 'Abbas survived—and this was the greatest crisis of all—occurred when 'Alīqolī Khan Šamlū arrived at Herat with orders from Shah Esma'il II (according to the popular and well-attested account—God alone knows the truth!) to slay the prince 'Abbas. The Khan reached Herat during the month of Ramaẓān, and though filled with the greatest trepidation, delayed action until after the end of Ramaẓān. The very night on which he had decided to commit the murder, a courier arrived with the news of the Shah's death. Without a doubt, this remarkable event demonstrates that 'Abbas was born under a lucky star.

4. When Sultan Moḥammad Shah and Ḥamza Mīrzā led the royal army to Khorasan to put an end to the division between the Iraq and the Khorasan emirs, a battle was fought at Tīr-e Pol, near Ġūrān, as has already been related, and the Khorasan army was defeated. The fact that 'Abbas, then only a child, escaped safely from that battlefield, with just a few of his retainers to protect him, is again an indication of the hand of providence.

5. Had 'Abbas Mīrzā remained at Herat, he would have been in grave danger, since the city was fated to fall to the Uzbegs, and its defenders to be slain or taken prisoner. It was therefore the divine will that a quarrel should develop between 'Alīqolī Khan and Mor-šedqolī Khan, hitherto firm friends, and that in the ensuing battle the Šamlūs should be defeated. After this battle, 'Abbas Mīrzā's

chain mail bore the marks of arrows and spear-thrusts, but fortified by the holy spirit of the Imam Reżā, he reached Mašhad safely and thus escaped a double danger.

6. By the grace of God, 'Abbas recovered from a number of serious illnesses which afflicted him. At Shiraz, he fell from his horse and was confined to his bed for a while, but from this too he recovered.

7. After the battle with Jegāl-oġlū, when the Ottoman prisoners were being paraded before Shah 'Abbas, one of them, a tall, powerfully built Kurd of the Mokri tribe, snatched a dagger from his boot and hurled himself on the Shah. With God's assistance, and the strength of his own right hand, the Shah grasped his assailant's wrist and wrenched the knife from his grip, as will be related in detail later, God willing!



## Discourse 5

### *On Shah 'Abbas's Justice, Concern for the Security of the Roads, and Concern for the Welfare of His Subjects*

The greater part of governing is the preservation of stability within the kingdom and security on the roads. Prior to the accession of Shah 'Abbas, this peace and security had disappeared in Iran, and it had become extremely difficult for people to travel about the country. As soon as he came to the throne, Shah 'Abbas turned his attention to this problem. He called for the principal highway robbers in each province to be identified, and he then set about eliminating this class of people. Within a short space of time, most of their leaders had been arrested. Some of them, who had been driven by misfortune to adopt this way of life, were pardoned by Shah 'Abbas and their troubles solved by various forms of royal favor. Overwhelmed by this display of royal clemency, these men swore to serve the king and to behave as law-abiding citizens. Others, however, were handed over to the *šahna* (a police official) for punishment, and society was rid of this scourge. With security restored to the roads, merchants and tradesmen traveled to and from the Safavid empire.

The welfare of his people was always a prime concern of the Shah, and he was at pains to see that the people enjoyed peace and security, and that oppression by officialdom, the major cause of anxiety on the part of the common man, was totally stamped out in his kingdom. Substantial reductions were made in the taxes due to the *dīvān*: first, the tax on flocks in Iraq, amounting to nearly fifteen thousand Iraqi *tomān*, was remitted to the people of that province, and the population of Iraq, which is the flourishing heart of Iran and the seat of government, by this gift was preferred above the other provinces. Second, all *dīvān* levies were waived for all Shi'ites throughout the empire during the month of Ramaẓān. The total revenues for one month, which according to the computation of the *dīvān* officials amounted to some twenty thousand *tomān*, were given to the people as alms. The object was that they should be free from demands for taxes during this blessed month, which is a time to be devoted to the service and worship of God.

Shah 'Abbas was constantly trying to alleviate the hardships of the poor and to ensure that none of his subjects should live in want. He also helped some descendants of the Prophet and other notables, who over the years had fallen on hard times, by granting them a lump sum from the royal treasury so that they might live their days without financial anxiety, and not fall into the clutches of usurers. On many occasions, he allocated substantial sums as subsistence allowances to the poor and to true believers. He also gave alms to these persons, and obtained the reward of these two good works. These are the charitable works the Shah has performed up to the time of writing; may he be spared to perform many others!

## Discourse 6

### *On Shah 'Abbas's Authority and Despotic Behavior, Which are Divine Mysteries*

From birth, the Shah has been inclined toward despotic behavior and has had a quick temper; he has never been slow to punish wrongdoers. The punishment of wrongdoers constitutes a major part of the command of armies, the government of empire, and ministry to one's people, and Shah 'Abbas has never been diverted, by worldly motives or by respect for rank, from inflicting punishment. The knowledge that this was the case has had a salutary effect from the early days of his reign. Reports of his sternness and severity have had a restraining influence on those who oppressed their subordinates, and have meant that his orders were carried out without delay. For example, if a father were commanded to slay his son, the order would be obeyed instantly; if the father procrastinated out of compassion, the order would be reversed; and if the son hesitated in his turn, another would be sent to put them both to death. His writ therefore became law, and no one dared to oppose his orders for an instant.

Before 'Abbas came to the throne, the *qezelbaş* tribes were frequently slow in answering a mobilization call, and many men drew their pay but stayed at home. If this was the case with the regular troops, it was more so with the irregulars. Shah 'Abbas therefore conducted an inquiry into the state of the army and issued orders that, whenever there was a call to arms, all men, whether regulars or irregulars, should report without delay out of zeal for their faith, and to save their honor and that of their tribe. If any one failed to answer a mobilization call, he would be put to death forthwith if he could not show cause for his absence, and his property would be made over to the person who reported him to the authorities. If his tribe took his side and concealed his offense, the whole tribe would be punished. After a few men had been executed and their property handed over to informers, mobilization orders were obeyed with alacrity.



## Discourse 7

### *On Shah 'Abbas's Policy-making and Administration*

If scholars consider Shah 'Abbas to be the founder of the laws of the realm and an example in this regard to the princes of the world, they have justification for this opinion, for he has been responsible for some weighty legislation in the field of administration.

One of his principal pieces of legislation has been his reform of the army. Because the rivalries of the *qezelbaş* tribes had led them to commit all sorts of enormities, and because their devotion to the Safavid royal house had been weakened by dissension, Shah 'Abbas decided (as the result of divine inspiration, which is vouchsafed to kings but not to ordinary mortals), to admit into the armed forces groups other than the *qezelbaş*. He enrolled in the armed forces large numbers of Georgian, Circassian, and other *golāms*, and created the office of *qollar-āqāsī*<sup>1</sup> (commander-in-chief of the *golām* regiments), which had not previously existed under the Safavid regime. Several thousand men were drafted into regiments of musketeers from the Čaġatāy<sup>2</sup> tribe, and from various Arab and Persian tribes in Khorasan, Azerbaijan, and Ṭabarestān. Into the regiments of musketeers, too, were drafted all the riff-raff from every province—sturdy, serviceable men who were unemployed and preyed on the lower classes of society. By this means the lower classes were given relief from their lawless activities, and the recruits made amends for their past sins by performing useful service in the army. All these men were placed on the *golām* muster rolls. Without question, they were an essential element in 'Abbas's conquests, and their employment had many advantages.

Shah 'Abbas tightened up provincial administration. Any emir or noble who was awarded a provincial governorship, or who was charged with the security of the highways, received his office on the understanding that he discharge his duties in a proper manner. If any merchant or traveler or resident were robbed, it was the duty of the governor to recover his money for him or replace it out of his own

<sup>1</sup>See *TM*, p. 46. The *qollar-āqāsī* ranked second in importance to the *qurčibaşı* during the later Safavid period.

<sup>2</sup>See *TM*, pp. 16–17.

funds. This rule was enforced throughout the Safavid empire. As a result, property was secure, and people could travel without hindrance to and from Iran.

Another of Shah 'Abbas's policies has been to demand a truthful reply whenever he asked anyone for information. Lying, he said, is forbidden and considered a sin by God, so why should it not be a sin to lie to him who is one's king, one's spiritual director, and one's benefactor? Is not falsehood to such a one ingratitude? In the opinion of Shah 'Abbas, lying to one's benefactor constituted the rankest ingratitude. If he detected anyone in a lie, he visited punishment upon him. The effects of this policy have been felt at all levels of society. For example, if someone has committed various acts that merit the death penalty and the king questions him on his conduct, the poor wretch has no option but to tell the truth. In fact, the opinion is commonly held that, if a person tells a lie to the Shah, the latter intuitively knows he is lying. The result is that the biggest scoundrel alive hesitates to allow even a small element of falsehood to creep into any story he is telling the Shah. The beneficial effects of this on government and the administration of justice need no elaboration.

## Discourse 8

### *On His Simplicity of Life, Lack of Ceremony, and Some Contrary Qualities*

The character of the Shah contains some contradictions; for instance, his fiery temper, his imperiousness, his majesty and regal splendor are matched by his mildness, leniency, his ascetic way of life, and his informality. He is equally at home on the dervish's mat and the royal throne. When he is in a good temper, he mixes with the greatest informality with the members of his household, his close friends and retainers and others, and treats them like brothers. In contrast, when he is in a towering rage, his aspect is so terrifying that the same man who, shortly before, was his boon companion and was treated with all the informality of a close friend, dares not speak a word out of turn for fear of being accused of insolence or discourtesy. At such times, the emirs, sultans, and even the court wits and his boon companions keep silent, for fear of the consequences. The Shah, then, possesses these two contrasting natures, each of which is developed to the last degree.



## Discourse 9

### *On Shah 'Abbas's Concern for the Rights of His Servants and His Avoiding Laying Hands on Their Possessions*

One of the most agreeable qualities of this monarch is his compassionate treatment of his servants, which is coupled with a concern that faithful service should receive its just reward. His record in this regard is so outstanding that it is not matched by that of any other chivalrous<sup>1</sup> prince. As long as his servants are constant in their loyalty, the royal favor is lavished upon them, nor is it withdrawn for any trifling offense committed out of ignorance or from negligence. If any of his servants dies from natural causes, or gives his life in battle in the defense of the faith and the state, the Shah is generous in his treatment of their dependents. In the case of officeholders, even if their sons are too young at the time of their father's death to be fit for office, nevertheless, in order to resuscitate their families, he confers the same office on the sons out of his natural generosity and magnanimity.

Moreover, since the Shah considers the possessions and treasures of this world of little value, even if the deceased has left substantial sums of money, such is the Shah's magnanimity and concern to follow the prescripts of canon law that he (unlike the majority of princes) does not lay covetous eyes on the inheritance, but divides it among the heirs in the proportions ordained by God. This is regarded by some as his most praiseworthy characteristic, for most of the princes of the world consider it impossible for them to show greater appreciation for their servants than by following this practice, which brings with it heavenly rewards.

<sup>1</sup>Persian, *arbāb-e fotovvat*. *Fotovvat*, strictly speaking, is "conduct worthy of a gentleman."



## Discourse 10

### *On Shah 'Abbas's Breadth of Vision, and His Knowledge of World Affairs and of the Classes of Society*

After he has dealt with the affairs of state, Shah 'Abbas habitually relaxes. He has always been fond of conviviality and, since he is still a young man, he enjoys wine and the company of women. But this does not affect the scrupulous discharge of his duties, and he knows in minute detail what is going on in Iran and also in the world outside. He has a well-developed intelligence system, with the result that no one, even if he is sitting at home with his family, can express opinions which should not be expressed without running the risk of their being reported to the Shah. This has actually happened on numerous occasions.

As regards his knowledge of the outside world, he possesses information about the rulers (both Muslim and non-Muslim) of other countries, about the size and composition of their armies, about their religious faith and the organization of their kingdoms, about their highway systems, and about the prosperity or otherwise of their realms. He has cultivated diplomatic relations with most of the princes of the world, and the rulers of the most distant parts of Europe, Russia, and India are on friendly terms with him. Foreign ambassadors bearing gifts are never absent from his court, and the Shah's achievements in the field of foreign relations exceed those of his predecessors.

Shah 'Abbas mixes freely with all classes of society, and in most cases is able to converse with people in their own particular idiom. He is well versed in Persian poetry; he understands it well, indulges in poetic license, and sometimes utters verses himself. He is a skilled musician, an outstanding composer of rounds, rhapsodies, and part-songs; some of his compositions are famous. As a conversationalist, he is capable of elegant and witty speech.



## Discourse 11

### *On Shah 'Abbas's Public Works and Building Achievements*

Shah 'Abbas has been responsible for many public works, and has a natural inclination toward charitable activities. He has constituted as lands held in mortmain all the estates he has either inherited or acquired, the fair market value of which amounts to one hundred thousand *tomān*, and has made them over as endowments to the shrines of the Fourteen Immaculate Ones. The net proceeds of these endowments, after all necessary deductions have been made, amount to seven or eight thousand *tomān*. These funds are allocated to pensions and stipends for the '*olamā*, holy men in general, and residents of the shrines. The Shah has constituted all his private possessions into a *vaqf*, and is extremely careful in his own personal spending. This practice is peculiar to Shah 'Abbas among princes, and has rarely been followed either before or since.

In most provinces of the empire, he has left splendid monuments such as mosques, theological seminaries, pious foundations, and charming residences and gardens. Although a detailed description of each of these will be given at the appropriate point, I will list here the principal achievements, at the risk of prolixity: At Mašhad, the extension of the shrine complex, including lofty porticos and the buildings around them; the painting and decoration of the sanctuary; the building of new roads, and the construction of a water channel in the middle of the street; the construction of the large cistern within the main courtyard. This cistern is always brimming with water, and pilgrims to and residents of the shrine return grateful thanks for its existence; the construction of the dome over the tomb of Kāja Rabī' al-Koşeym, which is outside the city and is of peerless beauty and form; the buildings of the Qadam-gāh<sup>1</sup> of the Sasanian monarch Šāhpūr, and the ancillary buildings connected with this, together with the construction of a cistern and fountains fed by water led down from the mountains, and the planting of trees indigenous to the region—truly a site to gladden the eye of the beholder.

<sup>1</sup>A *qadam-gāh* is a shrine built around a site containing the footprint of some holy man or other notable personage.

At Ardabīl, the shrine of Shaikh Jebrā'īl, the ancestor of Shāh 'Abbas; a gold railing round the dais, opposite the tomb; a silver railing and other adornments of the sacred enclosure; the restoration of the tomb of Shaikh Zāhed-e Gīlānī, the rehabilitation of that of Shaikh Šehāb al-Dīn Aharī, and the designing of the beautiful garden around the tomb.

At Isfahan, the Masjed-e Jāme', situated on the south side of the Naqš-e Jahān Square. People who have traveled widely say they have rarely seen marblework to equal that on the walls of this mosque; the building of another extremely fine mosque, opposite the royal court;<sup>2</sup> the building of a theological seminary; a hospital; public baths; the Qeyşariya,<sup>3</sup> and rows of shops flanking the Meydān, with apartments over; excellent caravanserais; the five-storied royal palace, and private apartments decorated in gold and named Sarvestān (the cypress grove), Negārestān (the picture gallery), Goldasta (the posy of roses), and the like; other five-storied buildings; reservoirs; the main avenue known as the Čahār Bāg, approximately one *farsak* in length, and the gardens flanking the avenue on each side—not to mention the fine mansions erected in each garden, too numerous to specify; the magnificent bridge, consisting of forty arches,<sup>4</sup> situated in the middle<sup>5</sup> of the Čahār Bāg avenue and spanning the Zāyanda-rūd—a bridge without equal in the world; the suburb of 'Abbāsābād on the west side of Isfahan, built to provide housing for the colony of Tabrizis; and, outside the city, the Bāg-e Kowma; the Bāg-e Voḥūš (zoo); the Gāvkānī inn, and another inn in the Kargūšī plain, between Varzana in the Isfahan district and Nadūšan in the Yazd district—a place where there always used to be great danger from highway robbers, but which is now safe.

At Qazvin, the capital, the royal palace, and the two-storied private apartments, decorated with gold, known as the New Building; the splendid caravanserai and the Jahān-nomā buildings situated both east and west of the Sa'adat Square.

<sup>2</sup>The reference is to the Masjed-e Shaikh Loṭfollah, opposite the 'Alī Qāpū (or Ala Qāpū) palace.

<sup>3</sup>The huge bazaar complex at Isfahan.

<sup>4</sup>There are actually thirty-three. This bridge was named for Shah 'Abbas's celebrated commander in chief, Allāhverdi Khan, who rose from the ranks of the *golāms*. Curzon, *Persia and the Persian Question*, ii, 45, observes: '*A priori*, one would hardly expect to have to travel to Persia to see what may, in all probability, be termed the stateliest bridge in the world.'

<sup>5</sup>After Safavid times, the portion of the Čahār Bāg south of the bridge fell into disrepair.

At Kashan, the palace complex, comprising several mansions and gardens; the public bath; the caravanserai; the Qohrūd dam; the Rebat-e Sangīn inn; the Siāh-kūh inn; and the roadbed between Namaksār and Siāhkūh, which was consolidated with rock and lime over a distance of several *farsaks*, at a cost of about ten thousand *tomān*—a work for which the traveler offers a prayer of gratitude.

In Māzandarān, the construction of the summer palace at Faraḥābād,<sup>6</sup> near the shores of the Caspian Sea. A stream called Tejīna-rūd runs through the grounds, and Shah 'Abbas built the magnificent bridge and highway that connects Faraḥābād with Sārī, a distance of some four *farsaks*, and is constructed of solid blocks of stone. Each garden in the grounds has its own mansion, and the palace complex includes bathhouses, markets, and pleasure gardens. Because it is such a beautiful place, the bourgeoisie and artisans aspired to reside there. Over the years, thousands of houses belonging to Muslims and non-Muslims from all parts of the empire sprang up in the palace grounds. Today, it is doubtful whether there is another city of its size within the confines of the Islamic world.

Shah 'Abbas has also constructed residences and gardens at Sārī and Āmol, and the lake and mansions at Bār-forūš-deh, and at Ašraf,<sup>7</sup> another palace complex, with gardens and springs, and silver basins on the balconies of the mansions, which are cunningly fed with water brought from a point higher up the slopes of the mountains. Only half a *farsak* from Ašraf, at a place called Bāgāt, which lies at a higher elevation, there is another group of gardens, baths, and mansions equipped with halls and porticos. In the grounds, there are artificial lakes and fountains that beggar description. The whole way from Isfahan to Ašraf, at distances of four *farsaks*, Shah 'Abbas has constructed overnight accommodations consisting of guest rooms, workshops, and gardens, most equipped with bathhouses. Each lodging house is designed to provide anything the Shah may require on his overnight stay.

At Astarābād, the palace complex. At Naṭanz, the Bāg-e Tajābād, with court buildings, upper chambers, bathhouses; the Bāg-e 'Abbās-ābād between Naṭanz and Kashan. At Tabriz, construction of the tombs of 'Eyn-e 'Alī and Zeyn-e 'Alī, and the restoration of the mosque of Shah Tahmasp. In the Hamadan region, near Šahr-e Now

<sup>6</sup>See my article in *EP*.

<sup>7</sup>See my article in *EP*.

Čamčāl, on the slopes of the Bisotūn mountain, a hospice for the use of pilgrims visiting the local shrines. Let us hope that each of the public works will bring the Shah victory and prosperity, and that these achievements will continue to be remembered in ages to come.

## Discourse 12

### *On Shah 'Abbas's Battles and Victories*

Since Shah 'Abbas has always turned to God for help, his reign has been crowned by victories, and success has attended him from his accession up to the present day. Full details of all his victories and conquests will be given in Book II of my history, but as a compliment to the Shah, I will give a summary of them here.

When he ascended the throne, Shah 'Abbas was faced by internal enemies, and he decided to deal with these first. He marched to Isfahan and Shiraz, dealt with Ya'qūb Khan Zu'l-Qadar and Yūsof Khan, who had blockaded themselves in the fortresses of Eṣṭaqr and Kerman, respectively, and returned to the capital. Next, he dealt with the rebel Dowlatyār Siāh-manšūr, razed his castle, and destroyed him. Next, he marched against Khan Aḥmad, the ruler of eastern Gīlān, who had been in correspondence with the Ottomans, expelled him from that province, and incorporated it with the western portion of Gīlān. Next, he subjugated the castle of Sendān, where Emir Ḥamza Khan Ṭāleš, the son of Bāyandor Khan, was showing signs of rebellion. Next, he determined to subjugate Māzandarān, his patrimony, and Rostamdār, which was divided between various princes and was a constant source of trouble. Both areas were incorporated into the Safavid dominions. After that, he took an army to Lorestān, where he captured the rebel Šāhverdi Khan Lor-e 'Abbāsī.

Next, he turned his attention to Khorasan. After a number of inconclusive campaigns against 'Abd al-Mo'men Khan, the son of 'Abdollah Khan Özbek, who made repeated incursions into Khorasan in an attempt to capture the forts at Nishapur, Esfarā'īn, and so on, but retired each time the royal army took the field, Shah 'Abbas finally brought the Uzbeks to battle near Herat, at Pol-e Sālār and Rabāṭ-e Parīān. In the battle, the Uzbek commander, Dīn Moḥammad Khan, who had succeeded 'Abd al-Mo'men at Herat, was killed. As a result of this victory, Khorasan was returned to Safavid control.

From Khorasan, the Shah marched to Astarābād, where he suppressed the rebels and stamped out the *siāh-pūšī* (the wearing of black) movement. The following year, Nūr Moḥammad Khan, the

ruler of Marv-e Šahījān, who had been restored by Shah 'Abbas to his ancestral throne, rebelled. He was captured by the Shah, and the fortresses of Abīvard, Nesā, Bāgbād, Darūn, and Marv were added to the province of Khorasan. In the Year of the Tiger, 1010/1601-02, he marched again against the Uzbegs, this time to Balk, and captured the fortress of Andekūd, a task which took his predecessors at least six months, on the second day of the siege. He camped before Balk for twenty days, blockading in the city Bāqī Khan, the brother of Dīn Moḥammad Khan Uzbeg and ruler of Transoxania and Turkestan; Bāqī Khan did not dare give battle, and the Shah ravaged the area before returning.

In the Year of the Hare, 1011/1602-03, he took the field against the Ottomans, determined to regain the provinces of Azerbaijan and Šīrvān, land in which the *qezelbaş* had buried their dead for so many years. Within sight of Tabriz he routed 'Alī Pasha and took him prisoner, and inflicted great slaughter on his troops. The citadel at Tabriz was finally retaken after a siege, and the Shah pressed on to lay siege to Erīvān. After a siege of seven months, the fortress at Erīvān, which consisted of three separate castles, was captured, and the province of Čökūr-e Sa'd and its dependencies returned to Safavid hands.

In the Year of the Serpent, 1013/1604-05, the Shah led his army against Jegāl-oḡlū and fought a pitched battle with him near Vān. Jegāl-oḡlū was routed but, in late autumn of the same year, he regrouped the Ottoman forces and led them against Tabriz. Shah 'Abbas fought a second battle outside Tabriz; Jegāl-oḡlū was defeated and fled to Dīār Bakr, where he died. After this great victory 'Abbas led his men to Qarābag, and laid siege to Ganja. After four or five months the fortress fell; its commandant, Moḥammad Pasha, and the garrison, were put to the sword. From Ganja, the Shah marched against Tiflis, Tomanūs, Georgia, and Qal'a-ye Lori. The Ottoman garrisons of these forts had no choice but to seek quarter and surrender.

The Shah then marched into Šīrvān and laid siege to Šamāḡī in the depths of winter, braving heavy rain and snow. The fortress fell and the Shah removed Aḥmad Pasha, the commandant, and all the garrison before marching on to capture the forts at Darband and Bakū, and the other forts in Šīrvān. Morād Pasha, the grand vizier, led another Ottoman force to Tabriz. He failed to take the citadel and

sued for peace, sending various envoys including Naşûh Pasha. 'Abbas, having now recovered all lost Safavid territory, was also willing to negotiate peace, and peace was eventually made on the same terms as the Treaty of Amasya that had been concluded with Shah Tahmasp.

Since the rulers of Georgia, Lûarsâb, and ʤahmûraş, who were vassals of the Safavid house, had rebelled against their overlords, Shah 'Abbas decided to lead a punitive expedition to Georgia. Lûarsâb and the sons of ʤahmûraş were taken captive and executed. ʤahmûraş himself fled to Başı Ācûq and found sanctuary there with some Georgian princes who were vassals of the Ottomans. On several occasions, ʤahmûraş disturbed the uneasy peace with the Ottomans. After the return of the royal army, he was guilty of various hostile acts against Muslims. Shah 'Abbas therefore took a second punitive expedition to Georgia, went through ʤahmûraş's territory with fire and sword, and brought back to Iran more than one hundred thousand Georgian women and children who became converts to Islam. ʤahmûraş himself became a fugitive.

The Ottomans then broke the peace and dispatched Moḥammad Pasha, the grand vizier, known as Ŗküz Moḥammad, to lay siege to Erivân. But he failed to take it. In the process, he lost several thousand men and a number of Ottoman nobles were slain.

These are the events that will be described in detail in part I of Book II, which will bring my history down to the year in which I am writing this page, namely 1025/1616. The events that will be covered in part 2 are as follows:

When the Ottomans broke the peace, not satisfied with the failure of their expedition against Erivân, they called in Jānī Beg Gerāy, ruler of the Qarā Qerem Tartars, to help them. In 1020/1611-12 a vast army, from Anatolia, Egypt, Syria, and Kurdestan, under the command of the Grand Vizier Kalīl Pasha, reinforced by twenty thousand Tartars under Jānī Beg Gerāy, invaded Iran. Shah 'Abbas stationed himself at Ardabil and sent a force under Qarĉaqāy Khan, commander in chief of the army of Iran, against a combined Ottoman-Tartar force of fifty thousand men under Ḥasan Pasha, the *beglerbeg* of Erzerum, and Jānī Beg Gerāy, which had advanced as far as Sarāb. A great battle was fought this side of the Šebli pass, and the Persian forces were completely victorious. Ḥasan Pasha and other

Ottoman officers were killed, together with a number of Tartar princes and countless Kurds; Jānī Beg Gerāy himself was wounded. Kalīl now sued for peace on the previous terms. Once again, envoys went to and fro, and once again peace was concluded.

In 1030/1620–21, Shah 'Abbas marched to recover the provinces of Kandahar and Zamīn Dāvar, which the Mogul emperors had neglected to hand back to Iran, despite their earlier bonds of friendship with the Safavids. He wrested these provinces from Shah Salīm, the son of Emperor Jalāl al-Dīn Akbar. Similarly, Shah 'Abbas aspired to recover the province of Arab Iraq, which had always belonged to the kings of Iran and which had been in *qezelbāš* hands during the reign of Shah Esma'il I and the first part of the reign of Shah Tahmasp, but had then been occupied by the Ottomans. A mutiny of Ottoman troops at Baghdad gave him his chance. In 1031/1621–22, he marched to Baghdad and brought Arab Iraq back under Safavid control. He visited the holy shrines at Najaf and Kāzemeyn.

In the Year of the Rat, 1033/1623–24, the commander in chief, Qarčaḡāy Khan, was sent to Georgia to make certain necessary dispositions there with the help of the *beglerbegs* and emirs of Šīrvān and Qarabāḡ. The emirs took along with them a Georgian named Morāv, who had for years held an honored place in the Shah's service, because he was familiar with the Georgian scene and was thought to be a reliable man. On arrival in Georgia, however, that villain gathered together a group of Georgian dissidents, and they treacherously fell on the unsuspecting emirs and slew Qarčaḡāy Khan and Yūsuf Khan, the *beglerbeg* of Šīrvān. The Georgians then again rebelled, and once again turned to the Ottomans and declared themselves supporters of the latter. Morāv was joined by Ṭahmūraṣ and Aṭā Beg, both of the stock of the Georgian princes of Meskhia and Ākesqa, who had been defeated by the Safavid army in previous campaigns. At this point, the Ottoman Sultan 'Osmān II was assassinated by his own Janissaries, and his younger brother, Morād, was placed on the throne.<sup>1</sup> Morād sent an army to Arab Iraq, which had recently returned to Persian hands, under the command of Ḥāfeẓ Aḥmad Pasha, the grand vizier.

Shah 'Abbas dispatched an army to Georgia to deal with the revolt of Morāv; the army was a mixed force of *golāms*, *qūrčīs*, musketeers,

<sup>1</sup>After the assassination of 'Osmān II in 1031/1622, the previously deposed Moṣṭafā I was briefly reinstated, and was then succeeded by Morād IV (1032/1623).

and troops belonging to the emirs of Azerbaijan and was under the command of 'Isā Khan, the *qūrčibāšī*. Morāv, Ṭahmūraṣ and 'Aṭā Beg confronted them with a mixed force of infantry and cavalry totaling twenty thousand men. The Georgians were defeated, with about a thousand men killed. Morāv fled to Anatolia, and Ṭahmūraṣ and 'Aṭā Beg took refuge in the forests of Georgia.

Meanwhile, Ḥāfeẓ Aḥmad Pasha, who had reached Dīār Bakr, was incited by Morāv and other Georgian troublemakers to march on Baghdad with an army of more than a hundred and fifty thousand men. The Pasha laid siege to the citadel. Shah 'Abbas marched to the relief of Baghdad, although a large part of his army had not yet returned from Georgia. He reached the city with an army of forty thousand men, and camped near the Behrīz channel. Heavy fighting ensued between the two forces. The garrison of the citadel made frequent sorties in support of the royal army, and the Ottomans made great use of their siege guns in an attempt to batter down the fortifications. The siege dragged on for nine months, and the Ottomans had made no progress. On the contrary, they had suffered heavy casualties both in the field and in their assaults on the citadel, and had lost many men through desertion. Finally, they sued for terms. Shah 'Abbas allowed them to march away, leaving their heavy siege guns on the spot, and Arab Iraq remained in Persian hands.

Ṭahmūraṣ now begged forgiveness for his past sins and declared that in the future he would be a loyal servant of the Shah. The Shah replied that any time he cared to present himself at court, he would be pardoned. 'Isā Khan recaptured the fortress at Āḡesqa, which had passed into Ottoman hands during the rebellion in Georgia. On the eastern front, the Uzbek leaders showed an inclination to reach a peaceful settlement, and negotiations were opened. Shah 'Abbas was now at the height of his power, and both friend and foe hesitated to cross him. The events mentioned in the above summary will be related in greater detail in Book II.

God be praised that I have been permitted to complete the first book of my history, The World-Adorning History of Shah 'Abbas the Great. I have mentioned several times that I completed the original work in 1025/1616, and later added an account of the events of the remaining years of the reign of Shah 'Abbas, which is contained in part 2 of Book II. It seemed to me to be necessary, in order to quench the thirst for knowledge of those my readers who might have only

Book I at their disposal, to append to this volume, in the form of these eleven discourses, a general survey of the whole forty years of the reign of Shah 'Abbas, in summarized form. I have now remedied this deficiency, not worrying too much about being repetitious, and I have placed these discourses at the end of Book I, hoping thereby to escape criticism.

Although I hesitate to place these scattered and incomplete notes in the same category as the works of professional biographers and historians, I am nevertheless encouraged by the reflection that, in the market, even the humblest earthenware pot, though it has no intrinsic value, is not given away free, but is considered as much part of the shopkeeper's stock in trade as the most priceless gems. Indeed, when I consider that my subject is the history of the Safavid dynasty and of Shah 'Abbas the Great, I think my work might not unjustly be compared to the *Matla' al-Sa'deyn* or the *Ẓafar-nāma*. I beg scholars to look leniently on my work, and if they find errors in it, to correct them. As the saying goes, "Big fish do not bother to cavil at small fry," and so I ask their assistance in this regard, so that I may complete the project I have conceived in the best possible manner. Book II will consist of two parts (may the second part never be completed!).<sup>2</sup> I pray that my work will be acceptable to His Majesty, and that it will bring him felicity through all eternity.

<sup>2</sup>In other words, "Long live the king!"

-







PURCHASED

